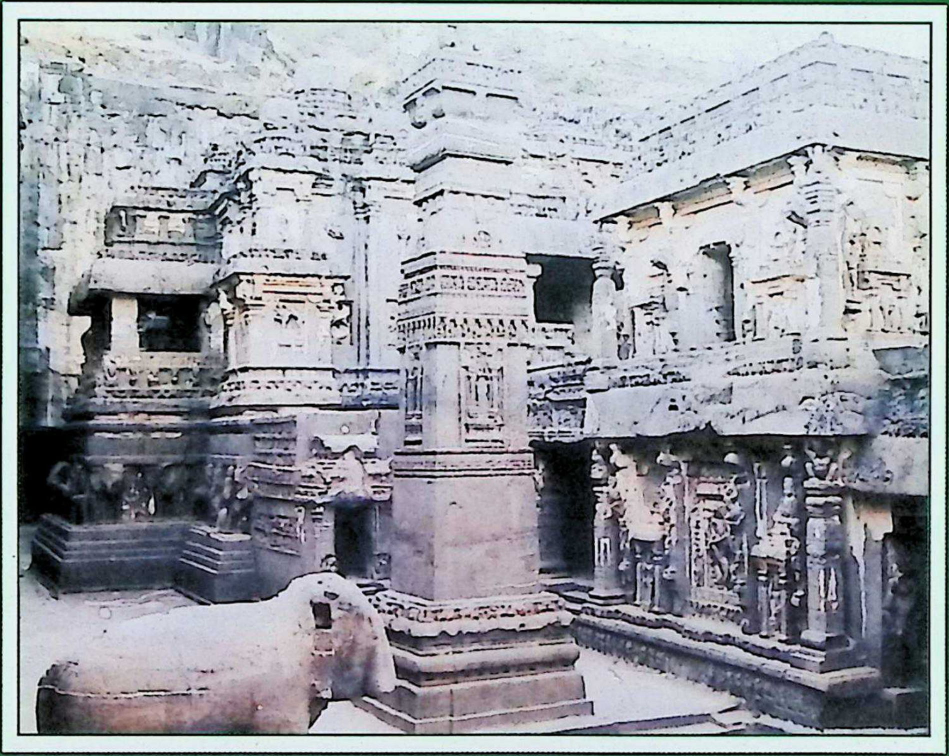
UṬṬAṄKITA SANSKRIT VIDYĀ ARAṆYA EPIGRAPHS

VOLUME - V

SANSKRIT INSCRIPTIONS 700 A.D — 800 A.D



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Rock-cut cave-temple No.16, popularly known as Kailāsa, at Ellōrā, in the Kannad Taluk of the Aurangabad District in Maharashtra, is an outstanding instance of the heights achieved in the field of rock-architecture in India. It is probably the world's largest monolithic temple, carved out of a single rock. Erected under the patronage of the Rāstrakūṭa emperor Kṛishṇa (756-775A.D.), this monument marks the culmination of the skill in the rock-architecture.

By trenching vertically into the hill-side on all sides of a central rectangle, about 60 m. long and 30 m. wide, a central mass of rock, about 30m. high, was isolated to carve the components of a temple complex, with *vimāna*, axial *maṇḍapas* including a *nandi-maṇḍapa*, and a peripheral group of shrines for minor deities, in addition to two free-standing pillars in the forecourt. The floor level of the trench all round formed a circumambulatory with a forecourt in its front. The thick mass left in front of the forecourt is shaped into the front enclosure-wall, with a double-storeyed *gōpura*-entrance above and a passage cut through its lower part for access to the forecourt and circumambulatory round the main edifice. The upper storey is connected with the floor of the *nandi-maṇḍapa* by a rock-cut bridge. The main structure consists essentially of the *vimāna* containing the sanctum, with an *antarāla* or *ardha-maṇḍpa* and a closed *mahā-maṇḍapa*. The sanctum houses a Śiva-liṅga.

(continued on page 3 cover)

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SANSKRIT INSCRIPTIONS

700 A.D. TO 800 A.D.

EDITORS

Dr. J. SUNDARAM

Senior Research Officer (Retd.)
Ministry of Defence & Senior Epigraphist (Retd.)
Archaelogical Survey of India, Mysore

Dr. S.H. RITTI

Professor and HOD.
Ancient Indian History and Epigraphy,
Karnatak University, Dharwad (Retd.)

&

Dr. K.M. BHADRI

Director (Epigraphy) (Retd.)
Archaelogical Survey of India, Mysore

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Administrative Office :
UṬṬAṄKITA VIDYĀ ARAṆYA TRUST
45, Chamiers Road, Raja Annamalaipuram,
Chennai - 600 028. Phone : 044 - 2434 3640 / 2432 2204
Fax : 044 - 2434 6453

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Liaison Office
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॥ समर्पणम् ॥

करुणारसपूर्णहृदं कलिकिल्बिषभीक्ततापहरम् ।
करधृतदण्डकमण्डलुमाचार्यं भजत शङ्करं काञ्च्याम् ॥ १ ॥

उट्टङ्कितपदपूर्वा विद्यारण्येतिनामिका संस्था ।
काञ्चीवरपीठगतैराचार्यैः श्रीचन्द्रशेखरेन्द्रयतिवर्यैः ॥ २ ॥

आचारे व्यवहारे भाषायां सम्प्रदायकार्येषु ।
सत्यपि भेदे धर्मः सर्वेषां वैदिको ह्येकः ॥ ३ ॥

इत्यर्थं बोधयितुं शासनमूलेन भारतीयानाम् ।
आचार्यैरालोचितमेतत्कार्यं समष्टिरूपधरम् ॥ ४ ॥

ताम्राश्मदारुनाणककाञ्चनरजतेषूट्टङ्कितान्यनेकत्र ।
शासनजिज्ञासूनामितरेषां स्थापितानि सुबोधार्थम् ॥ ५ ॥

राजादिशासनान्यन्यानि च तत्र तत्र पठितानि बुधैः ।
संगृह्य च संशोध्य च कालक्रमेण सुयोजितान्यत्र ॥ ६ ॥

क्रिस्तोः परं सप्तमशतकतः अष्टमशतकान्तकालगतानाम् ।
विंशत्यधिकशतसंख्याकशासनानां मूलं ग्रथितं ह्यत्र ॥ ७ ॥

आङ्ग्लानुवादसहितमुपोद्घातटिप्पण्यादियुक्तम् ।
सनैषां सुखबोधं परमाचार्यैश्च दर्शितेन पथा ॥ ८ ॥

तदिदं पञ्चमपुष्पं चतुर्थपुष्पमिव मनोरञ्जकम् ।
परमाचार्यपदाब्जे समर्प्यते भक्तिभावेन ॥ ९ ॥

॥ इति शम् ॥

UṬṬAṄKITA VIDYĀ ARAṆYA TRUST

UNDER THE DIVINE PATRONAGE AND THE BLESSINGS OF

His Holiness Jagadguru Pujyasri
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EDITORS

Dr. J. SUNDARAM
Senior Epigraphist (Retd.), Archaelogical Survey of India, Mysore.

Dr. S.H. RITTI
Professor and HOD. Ancient Indian History and Epigraphy, Karnatak University, Dharwad (Retd.)

Dr. K.M. BHADRI
Director (Epigraphy) (Retd.), Archaelogical Survey of India, Mysore

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This volume contains one hundreden twenty inscriptions in Sanskrit covering the period of 700 A.D to 800 A.D. mostly relating to Chalukya and Pallava dynasties

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FOREWORD

His Holiness Jagadguru Pūjya Śrī-Chandraśēkharēndra Sarasvatī, the Śaṅkarachārya-Paramāchāryāḷ of Śrī-Kāñchī-Kāmakōṭipīṭha was, deeply interested in preserveing and interpreting for the benefit of the present and future generations in India and abroad, the relics of the glorious culture and civilisation of India. His Holiness was familiar with epigraphy, the richest and irrefutable among the sources of the history of India's culture and civilization. The idea of delving into, and publishing in a codified manner all the important Sanskrit and Prakrit inscriptions of India with English translation was conceived of by His Holiness and a Trust was formed in 1984 under His instructions with a view to carry out this task. His Holiness named the Trust "The Uṭṭaṅkita Vidyā Araṇya Trust" meaning 'The Forest of Engraved Knowledge'. This expression 'Vidyā Araṇya' when made into a compound word recalls to our mind the famous scholar-statesman-saint 'Vidyāraṇya' who was the guide to those princes who were instrumental in founding the great empire of Vijayanagara (also called Vidyānagara) at Hampi (in Bellary District, Karnataka State), in the 14th century A.D. and who (Vidyāraṇya) was the only person comparable to Ādi Śaṅkarāchārya (the rejuvenator of the ancient Advaita School of Philosophy of the Vēdas). The first volume published by the Trust in 1985 was appropriately dedicated to his (Vidyāraṇya's) memory and contains sixteen inscriptions relating to that great soul and it was released by Śrī Paramāchāryāḷ himself.

Volume I :

While the first volume of the Trust was just general and dedicatory, the further work of the Trust in pursuance of the objectives laid down by the Paramāchāryāḷ was planned to be executed by publishing (in a series of volumes) the Sanskrit and Sanskritic inscriptions found in India and neighbouring countries which have been edited and published in several Indological publications, as follows:

Volumes II to IX

Volume II: Epigraphs of the period 257 B.C.-318 A.D.
Volume III : ” 319A.D.-600 A.D.
Volume IV : ” (Consisting of 3 parts)
    Part I 601A.D.-650 A.D.
    Part II 651A.D.-700 A.D.
    Part III 578 A.D.-670A.D(Foreign Ins.)
Volume V : Epigraphs of the period 701A.D.-800 A.D.
Volume VI : ” 801A.D.-1000 A.D.
Volume VII : ” 1001A.D.-1200 A.D.
Volume VIII : ” 1201A.D.-1400 A.D.
Volume IX : ” 1401A.D.-1600 A.D.

The periodisation of the inscriptional content of each of the above volumes, was not meant to be rigidly adhered to, but was left to be determined by number of epigraphs that were available or selected for each period.

It may also be pointed out here that the preparation of a volume for this series as envisaged is not as simple as it looks on the face of it. It is not a mechanical copying of the text and translation from what has already been published. Quite often, these texts as published are written in Roman and these have to be transliterated in to Nāgarī characters. Further a translation was not always given by the original editors and hence a translation or a summary of the contents has to be given anew. Mostly the concentration of the original editors had been on the aspects of political history found in the records. They did not place due stress on the many technical terms occurring in the inscriptions. They were either left untranslated or if at all, were inadequately interpreted. The Trust volume is meant to provide the translation of the Sanskrit texts and interpretation of the technical terms contained in the inscriptions. Further, in the volumes being produced by the Trust, as all the inscriptions are being arranged in chronological sequence, many significant facts which could not have struck those who edited these inscriptions in isolation, get revealed by the juxtaposition of the records. The purpose of the Trust volumes is to highlight such enlightening information provided by these inscriptions in their entirety and to be dedicated enough to undertake and systematically complete this enormous work

The second volume of the Epigraphical series was in the hands of Shri K.G. Krishnan, and contained two hundred and eighteen inscriptions selected from about three thousand and odd records, majority of which are in the Prākṛit language. It covered the period from 257 B.C. (i.e.) when Aśōka's rule began, upto 319 A.D. when the Guptas began to rule.

It is very gratifying that the above volume was released in 1989 by the holy hands of the Paramāchāryāḷ himself.

The third volume of the Uṭṭaṅkita Vidyā Araṇya Sanskrit Epigraphs covers the period from 319 A.D. upto 600 A.D.(i.e.) a period which started with the emergence of the Guptas as the dominant power in Āryāvarta covering most of Northern India. This was handled by Shri K.G. Krishnan. Some 345 inscriptions were selected to be dealt with in this volume. But as he expired in the meanwhile, some portion of the text was completed by Dr.J. Sundaram. This volume was released by Pūjya Śrī Jayēndra Sarasvatī, the present head of Śaṅkara Maṭh, Kāñchī in 2002.

The fourth volume was entrusted to Shri V.S. Subrahmaṇya Śāstri and Dr. J.Sundaram in 1993. Shri Subrahmanya Sāstri informed the latter as to the things that were expected to be discussed in the volume by the Paramāchāryāḷ Chandraśēkharēndra Sarasvatī, as he was very close to him and he similarly guided the letter. Shri Sāstri passed away in 1995 and it was left to Dr. J.Sundaram to carry on. This volume was planned to deal with inscriptions pertaining to the period 601 to 700 A.D. when the Guptas were seen on the wane and splinter dynasties subservient to the Guptas began emerging. That was also the period when in India south of the Vindhyas, after the decline of the Sātavāhanas, several dynasties had sprung up on and were vying for dominance.

Volume IV Part I (601-650) was released at New Delhi by Dr Karan Singh M.P. Volume IV Part II covering the period 651-700 A.D. and Part III covering Sanskrit inscriptions in foreign countries were released by Pūjya Śrī Dayānanda Saraswathī Swāmīji at Chennai and received by Dr. V. Kuṭuṁba Śāstrī the then Vice Chancellor of Rashtriya Sanskrit Sansthan, New Delhi.

The value of the work envisaged and being done for the Trust was well appreciated and expressed by the Director of Epigraphy, Dr. K.V. Ramesh. In his D.O.No.55 1(15)84, dated 13.1.1984, he said that "the Project undertaken, by the Uṭṭaṅkita Vidyā Araṇya Trust, of publishing the texts of all available Sanskrit inscriptions in a series of volumes, cannot be considered as repetitive or as mere duplication of any work done or being done by the Central Government Agency concerned or so far as I learn, by any of the State Government agencies. The completion of this project undertaken by then Uṭṭaṅkita Vidyā Araṇya Trust is bound to make a significant contribution for the progress of Indological researches."

Trust Management :

Dr. K.V. Ramesh, who also became the Joint Director-General in the Archaeological Survey of India and then got superannuated, was adviser to the Trust, and participated in its deliberations. Śrī M.N. Katti, Dr. M. D. Sampath, and Dr. K. M. Bhadri, the later

Directors (Epigraphy) and the staff of the Epigraphy Office helped the editors in their work.

It is now our duty to record here the valuable contributions in the management of the affairs of the Trust made by several enthusiastic, and well-wishing eminent-persons. Late Dr.D.C. Sircar, former Govt. Epigraphist for India and then the Professor and Head of the Department of Ancient Indian History and Culture, University of Calcutta, formulated the shape of the work to be undertaken by the Trust. The late Shri S. Viswanathan and late Prof. V.S.Pathak ably guided the affairs of the Trust in the initial period. Late Shri C.S. Krishnamurthy, IAS. (Retd), late Shri V.S. Subrahmanian and late Dr.B.N. Mukherjee, Carmichael Professor of Ancient History, Archaeology and Culture, University of Calcutta, besides attending to the administration of the Trust kept guiding the execution of the work. Shri C.G. Rangabhashyam ably managed and executed the affairs of the Trust till 2005.

Financial assistance was received over the years from:-

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ii) Govt. of Uttar Pradesh
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iv) The staff of Asian Development Bank of Manila.

The publication of Volume IV Parts I to III and Volume V has been accomplished with the financial assistance of the *Rashtriya Sanskrit Samsthan* (Deemed University) New Delhi for which the Trustees are greatful.

Editorial staff :

Dr. J. Sundaram was ably assisted with by Dr. S.H. Ritti and Dr. K.M. Bhadri as co Editors, Editorial staff assistance was provided by

Śrī K. Ganesh Bhatt, Śrī H.K. Subrahmanya, and Śrī E.M. Mascrenhas. The Trustees record their appreciation of the work done by all of them.

The Trustees hope and request that these Volumes may be purchased by scholars, Libraries, Universities and other Institutions, to fulfill the noble objectives of the project.

P. SABANAYAGAM
CHAIRMAN

* * * *

INTRODUCTION

This volume consists of 120 inscriptions relating to the period 700-800 A.D.

Chālukya Vikrāmaditya (Son of Pulakēśin II) Ascended the throne around 655 A.D. and started to plan a revenge on the Pallavas who were reported to have killed his father. He had the valour and a big army to help him. He, his son, his grandson, his great-grandson and his great great grandson, all tried to crush the Pallava. But each time the Pallava, at that time, was either in a fortress or escaped into the south below the river Kāvērī. Though Vikrāmaditya I, his sons and grandsons defeated the Pallava army, they had to go back each time to their capital Vātābhi. Around 755 A.D Rāshtrakūta Dantidurga waged war ōn the last Chalukaya ruler Kīrttivarman añd defeated him. The Pallavas continued (probably precariously) upto 875 A.D.

[This Chālukya Pulakēśin II is said to have been crushed by the Pallava who was helped by the Trairājya. Some scholars think that this Trairājya was the triumvirate consisting of the Pāṇḍya, Chōḷa and Kēraḷa kings. But at that time the Chōḷa was nowhere, and the Pāṇḍya and Kēraḷa were at the loggerheads with the Pallava. The Kaḷabhra king had been demolished by the Pāṇḍya even in the 5th century. So the Kalabhra was nowhere in 7-8th century. So these kings could not have helped the Pallava king Narasiṁhavarman I. Possibly the Trairājya could have consisted of only petty chiefs and not kings. The Chālukyas thought that if the Pallava Narasiṁhavarman I was able to demolish Pulakēśin II, he must have had other kings to help him. But the Chālukya Vikramāditya I had single-handedly crushed the Pallava].

Vinayāditya, the son of Vikramāditya I, is said to have collected tributes from countries like Kamēra, Pārasīka, Simhala. Collecting of the tributes from such distant kings reveales that there was no one to question him. However the Chālukyas had a special love for

Kāñchīpuram. Vikramāditya II, though he amassed much wealth from the Pallavas, he might have given back all the wealth to the temple of Rājasiṁhēśvara (which is in Kāñchīpuram) and he was happy about it. (See *EI,* III, p.369 and *EI,* IX, pp.208 to 216).

Though Vijayāditya was imprisoned, he escaped from prison by his strategy. Vinayāditya and Vijayāditya seem to have conducted the campaign against the northern Indian kings (like Vajraṭa). On all accounts the Chālukyas were great kings.

Dantidurga claimed that with his contingent of small troopers he had smashed the very big army of the Chālukyas. Now Dantidurga began to be seen as *Rājādhirāja Paramēśvara Vallabha.* But he had no direct heirs. When he died, Śrī Kṛishṇarāja, son of Śrī Kakkarāja became the king. Kṛishṇarāja seems to have been a great king like Lord Kṛishṇa of Mahābhārata. He got the titles of *Śubhatuṅga* and *Akālavarsha.* His cavalry while moving on with the army, his carvan, was so big and threw up so much dust that it seemed as if the sky was clouded. That *Akālavarsha* was one who could shower unseasonal rain (when required). He had defeated Rāhappa (whose dynasty is not known) and he got the emblem of *Pālidhvaja.* This Kṛishṇarāja asked his son *yuvarāja* Gōvinda II to conquer Vēṅgīśa. But the Alas plates (*EI,* VI, p.208) say that Vijayāditya *Māṇāvalōka Ratnavarsha,* the son of Dantivarman and grandson of Dhruvarāja had gifted a village to a Brahmin. It may seem that Gōvinda II had on his own asked Vijayāditya to conquer Vēṅgīśa. When Kṛishṇarāja died, this Gōvinda II seems to have given the rulership to many others. That Gōvinda II's younger brother, Dhruva was observing it. Gōvinda II seems to have been a characterless person. Then Dhruva got this opportunity. He seized the sovereignty (i.e.) the emperorship of the

Rāshṭrakūṭa empire. Probably Dhruva tried to pacify Gōvinda II to share his emperorship. But Gōvinda II tried to defeat Dhruva. But his attempts failed. Dhruva retained the emperorship of Rāshṭrakūṭa sovereignty. Dhruva seems to have had a queen who was known as Śilamahādēvī, the daughter of Vishṇuvarddhana-Śrīviṭṭṭarasa. That Śilamahādēvī gifted Kōlāpadra village in Nāndipurī vishaya, possibly in the Nimār District in Madhya Pradesh in Śaka 708. When the time came, one of Dhruva's sons, Gōvinda III, became the Rāshtrakūṭa emperor. A charter from Hilol, Dehgan Taluk, Ahmedabad District, Gujarat says that there was a ruler, one *mahāsāmanta* Chandrāditya who was a subordinate of another *mahāsāmantādhipati* Kakka who himself was probably a subordinate of the Rāshṭrakūṭa emperor Kṛishṇa I. Chandraditya ruled around 788 A.D. (470 +318).

Dharmarāja-Mānabhīta also defeated his elder brother Mādhava (Mādhava-varman) and thus became the sovereign of Śailōdbhava kingship. (*EI*, XXIX, pp.38-43).

Kavi plate (*CII*, IV, pp,97 and 101) says that Tajjikas or Arabs tried to defeat the city of Valabhī, and Jayabhaṭa IV defeated them. And again when the Turushkas tried to defeat them, Jayasiṁha of Gurjjara kings seems to have defeated the Turushkas or Arabs (*ibid.*, p.330). Again the *Paramabhaṭṭāraka Avanijanāśraya* Śrī-Pulakēśirāja who was a great worshipper of Mahēśvara, (who was the younger brother of Maṅgalarasa and who was a feudatory of *Paramamāhēśvara Paramabhaṭṭāraka* Satyāśraya Śrī-Vikramāditya whose younger brother was known as *Parama-bhaṭṭāraka Dharāśraya* Śrī-Jayasiṁhavarmarāja whose son was *Paramabhaṭṭāraka Jayāśraya* śrī Maṅgalarasarāja) had seen the Turagas (Turushkas or Arabs) to have conquered Saindhava, Kachchhēlla, Saurāshṭra, Chāvōṭaka

Maurya, Gurjara and other kings and then desiring to enter Dakshiṇāpatha to vanquish all southern kings. These Turagas had been defeated by Pulakēśi-rāja. Then the Chālukya emperor became happy and gave him the titles of *Dakshiṇāpathasādhāra, Chalukkikulālaṅkāra Pṛithivīvallabha, Anivarttakanivartayitṛi*, (*ibid.*, p.139).

Among the inscriptions of Gurjaras (*CII*, IV, pp.57-109) the first and second were issued from Nāndīpurī. The next inscription had been without its first portion. The fourth and fifth ones were issued from Nāndīpura but they were not said to have been Gurjjaras. The sixth one was issued from Kāyavatāra. The next one was issued from Bharukachchha (Broach). The sixth and seventh were said to have been of the Karṇa dynasty. The next inscription was without the first plate. The next one does not mention any town but refers to Karṇa dynasty. In the plates issued from Kāyāvatāra and Bharukachchha, the ruler mentioned was Jayabhaṭa (III), and in the last three ones Jayabhaṭa IV. When Jayabhaṭa III and Jayabhaṭa IV are mentioned, there is no mention of Jayabhaṭa I. Was there any difference between Gurjaras and those who were in the dynasty of Karṇa?

The Udayendiram plates (*SII*, II, pp.361-374) tell about Nandivarman II who was the son of Paramēśvaravarman II. On the other hand some scholars say that Nandivarman II could have been an usurper. They say that Chitramāya was the royal right king and that he had helped the Pāṇḍyan kings, but Udayachandra had beheaded Chitramāya. If Chitramāya had been the rightful heir why could he not claim his right earlier when Nandivarman II was just a boy and when he (Nandivarman II) had travelled a long journey and had been crowned king. It is said that Udayachandra had helped Nandivarman II many times.

For all these helps he seems to have asked the king to grant only a donation of Korramaṅgala-vaḷḷaṭṭur renamed as Udayachandramaṅgalam to 108 Brahmins (59 Brahmins in fact. Possibly the other 49 Brahmins were not available). The boundaries are on the east Stōka-nadī; the southern is north of the village called Samudradatta-chaturvēdimaṅgalam, (and) on the north of (the tank called) Chakratīrtha; (going) to the west from this, on the north of the temple (*dēvagṛiha*) of Koṟṟagrāma; (going) to the west from this, on the north of the north-western boundary of the previously (mentioned village of) Samudradatta-chatur-vēdi-maṅgalam (and) of (the tank called) Uraga-hrada; (and going) to the west from this the southern side of (the hill called) Ananḍutpālāchala, its western boundary (is the hill called) Lōhitagiri; going north from this, (the western boundary is) on the east of (the hill called) Vēlālaśikhara; (and) on the west of (the hill called) Kṛishṇaśila-śilōchaya, (the cave called) Rauhiṇaguhā. The north-eastern boundary is the river Kahīranadī.

The Kasakkudi plates put the lineage properly. Nandi-varman's ancestry is said to have been like this. There was a Bhīmavarman brother of Skandaśishya who was rightly in the line. Bhīmavarman's son was Buddha-varman. His son was Ādityavarman.

His son was Gōvindavarman. His son was Hiraṇya. His son was Nandivarman II Pallavamalla. He granted the village Koḍukoḷḷi renamed as Ēkadhīra-maṅgalam as a *Brahmadēyam*. The boundaries were:- south of Pālaiyūr, west of Maṇarpāka and Koḷḷipākka, north of Veḷimā-nallūr, east is west of Pāḷaiyūr all in the Undivana-kōsṭhaka (Ūṟṟukkaṭṭu-kōṭṭam). The *Vijñapti* was Brahmayuvarāja and the *ājñapti* was Ghōraśarman. In the Taṇḍantōṭṭam plates (*SII*, II, pp.517-535), first few lines have been lost. The village Taṇḍantōṭṭam is said to have been in Naṟaiyūr-nāḍu south of Chōḷanāḍu.

The *ājñapti* was Kumāra and the writer of the *praśasti* was the great poet, *Paramōttara-kāraṇika* Paramēśvara, son of Uttara Kāraṇika. It is in Tamil (on the back).

Terundia inscription (*EI.*, XXVIII, pp.211-216) in the Cuttack District tells about *Paramēśvara Parama-bhaṭṭāraka Mahārājādhirāja* Śubhakara II of the Bhauma-kara dynasty. His date was Saṁvat 100 (most probably in Harsha Saṁvat that started from 606 A.D.). His mother was queen Mohinīdēvī born in the Bhavāna-vaṁśa. The king was in Dakshiṇa-Tōsalī. Neulpur grant (EI, XV, pp.1-8) also tells about Śubhakara I.

In the year Śaka 624 (702 A.D.) Vairadēva Sēndraka (G.S.Gai, *Some Select Inscriptions*, No.10) seems to have been independent. But Bhōgaśakti in the Hari-śchandra dynasty had become the devotee of Chālukya Vikramāditya (*CII*, IV, Nos.31 and 32).

The Pallava Rājasiṁha constructed Atyantakāmā Pallavēśvara-gṛiham (*SII*, II, p.344). The shore temples in Mahābalipuram, were constructed by Rājasiṁha around the platform of the plinth of two temples. Actually the big Śiva temple seems to have been constructed first and the lower temple was constructed later. In between there is the God Vishṇuśayana temple without a *gōpuram*. (who did it - we do not know).

There are two inscriptions in Hund, West Pākistan (*EI*, XXII, pp.97-98 and *EI*, XXXVIII, pp.94-98). One of them refers to a *dēvakula* (possibly the temple of Sūrya, obviously at Hund), constructed by the queen Kāmēśvarī. The temple was planned by Jayantarāja Āvantika, who was the son of Upēndra. The *panchakula* (one who did the dedication of the temple?) was done by Śrī Pillaka Brāhmaṇa son of Śri-Vīrāditya. Śrī Bhōgika son of Śrī-Vihēndra, was the *kāyastha* (who constructed the Sun temple). The construction commenced on Saturday of dark fortnight of 8 of Āśvayuja vaṭi-(badi)

168. It was completed on the Thursday in Āshaḍha śuti (Śuddha) bright fortnight 12 of Saṁvat 169? (Harsha 606=775 A.D). The second inscription from Hund is much dilapidated. It is written about the king named Ananta who was in conflict with Turushkas. There are references to *Bhūpatitvam* (God Śiva?), *yatitvam* (*sanyāsi* or mendicant), Kallaṭha dynasty, Goddess Pārvatī (consort of God Śiva), a Sindhu-rājya, a *kāyastha* of Śrī Bhōgi(ka), son of Śrī-Vihēndra.

Dr. J. Sundaram

Φ Φ Φ Φ

LIST OF INSCRIPTIONS

No.	Title	Date
1.	Mayalur Plates of Chalukya Vijayaditya	C.700 A.D.
2.	Cave Inscription at Dalavanur	C.700 A.D.
3.	Mehunabare Plates of Sendraka Vairadeva	702 A.D.
4.	Rayagad Plates of Vijayaditya	703 A.D.
5.	Elapura Plates of Vijayaditya	704-05 A.D.
6.	Nerur Plates of Vijayaditya B	705 A.D.
7.	Inscription of the Cave Temple at – Saluvankuppam	C.705 A.D.
8.	Vishnu Shrine Inscription of – Narsimhavarman. II	C.705 A.D
9.	Inscription at the Ganesh Temple – at Mahabalipuram	C.705 A.D.
10.	Label Inscription at Mahabalipuram	C.705 A.D.
11.	Panamalai Inscription of Rajasimha-Narasimhavarman II	705 A.D
12.	Another Inscription from Panamalai	C.705 A.D
13.	Navsari Plates of Jayabhata III	705-06 A.D.
14.	Terundia Plate of Subhakara II	706 A.D.
15.	Shiggaon Plates of Vijayaditya	707 A.D.
16.	Anjaneri Plates of Jayabhata III	708 A.D.
17.	Anjaneri Plates (Second set) of Bhogasakti	C.709 A.D.
18.	Multai Plates of Nannaraja	709 A.D.
19.	An Inscription of Rajasimha at Mahabalipuram	C.710 A.D.
20.	Indragadh Inscription of Nannappa	710 A.D.
21.	Banpur Plates of Dharmaraja Manabhita	C.710 A.D.
22.	A Copper Plate Grant of Chalukya Vijayaditya	710 A.D.
23.	Kondedda Grant of Dharmaraja	C.710 A.D.

24. Penukaparu Grant of Jayasimha II	C.710 A.D.
25. Anjaneri Plates of Bhogasakti	C.710-711 A.D.
26. Reyuru Grant of Narasimhavarman II	711 A.D.
27. Chandesvar Plates of Manabhita Dharmaraja	C.713 A.D.
28. Alampur Inscription of Vijayaditya	713 A.D.
29. Andhavaram Plates of Anantavarmadeva	714 A.D.
30. Kanchipuram Inscription of Rajasimha	C.720 A.D
31. Kanchipuram Inscription of Pallava Period	C.720 A.D.
32. Kanchipuram Inscription of Pallava Mahendravarman III	C.720 A.D.
33. Kanchipuram Inscription of Rangapataka	C.720 A.D.
34. Mahabalipuram Inscription of Sri Narapatisimha Pallava	C.720 A.D.
35. Lakshmesvar Inscription of Vijayaditya	723 A.D.
36. Mangraon Inscription of Vishnugupta's Time	C.722-725 A.D.
37. Baradur Grant of Sripurusha, Year 1	725-26 A.D.
38. Nandi Plates of Sripurusha (?)	727 A.D.
39. Bondada Grant of Vishnuvardhana	C.730 A.D.
40. Nerur Plates of Vijayaditya and Vikramaditya (II)	C.730 A.D.
41. Lakshmesvar Inscription of Vijayaditya	730 A.D.
42. A grant of Western Chalukya of Vijayaditya	731 A.D.
43. Ipur Plates of Vishnuvardhana (III)	732 A.D.
44. Lakshmesvar Inscription of Vikramaditya II	735 A.D.
45. Kavi Plates of Jayabhata IV	736A.D.
46. Navsari Plates of Pulakesiraja	739 A.D.
47. Ellora Plates of Dantidurga	741 A.D.
48. Narwan Plates of Vikramaditya II	742 A.D.
49. Srikakulam Plates of Devendravarman	747 A.D.
50. Agali Grant of Sripurusha	748 A.D.

51. Ainuli Plates of Kirttivarman II	748 A.D.
52. Kendur Plates of Kirttivarman II	750 A.D.
53. Manor Plates of Dantidurga	749 A.D.
54. Atiya Inscription from Namakkal	C.750 A.D.
55. Tenali Plates of Vijayaditya	C.750 A.D.
56. Chhoti Deori Inscription of Sankaragana	C.750 A.D.
57. Saugor Inscription of Sankaragana I	750 A.D.
58. Javali Plates of Sripurusha	750 A.D.
59. Udayendiram Plates of Nandivarman II	753 or 755 A.D
60. Samangad Plates of Dantidurga	753-54 A.D.
61. Kasakudi Plates of Nandivarman II	755 A.D.
62. Pattadakal Pillar Inscription of Kirtivarman II	754 A.D.
63. Zulakallu Plates of Vijayaditya I	C.755 A.D.
64. Hansot Plates of the Chahamana Bhartrivaddha	756 A.D.
65. Vakkaleri Plates of Kirtivarman II	757 A.D.
66. Hullenahalli Plate of Sripurusha	760 A.D.
67. Hosur Plates of Sripurusha	762 A.D.
68. The Pullur Plates of Nandivarmman II Pallavamalla	766 A.D.
69. Talegaon Copper Plates of Krishnaraja I	768 A.D.
70. Velvikudi Grant of Varaguna I	769-70 A.D.
71. Alas Plates of Yuvaraja Govinda II	770 A.D.
72. A Fragmentary Sarada Inscription from Hund	770 A.D.
73. Anaimalai Inscription of Varaguna I	770-71 A.D.
74. Salem Plates of Ganga Sripurusha	771 A.D.
75. Bhandak Plates of Krishnaraja I	772 A.D.
76 Dhauli Cave Inscription Santikara	773 A.D.
77. Pandya Inscription from Tirupparangunram	773-74 A.D.
78. Tiruppattur Inscription of Varaguna I - A	774-75 A.D.

79. Pimpari Plates of Dharavarsha Dhruvaraja	775 A.D.
80. A Sarada Inscription from Hund	774-775 A.D.
81. Narasimharajapura Plates of Sripurusha	C.775 A.D.
82. Hindol Plates of Kulastambha	C.775 A.D.
83. Devarahalli Plaes of Sripurusha	776-77 A.D.
84. Tiruppattur Inscription of Varaguna I	778 A.D.
85. Dhulia Plates of Karkaraja	779 A.D.
86. Bhor State Museum Plates of Dharavarsha Dhruvaaja	780 A.D.
87. Tiruppattur Inscription of Varaguna I	784-85 A.D.
88. Jethwai Plates of the Rashtrakuta Queen Silamahadevi	786 A.D.
89. Hilol Plates of Year 470	788 A.D.
90. Tasai Inscription of Harsha Year 182	789 A.D.
91. Tandantottam Plates of Nandivarman II	789 or 791 A.D.
92. Daulatabad Plates of Rashtrakuta Sankaragana	793 A.D.
93. Paithan Plates of Govinda III	794 A.D.
94. Manne Plates of Marasimha Saka 719	797-98 A.D.
95. Anjanavati Plates of Govinda III	800 A.D.
96. Udayendiram Plates of Nandivarmman	8th cent.A.D.
97. Ragholi Plates of Jayavardhana II	C.8th cent.A.D.
98. Balaghat Plates of Prithivishena	C.8th cent.A.D.
99. Spurious Islampur Plates of the King Vijayaditya	C.8th cent.A.D.
100. Neulpur Grant of Subhakara	C.8th cent.A.D.
101. Vishama Giri Plates of Indravarmadeva	C.8th or 9th cent.A.D.
102. Haldipur Plates of Chief Gopaladeva	C.8th cen.A.D.
103. Nivina Copper Plate Grant of Dharmarajadeva	C.800 A.D.

104. Khamkhed Plates of the Time of Pratapasila	C.800 A.D.
105. Saugor Stone Inscription of Sankaragana	C.800 A.D.
106. Plates of Anantavarman Son of Devedravarman	C.800 A.D.
107. Dommara Nandyala Plates of Punyakumara	800 A.D.
108. Russellkonda Plates of Nettabhanja	C.800 A.D.
109. Hatun Rock Inscription of Patoladeva	8th cent. A.D.
110. Khandela Inscription of Year 201	C.800 A.D.
111. Inscription of the Time of Kadachhi	C.800 A.D.
112. Copper Plate from Bihar	C.7th or 8th
113. Deopani Inscription of the Time of King Jivara	C.800 A.D.
114. Belkere Grant of Bana Nandivarma Year 3	C.800 A.D.
115. An odd Plate of Chalukya Vishnuvarddhana	C.800 A.D.
116. Alamanda Plates of Anantavarman	C.800 A.D.
117. Ederu Plates of Vijayaditya II	C.800 A.D.
118. A Verse of the 7th or 8th Century A.D.	7th or 8th A.D.
119. The Pallava Inscriptions of the Seven Pagodas	C.7th or 8th A.D.
120. Malepadu Plates of Punyakumara	C.8th cent. A.D.

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List of Abbreviations

AR, ASI : Annual Reports of the Archaeological Survey of India, New Delhi

AR.EP : Annual Reports on Indian/South Indian Epigraphy, Archaeological Survey of India, New Delhi.

BVB Series : Bharatiya Vidya Bhavan Series (The History and Culture of the Indian people), Bombay

CII : *Corpus Inscriptionam Indicaram*, Archaeological Survey of India, New Delhi

EI : *Epigraphia Indica*, Archaeological Survey of India, New Delhi.

IA : *Indian Antiquary*

IE : *Indian Epigraphy*: D.C.Sircar

IEG : *Indian Epigraphical Glossary*: D.C.Sircar

IWG : *Inscriptions of Western Ganga*

JESI : *Journal of the Epigraphical Society of India*, Mysore

JOR : *Journal of Oriental Research*, Madras

KI (KRN.INS) : *Karnataka Inscriptions*, Kannada Research Institute, Dharwad.

MAR : *Mysore Archaeological Reports*, Department of Archaeology and Museums, Mysore

MW, SED : *A Sanskrit-English Dictionary:* Monier Williams,

SIH : *South Indian History*: K.A.N. Sastry

SII : *South Indian Inscriptions*, Archaeological Survey of India, New Delhi.

USVAE : *Uttankita Sanskrita Vidya Aranya Epigraphs*, Uttankita Vidya Aranya Trust, Mysore.

UTTANKITA SANSKRIT VIDYA ARANYA EPIGRAPHS

VOLUME - V

No. 1

MAYALUR PLATES OF CHALUKYA VIJAYADITYA

Location : Māyalūr, Koilkuntla Taluk, Kurnool District, Andhra Pradesh
Date : Śaka 622; Regnal year 4 = 700 A.D.
Script : Early-Telugu
Language : Sanskrit
King : Vijayāditya
Dynasty : Chālukyas of Bādāmi
Reference : Gai, G.S., *EI*, XXXIII, pp.311-314.

Text

Metres: Vv.1-4 *Anushṭubh*

स्वस्ति ।

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभितार्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरंपराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतां चलिक्यानां कुलमलङ्करिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराजस्यात्मजस्समरसंसक्त सकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपलब्धपरमेश्वरशब्दस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरस्य प्रियतनयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्रकण्ठाभिधान

प्रवरतुरंगमेणैकेनेवोत्सारिताशेषविजिगीषोरवनिपतित्रितयान्तरितां स्व
गुरोः श्रियमात्मसात्कृत्य प्रभावकुलिशदलितपाण्ड्यचोळकेरळकळभ्र
प्रभृति भूभृददभ्रविभ्रमस्यानन्यावनतकाञ्चीपतिमकुटचुम्बितपादाम्बुजस्य
विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरभट्टारकस्य
प्रियसूनोः पितुराज्ञया बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमति
समुद्धतं त्रैराज्यकाञ्चीपतिबलमवष्टभ्य करदीकृतकमेरपारसीकसिंहळादि
द्वीपाधिपस्य सकलोत्तरापथनाथमथनोपार्ज्जितोर्ज्जितपाळिध्वजादि समस्त
पारमैश्वर्य्यचिह्नस्य विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज
परमेश्वरभट्टारकस्यप्रियात्मजश्शैशव एवाधिगताशेषास्त्रशास्त्रो दक्षिणाशा
विजयिनिपितामहे समुन्मूलितनिखिलकण्टकसंहतिरुत्तरापथविजिगीषो
र्गुरोरग्रत एवाह वव्यापारमाचरन्नरातिघटापाटनविशीर्य्यमाणकृपाणधारा
स्समग्रविग्रहाग्रेसरस्साहसरसिकपराङ्मुखीकृत शत्रुमण्डलो गंगायमुना
पाळिध्वजपडढक्का महाशब्दचिह्नकमाणिक्यमतंगजादीन्पितृसात्कुर्व्व
न्पैः पलायमानैरासाद्य कथमपि विधिवशादपनीतोपि प्रतापादेव
विषयप्रकोपमराजकमुत्सारयन्वत्सराज इवानपेक्षितापरसाहायकस्तदव
ग्रहान्निर्ग्गत्य स्वभुजावष्टम्भप्रसाधिताशेषविश्वम्भरः प्रभुरखण्डित
शक्तित्रयत्वात्च्छत्रुमदभञ्जनत्वादुदारत्वान्निरवद्यत्वाद्यस्समस्तभुवनाश्रय
स्सकलपारमैश्वर्य्यव्यक्तिहेतुपाळिध्वजाद्युज्ज्वलप्राज्यराज्यो विजयादि
त्यसत्याश्रयश्रीपृथ्वीवल्लभमहाराजाधिराज परमेश्वरभट्टारकस्सर्व्वानिव
माज्ञापयति । विदितमस्तु वोस्माभिर्द्वाविंशत्युत्तरषट्च्छतेषु शक

वर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरे चतुर्त्थे बाविहारविषये पोट्टलिकानगरमधिवसति विजयस्कन्धावारे वैशाखपौर्ण्णमास्याम् अग्नि कार्य्यनिमित्तं पेडेकल्विषये विञ्छिछेडिवारुणादि शायु क्रोम्बेनामा ग्रामः वत्सगोत्राय मारशर्म्मणे एकभोगं ब्राह्मणेभ्यो वेदपारगेभ्यस्सभोग स्सर्व्वबाधापरिहारोपेतो दत्तः ।

यस्य यस्य यदाभूमिस्तस्य तस्य तदा फलम् ।
स्वं दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम् ॥ २ ॥
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ।
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ॥ ३ ॥
षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः ।

महासन्धिविग्रहिकश्रीरामपुण्यवल्लभेन लिखितमिदं शासनम् ॥

Summary

Verse 1 Victory to Vishṇu (God) who in his incarnation as Varāha had shaken the ocean who with his right tusk's protuberance had the world to repose:

Prose In the Mānavya-sagōtra the world had been praised, sons of Hāriti they had been prospered by the seven mothers, who had been good to Kārttikēya and had been protected of the emblem of Varāha by the worshipful Nārāyaṇa these were the prospered of Chalikya dynasty and there was Pulakēśi-mahārāja who had bathed in the Aśvamēdha (sacrifice). His son was Kīrttivarmma who had the control of the rulers of Vanavāsi etc. due to his strength, his son was Satyāśraya who had the emblem of being a Paramēśvara after defeating srī-Harsha-varddhana who was the king of all Northern region. This srī-Vallabha, Mahārājādhirāja, Paramēśvara's son was Satyā-

śraya śrī-Prithivī-vallabha, mahārājādhirāja, paramēśvara, bhaṭṭāraka Vikramāditya, who knew all the statics of diplomacy, who had the sword as his weapon and had the pecial horse named Chitrakanṭha with whom he had crushed like thunderbolt against the kings of Pāṇḍya, Chōḷa, Kēraḷa, Kalabhra and such others and he made the king of Kāñchī to kiss his feet. On the orders of his dear son who was like the young Śiva who had the crescent and who had the strength of demolishing (a *rākshasa* or demon like) the Tāraka and who with his valour could crush the Kāñchīpati and get the tributes from the lords of Kamēra, Pārasīka, Simhaḷa and such lords of islands, who could also demolish the king of *uttarāpatha* and got the emblem of being a Paramēśvara. This king was Satyāśraya, śrī-Pṛithivīvallabha mahārājādhirāja, paramēśvara, bhaṭṭāraka Vinayāditya.

His son was Vijayāditya. He was like a child. He knew all the weapons. He was a scholar of sciences. When his grandson could get the conquests of southern regions, he could conquer the lords like the one of the king of Uttarāpatha and he could smash the skulls of enemy elephants. He got the emblems of Gaṅgā, Yamunā paḷidhvaja, paḍa, dhakka and mahāśabda. He gave many elephants and diamonds to his father. But due to some mistake he could be taken as a prisoner by one of these enemies. Due to his efforts he escaped. He could get back the insignia of *pāḷidhvaja* and *pāramaiśvaryya.* He got the emblems of Satyāśraya, śri-Pṛithivīvallabha maharājādhirāja-Paramēśvara, bhaṭṭāraka. In the 622 Śaka year and he was in the fourth year of victorious reign, he had camped in the Poṭṭālikā town in Bāvihāra-vishaya. He was kindling the Vaiśakha fullmoon and when it was in the sacrificial fire the village Yukrombē in the Varuṇa (west) direction in the Vinchchēḍi, it was given to Māraśarmman of Vatsa-gōtra, one of the Vēda specialists, as specialists, as solitary special it had all enjoyments and no hindrance or obstacles or immunity.

[Then three imprecatory verses of which the first is half of it. These are not to have been indicated by anyone.]

The charter has been written by Mahāsāndhivigrahika srī-Rāmapuṇya-vallabha.

Notes

1. Śaka 622, R.year 4, Paurṇnamasi of Vaiśākha may be 8th Thursday, 700 A.D. as S.K.Pillai.

2. Bavihāra-vishaya and Poṭṭālikā must have been near Hyderabad (See *EI*, XXIII, p.312).

3. Gai is not positive to identify. The pedēkal-vishaya Vinchihi (chēdi) are not identified. (*ibid.*)

◆ ◆ ◆ ◆

No. 2

CAVE INSCRIPTION AT DALAVANUR

Location : Dalavanur, Tindivanam Taluk, South Arcot District, Tamilnadu
Date : C. 7th century A.D.
Script : Grantha
Language : Sanskrit
King : Narēndra
Dynasty : Pallava
Reference : Hultzsch, E., *EI*, XII, p.225

Text

Metre: V. 1; *Anushṭubh*

दन्डान्तनरेन्द्रेण नरेन्द्रेणैष कारितः ।
शत्रुमल्लेन शैलेस्मिन् शत्रुमल्लेश्वरालयः ॥ १ ॥

Translation

Narendra Śatrumalla who has humbled the kings by his army caused to be made on this hill, this [temple named]. Śatrumallēśvarālaya.

* * *

No.3

MEHUNABARE PLATES OF SENDRAKA VAIRADEVA

Location : Mēhunabare, Chatisgaon Taluk, East Khandesh, Maharashtra
Date : Śaka 624 = 702 A. D.[1]
Script : Early Kannaḍa
Language : Sanskrit
King : Vairadēva
Dynasty : Sēndraka-Nikumbha
Reference : Gai, G.S., *Some Select Inscriptions*, pp. 61-67.

Text

Metre : Vv. 1: *Sragdharā* , 2 : *Upendravjrā* , 3, 4: *Anushṭubh* .

[सिद्धम्] स्वस्ति : मेरुमहामहीधरशिखरस्थिररुचिरसमुन्नते विकसितयशसि महति श्रीसेन्द्रकराजानामन्वये ।

राजासीद्देवशक्तिः शतमखसदृशः श्रीमतामेकनाथः
शत्रुश्रीकेशपाशंग्रहणसुखरसास्वादलब्धप्रमोदः ।
येनैकेन प्रचण्डस्वभुजबलकृतारातिपक्षक्षयेना
क्रान्तावीरेण पृथ्वीहतकलितमसा विक्रमैर्व्विष्णुनैव ॥ १ ॥

तस्यात्मजो हरिहरार्ज्जुनतुल्यवीर्यः
श्लाघ्यस्वयम्वरपतिः प्रथितः पृथिव्याम् ।
राजा समस्तवसुधाधिपतीश्वराणां
श्रीदण्डिराज इति दण्डितवैरिवर्ग्गः ॥ २ ॥

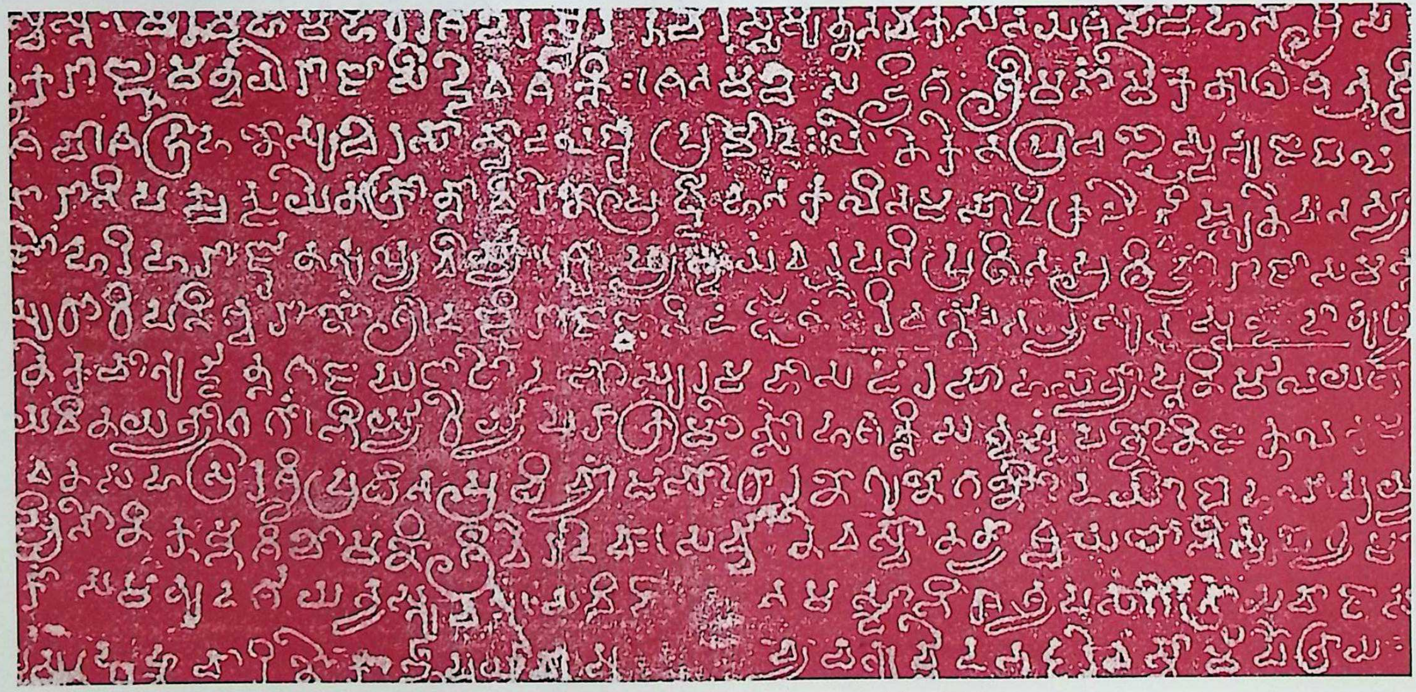
तस्य सुतस्तत्पादानुध्यातो अनेकचातुर्द्दन्तगजघटाटोपभासुरमहासमर

साहसाव्याप्तनिर्मलयशा नयविनयत्यागगाम्भीर्यधैर्यपराक्रमोत्साहशक्ति सत्वसम्पन्नो निजकुलकमलवनसहस्त्ररश्मिः प्रथितः पृथिव्यामसाधारणगुणगणोदयो बहलापुर्य्यावस्थितो निकुम्भशिखामणिश्रीवैरदेवः सर्व्वानेव स्वानन्यांश्च यथासंबध्यमानकान् समनुदर्शयत्यस्तु वः संविदितमस्माभिः काश्यपसगोत्राय वाजसनेयसद्ब्रह्मचारिणे काञ्चीपुरीवास्तव्यचतुर्वेदभट्टरेवस्वामिपौत्राय नन्दिस्वामिषडङ्गवित्सूनवे साङ्गोपनिषद् वेदविदे नागशर्म्मणे बलिचरुवैश्वदेवाग्निहोत्रक्रियोत्सर्पणार्थं मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये प्रवर्त्तमानश्रावणबहुलैकादश्यां संक्रान्तौ सव्यतीपातायां बहलापुर्य्याः पश्चिमायां दिशि द्विगव्यूतमात्रके भूभागसन्निवेशे देवीग्रामो नामग्रामः ससीमोपेतः सोद्रङ्गः सोपरिकरः सकलराजाभाव्यकान्वितो चाटभटप्रवेश्यो भूमिच्छिद्रन्यायेनाचन्द्रार्कार्णवक्षितिस्थितिसमकालिको यथाविधि प्रदत्तः अतोस्मद्वंश्यैरन्यैर्व्वागामिनृपतिभूमिभोगपतिभिः सामान्यं भूमिदानमवगच्छद्भिरयमस्मद्दायोनुमन्तव्यः प्रतिपालयितव्यश्चोक्तं च भगवता वेदव्यासेन व्यासेन

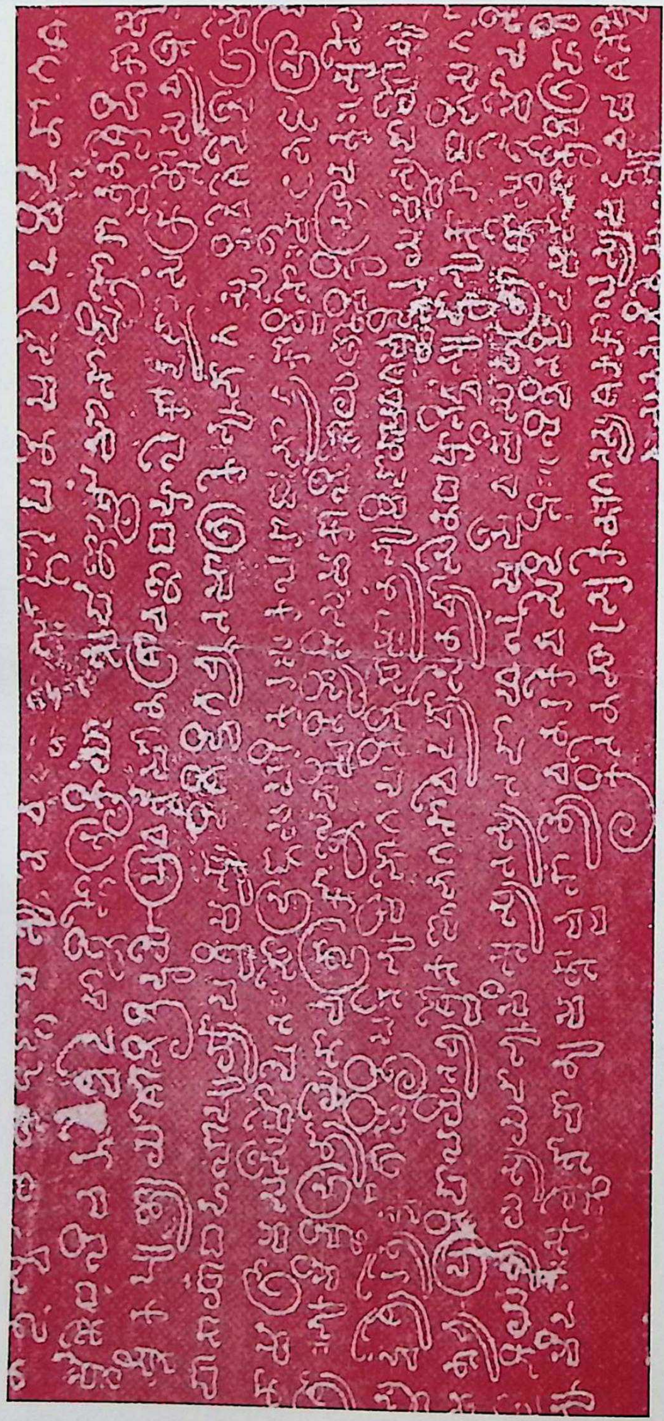
बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ३॥
षष्टिं वर्षसहस्त्राणि स्वर्ग्गे मोदति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ इति ४॥

लिखितमिदं महासन्धिविग्रहाधिकृतेन सौकेन गतस्य शककालस्य षट्सु वर्षशतेष्विदं सचतुर्व्विंशेषु ॥

Inscription No. 3



Mehunabare Plates Of Sendraka Vairadeva, Saka 624 A



Mehunabare Plates of Sendraka Vairadeva, Saka 624 B

Translation

Accomplished! Svasti! In the family of Sēndraka kings, the glory of which family had blossomed, which family was lofty, pleasant (to the subjects) and was firm as the peaks of the great mountain Mēru there was the ruler, Dēvaśakti,[2] who was comparable to Śatamakha (Indra, the one who had performed hundred sacrifices) who was the sole lord, who was pleasantly indulging in the pleasure of seizing the tresses of the *śrīs* (wives, those who had the source of wealth) of his enemies, who was like God Vishṇu in his valour, who had the earth to demolish the working of Kali, who had overcome his enemies with the help of the strength of the sole terrible arms.

His son was śrī-Daṇḍirāja, who had punished enemy kings, whose valour was like that of God Hari, God Hari and Arjuna, who was well-known in the world as the most eminent person for the *svayamvaras.*

His son is śrī-Vairadēva, the crest jewel of Nikumbhas,[3] devoted at his (father's) feet, who has earned the pure fame, having exhibited his valour in many great battles wherein he split the foreheads of many four-tusked elephants, who was endowed with the great qualities of scholarship in statecraft, humility, ability to sacrifice, majesty courage and valour, a Sun who helped to blossom, the lotuses in the forest of his dynasty and who had the eminent extraordinary valour on this earth, who was well endowed with all the great and unique qualities.

Being stationed at Bahalāpuri.[4] he informed[5] those that were attached to his family and others of this dynasty and those others who were concerned. May it be known to you.

By us, the villages named Dēvīgrāma in the western direction and near (*sannivēśa*) Bhū-bhāga[6], at the distance of two *gavyūtis* west of Bahalāpurī,[6] and duly demarcated, with *udraṅga*, all u*parikhara*[7] and all dues payable to royalty, guaranteeing its validity till Moon, Sun, ocean and earth last, in accordance with the rule of *bhūmi-chchhidra*, after forbidding the entry therein of *chāṭas* and *bhaṭas*, for securing the increase in the religious merit and glory of my parents and self in this and in the other world has been duly granted to Nāga-śarmman, a scholar of Vēdas along with its adjuncts, son of Nandi-śvāmi a scholar of all Vēdas along with its adjuncts and grandson of Chaṭṭa Rēvasvāmi, a scholar of all the four Vēdas a sa-*brahmachāri* of Vājasanēya branch belonging to Kāśyapa-sagōtra, who hailed from Kāñchī puram who was carrying out the rituals, *bali, charu vaiśvadēva*, *agnihōtra-kriyā* is one expression meaning the act of performing *Agnihotra*[8] on the occasion of *vyatī - pāta* and *sankrānti* on the day of the eleventh phase in the dark fortnight in the current month Śrāvaṇa..

Therefore, by rulers of my dynasty or of any others, who accede to this part of the country, and for their enjoyment appreciating the (merits of) donation of land, our grant (as above) should be honoured and protected.

[Bhagavān VēdaVyāsa has told two of the usual verses.]

This is written by *mahā-sāndhi-vigrah-ādhikṛita*[9] Sāuka[10]. In the expired year Śaka year 624.

Notes

1 Though the details of date viz. Śaka 624, saṅkrānti, vyatīpāta, Śravaṇa ba,11 are insufficient for verification; Gai has equated the date as 24 July, 702 A.D. (*Some Select Inscriptions*, p.61).

2 It is noteworthy that whereas Dēvaśakti and his son Daṇḍirāja are stated to have been *rājās*, Vairadēva is not attributed with that or any other title. Hence, in spite of the fact that each one of them has been credited with military feats, (actually the grandfather Dēvaśakti and Daṇḍirāja) are stated to have been comparable to Indra and Hara, but in actual fact they seem to have been feudatories, possibly of Chālukyas of Bādāmi.. (*ibid.*, pp.62-63).

3 Vairadēva is stated to be a crest-jewel of the Nikumbha family (*Nikhumbha-śikhāmaṇi*). This indicates that Nikumbha was another family name of the Sēndrakas (See *ibid.*, p.63, n.3).

4 The ruler Vairadēva is stated to have "informed" those concerned, his own and others rather than "ordered (*sam-ājñāpayati*) about any grant. .

5 Bahalāpuri has been identified with the modern town Bāhal (*ibid*, p.63).

6 Dēvígrāma could be identified with the modern Devgaon which is three miles to the north of Mehuṇabare (*ibid.*, p.64)

7 The term *upari-kara* referred to extra levies (Sircar, D.C., *IEQ*, p.239.)

8 These are referred as *pañcha-mahāyajñas* ordained to be performed by all Brahmins. Actually *ātithya* or hospitality is that known to have been the fifth of the *pañchamahāyajñas.*

9 It is strange that a petty subordinate ruler as Vairadēva had the official title as *mahā-sāndhivigraha-ādhikṛita*

10 The very name Sāüka indicated that he was a foreigner.

* * * *

No. 4

RAYAGAD PLATES OF VIJAYADITYA

Location : Rāyagaḍ, Mahad Taluk, Kolaba District, Maharashtra
Date : Śaka 625; R.year 8=703 A.D.
Script : Early-Kannaḍa
Language : Sanskrit
King : Vijayaditya
Dynasty : Chālukyas of Vātāpī
Reference : Pathak, K.B., *EI,* X pp.14-17.

Text

Metres : Vv.1-4, *Anushṭubh*

स्वस्ति ॥ जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितिपुत्राणां सप्तलोकमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरंपराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतां चलिक्यानां कुलमलङ्करिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुलकेशीवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्तिवर्म्मपृथिवीवल्लभमहाराजस्य प्रियात्मजः समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपात्त परमेश्वरशब्दस्य सत्या श्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्य प्रियतनयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्रकण्ठाभिधानप्रवरतुरंगमेणैकेनैवोत्सारिताशेषविजिगीषोरवनिपतित्रितयान्तरितां स्वगुरोः श्रियमात्मसात्कृत्य प्रभावकुलिशदलितपाण्ड्यचोळकेरळकळभ्रप्रभृति भूभृददभ्रविभ्रमस्यान

न्यावनतकाञ्चीपतिमकुटचुम्बितपादाम्बुजस्य विक्रमादित्यस्य सत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियसूनोः पितुराज्ञया वालेन्दुशेखरस्य तारकारातिरिव दैत्यवलमतिसमुद्धतं त्रैराज्यकाञ्चीपतिबलमवष्टभ्य करदीकृतकवेरपारसीकसिंहळादिद्वीपाधिपस्य सकलोत्तरापथनाथमथनोपार्ज्जितोर्ज्जितपाळिध्वजादिसमस्तपारमैश्वर्य्यचिह्नस्य विनयादित्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियात्मजश्शैशव एवाधिगताशेषास्त्रशास्त्रो दक्षिणाशाविजयिनि पितामहे समुन्मूलितनिखिलकण्टकसंहतिरुत्तरापथविजिगीषोर्गुरोरग्रतः एवाहवव्यापारमाचरन्नरातिगजघटापाटनविशीर्य्यमाणकृपाणधारस्समग्रविग्रहाग्रेसरः सन्साहसरसिकः पराङ्मुखीकृतशत्रुमण्डलो गंगायमुनापाळिध्वजपडढक्कामहाशब्दचिन्हकमाणिक्यमतंगजादीन्पितृसात्कुर्व्वन्परैः पळायमानैरासाद्य कथमपि विधिवशादपनीतोपि प्रतापादेव विषयप्रकोपमराजकमुत्सारयन्वत्सराज इवानपेक्षितापरसहायकस्तदवग्रहान्निर्गत्य स्वभुजावष्टभ्यप्रसाधिताशेषविश्वम्भरः प्रभुरखण्डितशक्तित्रयत्वाच्छत्रुमदभञ्जनत्वादुदाकरत्वान्निरवत्यद्यत्वाद्यः समस्तभुवनाश्रयत्वात्सकलपारमैश्वर्य्यव्यक्तिहेतुपाळिध्वजाद्युज्ज्वलप्राज्यराज्यो विजयादित्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरभट्टारकस्सर्व्वानेवमाज्ञापयति विदितमस्तु वोस्माभिः पञ्चविंशत्युत्तरषट्छतेषु शकवर्षेष्ववतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरे अष्टमे वर्त्तमाने करहाटनगरमधिवसति विजयस्कन्धावारे महाष्टमीदिवसे शाण्डिल्यगोत्राय अन्न स्वामिनः

पौत्राय देवदीक्षितपुत्राय नाथेरचतुर्वेदिने विप्पुण अपरोत्तर दिशि तालितटाहारविषये जल्लग्रामः निरुळणग्रामः चतुःसीमान्तसर्व्वबाधा परिहारो दत्तः तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशुचञ्चलमवगच्छद्भिराचन्द्रार्क्क धराण्णर्वस्थितिसमकालं यशस्विभिः स्वदत्तिनिर्व्विशेषं पालनीयमुक्तञ्च भगवता वेदव्यासेन व्यासेन ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ २ ॥
स्वन्दातुं सुमवहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं ॥ ३ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ४ ॥
निरवद्यपुण्यवल्लभेन लिखितमिदं शासनं ॥

Summary

Well being [|*]

Verse 1 The description of Vārāha, the incarnation of God Vishṇu is described.

Prose The usual *praśasti* of the early Chālukyas is given. Then there is description of Vikramāditya I, who was a Satyāśraya, śrī-Prithivīvallabha, mahā-rājadhirāja, Paramēśvara, bhaṭṭāraka. His son, who was still very young like a Moon of Śekhara (God Śiva) and Tārakārāti (God Subrahmaṇya who had vanquished the demon, a Tāraka) and on his order he vanquished the Pallava who had been made strong with three kingdoms (the two

reign who had been taken as his other two helpers who had not been specified) and had made the kings of Kavera, Pārasīka, Simhaḷa etc. as his tributaries, who had the many symbols of Pāramēśvarya of Pāḷidhvaja, which have been acquired by northern kings, here was Satyāśraya, śri-Pṛithīvī-vallabha mahārājā-dhirājapara-mēśvara-bhaṭṭā-raka, Vinayāditya, whose son swas also very young and had acquired the sciences of the weapons and missiles and when the grandfather was conquering the southern region, he conquered the northern region by conquest. He took of all the thorns which were giving great trouble and by his conquest by shattering the temples of elephants and with his own swords, he got the symbols of *pāḷidhvāja*, *paḍadhakkā*, *mahāśabda* and diamonds and elephants had appropriated and given to his father. and was loitering his conquest, by some fate, he became captive by some other king just by Vatsarāja but his own strategy or by his three powers (prabhu-śakti, Utsāha-śakti, mantra-śakti) he got back the possession of kingship.

Getting the kingship into his hold he gave them. On 625 of Śaka had expired and on the lordship of his hold in the 8th year, was in the Karahātas-nagara-vishaya on the great Ashṭamī, Śāṇḍilya-gōtra, grandson of Anna-svāmi, the son of Deva-dīkshita (then?) Nāthāra-chatur-vvpāra-kākshaṇa vippuṇa on the northwest with Tālitaṭāhāra-vishaya the villages Jalla and Niruḷaṇa within these four boundaries with (no) obstacles and neglects will be given. The kings on this country or other kings who might inherit this country, they should protect this grant. This grant should be protected by all upto the end as long as Moon, Sun, earth and ocean will be there, [Three of the imprecatory verses told by the worshipful Vyāsa, the writer of Vēdas.]

This has been written by Niravada-; puṇya-vallabha has written the charter.

Notes

1. . . . sati is clear. But *mari* is unclear. There is a circular dot in the inscription. What is here clear is . . ṇatika. All the lines after line 31 are mostly unclear. In line 33 the *anusvāras* after *ma* and si are clear. But they are wrong.

* * *

No. 5

ELAPURA PLATES OF VIJAYADITYA

Location	: Satara District, Maharashtra
Date	: Śaka 626, R.year 9=704-05 A.D.
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Vijayāditya
Dynasty	: Chālukyas of Badami
Reference	: Chaakladar, Havan Chandra, *IHQ,* IV, pp.425-30.

Text

Metre: Vv. 1-4 ; *Anushṭubh*

स्वस्ति

जयत्याविष्कृतं विष्णोर्वाराहं क्षोभिताण्र्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां सप्तलोक मातृभिस्सप्तमतृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरंपराणां भगवन्नारायणप्रासादसमासादित वराहलाञ्छनेक्षणक्षणवशीकृताशेषमही भृतां चलुक्यानां कुलमलङ्करिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य

श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्तिवर्म्मपृथिवीवल्लभमहाराजस्तस्यात्मजस्समरसंसक्तसकलोत्तरापथेश्वर श्रीहर्षवर्द्धनपराजयोपात्तपरमेश्वरशब्दस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्य प्रियतनयस्य प्रज्ञातनयस्य खड्गमात्रसाहायस्य चित्रकण्ठाभिधानप्रवरतुरङ्गमेणैकेनैवोत्सारिताशेषविजिगीषोरवनिपतित्रितयान्तरितां स्वगुरोः श्रियमात्मसात्कृत्य प्रभावकुलिशदलितपाण्ड्यचोळकेरळकळभ्रप्रभृतिभूभृदभ्रविभ्रमस्य नत्यावनतकाञ्चीपतिमकुटचुम्बितपादाम्बुजस्य विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियसूनोः पितुराज्ञया बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धतन्त्रैराज्यकाञ्चीपतिबलमवष्टभ्य करदीकृतकवेरपारसीकसिंहलादिद्वीपाधिपस्य सकलोत्तरापथनाथमथनोपार्ज्जितोर्ज्जितपालिध्वजादिसमस्तपरमैश्वर्य्यचिह्नस्य विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियात्मजश्शैशव एवाधिगताशेषास्त्रशास्त्रो दक्षिणाशाविजयिनि पितामहे समुन्मूलितनिखिलकण्टकसंहतिरुत्तरापथविजिगीषोर्गुरोरग्रत एवाहवव्यापारमाचरन्नरातिगजघटापाटन विशीर्य्यमाणकृपाणधारस्समग्रविग्रहाग्रेसरस्सन्साहसरसिकः पराङ्मुखीकृतशत्रुमण्डलो गंगायमुनापालिध्वजपडढक्कामहाशब्दचिह्नकमाणिक्यमतंगजादीन् पितृसात्कुर्व्वन्परैः पलायमानैरासाद्य कथमपि विधिवशादपनीतोपि प्रतापादेव विषयप्रकोपमराजकमुत्सारयन्वत्सराज इवानपेक्षितापरसहायकतदवग्रहा

न्निर्ग्गत्य स्वभुजावष्टंभप्रसाधिताशेषविश्वंभरः प्रभुरखण्डितशक्तित्रयत्वाच्चत्रुमद्भञ्जनत्वादुदारत्वान्निरवद्यत्वाद्यस्समस्तभुवनाश्रयस्सकलपारमैश्वर्य्यव्यक्तिहेतुपालिध्वजाद्युज्वलप्राज्यराज्यो विजयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकसर्व्वानिवमाज्ञापयति विदितमस्तु वोस्माभिः षड्विंशत्युत्तरषट्छतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरे नवमे वर्त्तमाने एलापुरमधिवसति विजयस्कन्धावारे पौषपौर्ण्णमास्यां कोल्लगिर वास्तव्याय भारद्वाज सगोत्राय दामस्वामिनः पौत्राय पालिस्वामिनः पुत्राय केशवस्वामिने अलक्तकविषये तम्बदरग्रामटट्टियग्रामसमीपस्थः बह्मणवाटनामग्रामस्सभोगस्सर्व्वबाधापरिहारोपेतो दत्तः। अत्र पुरा अस्मिन्नेव ग्रामे काश्यप सगोत्र दुर्ग्गशर्म्मणे सपञ्चाश न्निवर्त्तनपरिमाणं क्षेत्रं दत्तं तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशुचञ्चलमवगच्छद्भिराचन्द्रार्कधरार्ण्णवस्थिति समकालं यशश्चिचीर्षुभिस्स्वदत्तिनिर्व्विशेषं परिपालनीयमुक्तञ्च भगवता वेदव्यासेन व्यासेन।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ २॥
स्वम्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम्।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम्॥ ३॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां।
षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः॥ ४॥

महासान्धिविग्रहिकनिरवद्यपुण्यवल्लभेन लिखितमिदं शासनं ॥

Summary

[The introductory portion of this charter is identical with that of the Jamaḷagāma grant dealt with above].

That Vijayāditya-satyāśraya-Śrī-Pṛithivī-vallabhamahārājādhirāja-paramēśvara-bhaṭṭāraka being resident in Elāpura,[1] the *Vijayaskandhāvāra* issued this order intimating all about the grant of the village Bahmaṇavāṭa near the villages Tambadara-grāma and Taṭṭiya-grāma[2] in Alaktaka-vishaya, along with all the rights pertaining to land-enjoyment and exemption from impediments (*sa-bhōgaḥ sarvva-bādhā pariahār-ōpetō*)[3], given to Kēsava-svāmin, son of Pāli-svāmin, and grandson of Dāma-svāmin belonging to Bhāradvāja-sagōtra and hailing from Kollagira[4], as also of a field of 50 *nivarttanas* in extent in the same village to Durgga-śarmman of Kāśyapa-sagōtra on the day of the full-moon in the month of Pausha when six hundred twentysix Śaka years had elapsed and when the ninth year of his ever growing victorious reign was current .

[The grant portion is followed by the usual exhortation and admonition and three of the imprecatory verses with similar import attributed to Vyāsa the worshipful compiler of the Vēdas.]

The charter was written by *mahāsāndhi-vigrahika* Niravadya-Puṇyavallabha.

Notes

1. Elāpura is now known as Ellora in Aurangabad District., Mahārāshtra (Fleet, J.F., *Dynasties of the Kanarese Districts*, p.391, n.6). This charter is stated to have been found in Satara district.

2. Chakladar reads this name as Alakuk-vishaya. On the facsimile this is actually readable as Ālaktaka-vishaya (*IHQ*, IV, p.430, line 32). Ālaktaka-vishaya is stated to have been the same as Kuhuṇḍi-

vishaya and to have consisted of portions of the modern Dharwar, Belgaum and Satara Districts, and that the grant village consequently was in this region (Ramesh, K.V., *op.cit.*, p.142).

3. What *sa-bhōg-sarvva-parihar-opēta* amounted to, one can only guess This is to be correlated with the grant of 50 *nivarttanas* in the same village to another Brahmin as stated later in the charter *asmina-ēva grāmē* (in the same village) . It is puzzling as to how after granting apparently the whole village Bahmaṇavāṭa to Kēsavasvāmin, a field of 50 *nivarttanas* in the same village, is stated to have been gifted to Durggēśarmman, at the same time. May be there is a clue in the four letters read as *atra yara* and corrected to *atra purā*, prefacing the second grant. As corrected, it can be understood that while granting the village to Kēśavasvāmin, the king informed him that 50 *nivarttanas* in the village had already been granted to Durggaśarmman and thus this latter field should be treated as excepted from the grant made to him

4 Kollagira has not been identified.

✦ ✦ ✦ ✦

No. 6

NERUR PLATES OF VIJAYADITYA -B

Location : Nērur, Kūdal Taluk, Ratnagiri, Distrct, Maharashtra

Date : Śaka 627 (expired): R. year 10=705 A.D.

Script : Early Kannaḍa

Language : Sanskrit

King : Vijayāditya

Dynasty : Chāḷukyas of Bādāmi

Reference : Fleet, J.F., *IA*, IX, pp. 130 -132.

Text

Metre: Vv. 1-4; *Anushṭubh*

जयत्याविष्कृतं विष्णोः वाराहं क्षोभिताण्णर्वम्।

दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां सप्तलोकमातृभिःसप्तमातृभिरभिवर्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याणपरंपराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतां चलुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्तिः श्रीकीर्तिवर्मपृथिवीवल्लभमहाराजस्तस्यामत्मजस्य समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपात्तपरमेश्वरशब्दस्य स्वस्ति ॥ सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरप्रियतनयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्रकण्ठाभिधानप्रवरतुरंगमेणैकेनैव उत्सारिताशेषविजिगीषोरवनिपतित्रितयान्तरितां स्वगुरोः श्रियमात्मसात्कृत्य प्रभावकुलिशदलितपाण्ड्यचोलकेरळकळभ्रप्रभृति

भूभृददभ्रविभ्रमस्यानन्यावनत काञ्चीपतिमकुटचुम्बितपादांबुजस्य
विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरभट्टारकस्य
प्रियसूनोः पितुराज्ञया बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमति
समुद्धतं त्रैराज्यकाञ्चीपतिबलमवष्टभ्य करदीकृतकवेरपारसीकसिंहलादि
द्वीपाधिपस्य सकलोत्तरापथनाथमथनोपार्ज्जितोर्ज्जितपालिध्वजादिसमस्त
पारमैश्वर्यचिह्नस्य विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज
परमेश्वरभट्टारकस्य प्रियात्मजः शैशव एवाधिगताशेषास्त्रशास्त्रो दक्षिणा
शाविजयिनि पितामहे समुन्मीलितनिखिलकण्टकसंहतिरुत्तरापथविजि
गीषोर्ग्गुरोरग्रतः एवाहवव्यापारमाचरन्नरातिगजघटापाटनविशीर्यमाण
कृपाणधारस्समग्रविग्रहाग्रेसरसत्साहसरसिकः पराङ्मुखीकृतशत्रु
मण्डलो गंगायमुनापालिध्वजादि पदढक्कामहाशब्दचिह्नमाणिक्यादीन्
पितृसात्कुर्वन्परैः पलायमानैरासाद्य कथमपि विधिवशादपनीतोपि
प्रतापादेव विषयप्रकोपमराजकमुत्सार्य वत्सराजैवानपेक्षितापरसाहायकः
तदवग्रहान्निर्गत्य स्वभुजावष्टम्भप्रसाधिताशेषविश्वम्भरः प्रभुरखण्डित
शक्तित्रयत्वाच्छत्रुमदभञ्जनत्वादुदारत्वान्निरवद्यत्वाद्यः समस्तभुवनाश्रय
सकलपारमैश्वर्यव्यक्तिहेतुपालिध्वजाद्युज्वलप्राज्यराज्यो विजयादित्य
सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिरा जपरमेश्वरभट्टारकस्सवानिवमाज्ञा
पयति । विदितमस्तु वोस्माभिः सप्तविंशत्युत्तरषट्शतेषु शकवर्षेष्वतीतेषु
प्रवर्धमानविजयराज्यसंवत्सरे दशमे वर्तमाने श्रीमदुपेन्द्रविज्ञापनया महा
सप्तमे इर्डिपिविषये कुमार . . पुर ग्रामयोर्मध्ये हिकुलम्भनामग्रामो

वेदवेदांगपारगेभ्यः अष्टब्राह्मणेभ्यो दत्तः। एतेषान्नामगोत्राण्युच्यन्ते। भारद्वाजसगोत्रदेवस्वामि कौशिकसगोत्रकर्क्कस्वामि भारद्वाजसगोत्रयज्ञस्वामिकौण्डिन्यसगोत्रनागम्मस्वामिमौद्गल्यसगोत्रदेवस्वामि आत्रेयसगोत्रगर्ग्गस्वामि काश्यपसगोत्ररुद्रस्वामिवत्स्वसगोत्रदासवर्म्मणे दत्तः। तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिः आयुरैश्वर्यादीनां विलसितमचिरांशुचञ्चलमवगच्छद्भिः आचन्द्रार्कधरार्णवस्थितिसमकालं यशश्चिचीषुभिः स्वदत्तिनिर्विशेषं परिपालनीयमुकतञ्च भगवता वेदव्यासेन व्यासेन

बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम्॥ २॥
स्वन्दातुं सुमच्छक्यं दुःखमन्यस्य पालनम्।
दानं वा पालनं वेति दानात्छ्रेयोनुपालनम्॥ ३॥
स्वदत्तां परदत्तां वा यो हरेत वसुधराम्।
षष्टिर्वर्षसहस्राणि विष्ठायां जायते क्रिमिः॥ ४॥

महासान्धिविग्रहिकनिरवद्यपुण्यवल्लभेन लिखितमिदं शासनं॥

Summary

[The introductory portion of this charter is identical with that found in the other charters of this king dealt with above.]

Vijayāditya-satyāśraya-Śrī-Prithivī-vallabha-mahārājā dhirāja-paramēśvara-bhaṭṭāraka issued the order announcing the grant of the village Hikulambha,[1] situated in between Kumāra . . . . . . in Iriḍige-vishaya to eight Brahmins, masters of the Vēdic lore as well as of the

auxiliaries of the same on the day of *mahā-saptamī*[2] when six hundred twenty seven Śaka years had elapsed and the tenth year of his ever-growing reign was current, on the supplication of Śrīmat-Upēndra (Āḷupēndra)[3]. The list of the recipients of the grant:

1) Dēvasvāmin of Bhāraḍvāja-sagōtra
2) Karkkasvāmin of Kauśika-sagōtra
3) Yajñasvāmin of Bhāradvāja-sagōtra
4) Nāgammasvāmin of Kauṇḍinya-sagōtra
5) Dēvasvāmin of Maudgalya-sagōtra
6) Garggasvāmin of Ātrēya-sagōtra
7) Rudrasvāmin of Kāśyapa-sagōtra
and 8) Dāsavarmman[4] of Vatsa-sagōtra.

[The grant is followed by the usual exhortation and admonition and three of the usual verses in this regard attributed to Vyāsa the worshipful compiler of *Vēdas*]

This charter was written by Mahāsāndhivigrahika Nīravadya-Puṇyavallabha.[5]

Notes

1 Hikulambha is understood to have been situated in the neighbourhood of the findspot of the charter, Nerur and Iriḍige-vishaya, consequently must have comprised the erstwhile Sāvantwāḍī state and possibly some area around (cf. *IA*, IX, p.130; Ramesh, K.V., *op.cit.*, p.142. Also compare the other record of this king dated R.year 4 from this same place, dealt with above).

2 This is written as *mahā-saptamē* just before *Iriḍige vishaye* and as such Fleet understood *mahā-saptamē* as qualifying *Iriḍigē-vishaye* and suggested that *mahā-saptamē* indicated the seven Koṅkaṇas and that Iriḍige-vishaya was one of those seven (*IA*, IX, p.130). However as there is no other indication of the occasion for the grant, *mahā-saptamē* can be amended as *mahā-saptamyām* (i.e.) the great seventh phase of the bright fortnight in the month of Āśvina, within the *Śārada-navarātra*, which is widely celebrated.

3 Probably Rames, K.V., has access to the originals or the facsimiles of the plates and he has taken this name to have been Āḷupēndra (*op. cit.*, p.142).

4 Ramesh. K.V. had given this name as Dēvaśarman (*ibid.*)

[5] The seal is said to be circular and "has in relief on a countersunk surface, a standing boar facing to the proper right" (*IA*, IX, p.130).

* * *

No. 7

INSCRIPTION OF THE CAVE TEMPLE AT SALUVANKUPPAM

Location :Śāḷuvaṅguppam, Chengalpattu District, Tamilnadu
Date : C.705 A.D.[1]
Script : Pallava-grantha Nāgari[2]
Language : Sanskrit
King : Narasiṁhavarman II
Dynasty : Pallava
Reference : Hultzsch, E., *EI*, X, pp.12-14.

Text

Metre: Vv.1-4; *Anushṭubh* 5, 7, *Āryā* 6. *Sragdharā*

श्रीमतोत्यन्तकामस्य द्विषद्दर्प्पापहारिणः ।
श्रीनिधेः कामरागस्य हराराधनसंगिनः ॥ १ ॥

अभिषेकजलापूर्ण्णे चित्ररत्नाम्बुजाकरे ।
आस्ते विशाले सुमुखः शिरस्सरसि शंकरः ॥ २ ॥

तेनेदं कारितं शम्भोर्भवनं भूतये भुवः ।
कैलासमन्दरनिभं भूभृतां मूर्ध्नि तिष्ठता ॥ ३ ॥

भक्तिप्रह्वेण मनसा भवं भूषणलीलया ।
दोष्णा च यो भुवन्धत्ते जीयात्स श्रीभरश्चिरम् ॥ ४ ॥

अतिरणचण्डः पतिरवनिभुजामतिरणचण्डेश्वरमिदमकरोत् ।
इह गिरितनयागुहगणसहितो नियतकृतरतिर्भवतु पशुपतिः ॥ ५ ॥

गुर्व्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्व्वहं भारमुर्व्व्या
निस्सामान्यञ्च दानं सममतिरणचण्डाख्यया यो बिभर्त्ति ।
स्थाने निर्म्मापितेस्मिन्विदितरणजयख्यातिना तेन भर्त्ता
भूतानामष्टमूर्त्तिश्चिरमतिरणचण्डेश्वरे यातु निष्ठाम् ॥ ६ ॥

अनुग्रहशीलः ॥

यदि न विधाता भरतो यदि न हरिर्न्नारदो न वा स्कन्दः ।
बोद्धुं क इव समर्त्थस्संगीतं कालकालस्य ॥ ७ ॥ ॐ ॥

समरधनञ्जयः संग्रामधीरः ॥ ॐ ॥

Translation

Verse 1-2 (On whose) wide head which is like a tank (being) full of the water of ablution (of the God) in which the sparkling jewels represent lotuses, this Kāmarāga (one coloured by great desire), Śrī-nidhi (the storehouse of wealth) Atyantakāma (most passionate), (the destroyer of the pride of enemies), (and the pleasant-faced) Śaṅkara resides.

Verse 3 This abode (temple) of God Śambhu (God Śiva), resembling His station on mountain Kailāsa was constructed by him. He stands on the head of his enemies, for the welfare of the world.

Verse 4 May the Śrī-Bhara (the storehouse of wealth) who holds aloft the earth sportively, who bears Bhava (God Śiva) just like an ornament in his mind due to his great devotion to him, who holds the earth by his arms, live long.

Verse 5 Atiraṇadhaṇḍa, (fierce in battles) the lord of all rulers erected this Atiraṇa-chaṇḍēśvara-gṛiham (the abode of God Īśvara, constructed by Atiranachaṇḍa)[3], May.

(God) Paśupati[4] be pleased to reside here permanently along with Giritanayā, (the daughter of the Mountain), Guha[5] and the hosts.

Verse 6 May the Lord of the creation, who has an eightfold form[6], do His meditation for a long time in this abode built by the one who bears the heavy devotion towards Īśāna[7] (God Śiva, who is considered lord of the Īśana-north-east quarter) as also as one who bears the great burden of the earth and who gifts away astounding wealth and (bears) the title, *atiraṇa-chaṇḍa* (fierce in battles) the one that bestows favours

Verse 7 If not the creator or Bharata or (God) Hari, or Nārada or God Skanda, who can understand the music of Kālakāla (God Śiva who was the destroyer of the god of death).[8]

Ōm | Victor of fortune and battles,

Courageous in battles. Ōm |

Notes

1. This date has been assigned to this undated inscription for the same reasons as stated in note No.2 under Ganēśa temple inscription.

2. The same inscription upto verse 6 is engraved in Nāgarī characters on the right side of the cave whereas the inscription in Pallava-grantha characters is found on the left side of the cave (*EI*, X, p.12) Hultzsch has suggested that the artisans were recruited from the north of India (*Ibid.*, p.3) But it must be pointed out that excepting in the case of the Ceylon-man type of the coins of Rājarāja I Choḻa of the 10-11 century, Nāgarī characters are very rarely found used in Tamilnāḍu inscriptions. The so-called Pallava-grantha script is found to be an amalgamation of the southern variety of Brāhmī script (i.e.) the so-called Telugu-Kannaḍa script and Tamil script possibly evolved independently from the northern variety of Brāhmī from which Nāgarī is also evolved.

3. It is noteworthy that this templeformed out of the cave at Śāḻuvaṅguppam is called Atiraṇachaṇḍēśvara-gṛiham. The temple now called Gaṇēśa temple at Mahabalipuram is stated to be Atyantakāma-pallavēśvara-gṛiham. Obviously they were termed so after the titles Atiraṇachaṇḍa and Atyantakāma, of Pallava kings. Possibly they were the titles of different kings, Rājasiṁha-

Narasiṁhavarman II and Nandivarman II Pallavamalla, respectively. whereas, the title *atiraṇacaṇḍa* suggests that the king to whom this title was applied had fought many battles,

4. Paśupati, literally means "Lord of animals". But the *paśu* occurring here denoted not only animals but the whole creation, the celestial beings, those on earth etc. (cf. - Kshīrasvāmi's commentary on *Nāmaliṅgānuśāsana*, I, 1.V.30 - also Harivaṁśa - as quoted in Ṭikāsarvasva of *Nāmaliṅganuśāsana* by Vandyaghaṭiya Sarvānanda ed. T.Ganapati Śastri, p.25).

5. Cf. *SII*, I, No.37. verse 2 and note. Also *ibid.*, No.24, Verse 5, Here the king is referred to by his title Atyantakāma, and is compared to Guha (Son of Śiva) in appropriating the whole affection of his father, called therein as Paramādiśvara. See No. above.

6. The appellation, *ashṭa-mūrtti* (having eight forms) is stated to have been applied to God Śiva to enlighten Him to His omnipresence (i.e.) His being manifest in all the eight components of the universe. As for the identification of these eight components, all the references agree on the five basic elements: (1) earth, (2) water, (3) fire, (4) air and (5) space. Regarding the other remaining three M. Williams (*SED*, p.116, col.2) cites: (1) the mind; (2) egotism (consciousness of self); 3) *prakṛiti*. Though he explains *prakṛiti* as "matter"given in brackets, as matter is covered by "earth", it has to be interpreted as referring to 'disposition'. As he does not indicate the source of his information, it is not possible to give here the exact significance of *prakṛiti* cited as the eighth component. He himself refers to the different version regarding the last three of the eight forms as expressed in "the opening of the Śakuntalā, as Sun, Moon and the sacrificing priest." This opening verse of *Abhijñāna-Śakuntalam*, wherein the poet Kālidāsa prayed for protection of God Īśa (the Supreme Being) through all His eight forms cites those eight forms as follows: (1) water (the foremost creation of the creator), (2) fire (that element which carries to the - Gods - what is sacrificed as per vēdic regulations), (3) that which is sacrificed and the conductor of sacrifice, (4) Sun, (5) moon (those two who determine the time), (6) space (that which pervades the whole universe and serves as the medium for hearing), (7) earth (which is the generator as also the germinator of all seeds) and (8) air (with the aid of which creatures live). The poet stressed how these eight components (Also see Kamalesvar Bhattacharya, "The Aṣṭa-mūrti concept of Śiva in India, Indo-China and Indonesia" *IHQ*, Vol.29 (1953), pp.233-41). Here a suggestion can be made, whatever might have been the original concept of God Śiva revealing Himelf in these visible eight forms, it appears that finally this conception had reached the stage where all

the eight aspects were conceived as incorporated in His own single form, He, being the all-pervasive universal Supreme Being. The eight aspects represented in His body are: *Pṛithvī* or earth = matter as represented by the crescent moon on His crest (He has no tangible corpus which can be deemed as *pṛithvī*) water in the form of Gaṅgā on His head, *tējaḥ* or *agni* (fire) as the third eye on His forehead, *vāyu* (air or atmosphere) represented by the serpents on His body, *ākāsa* (representing space) the blue mark on His neck, Sun and Moon (this whole moon is different from the crescent one on the crest) which are His two eyes and He is Himself as a whole the *yajamāna* or conductor of the whole drama of existence that is conceived as a sacrificial ritual are actually the ingradients used in a sacrifice and He Himself is the thing that is sacrificed (cf. The description of the Universal form - viśvarūpa is found in the Purushaūktam and Cambodia which gives the eighth element as '*ātmā*'.

7. This attribute Īśāna of God Śiva, sounds almost the same as His oher name Īśa. However, it is stated that in this attribute Īśāna the suffix *ana* denotes enjoyment and the prefix *Īś* means wealth and thus this name of God Śiva stresses His being very affluent and His enjoying His position as the master of the universe (In this context one can point to Pārvati's praise of God Śiva as 'one who owned nothing but who is the generator of all wealth'

8. This verse may be taken to refer to Nārada, who always goes about having a vīṇā (the stringed instrument of music (in his hand.) or a Skanda. The editor of the record has apparently assumed that the Kālakāla referred to was the king Rājasiṁha, who had the title Kālakāla and also the titles, Ātōdya-tumburu, Vādya-vidyādhara, and Vīṇā-nārada, all testifying to his talents and accomplishments in music. (*SII*, I, p.7 and n.6) However, this attribution does not seem to fit the context. In the list of those capable of understanding the music of Kālakāla God Śiva, who is a lover of Sāmagāna, (the vedic text rendered with musical cadence) and who is Himself the embodiment of sound/music (*nāda-tanu*) is notably absent. The thrust of the text of the inscription is an invitation to God Śiva to take His abode in the temple fashioned by the king and be comfortable there. Hene it appears it was imagined that God Śiva (the cosmic Dancer) in His contented mood would burst out in music and that it is that music which cannot be heard by any other than those Gods and great savants mentioned (*cf.* the concept of the "music of the spheres" that finds place in western classics)

* * *

No. 8

VISHNU SHRINE INSCRIPTION OF NARASIMHAVARMAN II

Location : Mahabalipuram, Chengalpattu Taluk and District, Tamilnadu
Date : C.705 A.D.
Script : Grantha
Language : Sanskrit
Dynasty : Pallava
King : Narapatisimha
Reference : A.R.Ep, 1966-67, p.2, B, 188

Text

विष्णुपल्लवनरपतिगृहम् ।

[This the] abode of (God) Vishṇu, (constructed by) Śrī-Narapati-siṁha.[2]

Notes

1 This date early in the reign of Narasiṁhavarman has been given on that basis, this label being indicative of the state of development in architectural style in that king's reign period.

2 This name Narapati-siṁha is stated to be another form of the name Nara-siṁha whose Vishṇu-gṛiham (abode or temple of God Vishṇu) the structure and shrine indicated was. But this Narasiṁha has been identified with Pallava Narasiṁhavarman II Rājasiṁha on account of the paleography of the writing of the inscription. (*A.R. Ep.*, 1966-67, p.2; Srinivasan, K.R., *Temples of South India*, p.112). It is seen that this shrine without any ostentations super-structure, is flanked by the two shrines of God Śiva one of which has a moderately imposing tower, the other of which was a less imposing one. It would appear that this shrine of God Vishṇu had been fashioned earlier by a Narapati-siṁha whose identity is still open. However, Narsiṁhavarman II could have got enamoured of the location and got constructed the Śiva shrines there in his own style as a mark of his devotion to that God. In his enthusiasm he must not have given thought to the fact that the Vishṇu shrine there already, got obscured in the process. Moreover, this shrine of God Vishṇu in the recumbent

posture is hedged in between the two shrines of God Śiva. These two shrines of God Śiva are indicated to have been constructed by Narasiṁhavarman II Rājasiṁha (See *SII*, I, No.41). If however, it is understood thatthe same king had constructed the hedged-in *maṇḍapa* containing the rock-cut image of God Vishṇu it will follow that, at that period there was no bigotry between Gods Vishṇu and Śiva (See Sastri, H.Krishna, *South Indian Images of Gods and Goddesses*, p.71). Probably it has the same Vishṇu, who is referred to as *Paḻḻikoṇḍaruliyadēva* (reclining) in a Chōḻa inscription (*SII*, I, No.41).

* * *

No. 9

INSCRIPTION AT THE GANESH TEMPLE AT MAHABALIPURAM

Location : Mahabalipuram, Chengalpattu District Tamilnadu
Date : C. 705A.D.
Script : Pallava-grantha
Language : Sanskrit
King : Narasiṁhavarman II
Dynasty : Pallava
Reference : Hultzsch, E, *EI*, X, pp.8-10.

Text

Metre: Vv.1-10; *Anushṭubh.*

सम्भवस्थितिसंहारकारणं वीतकारणः ।
भूयादत्यन्तकामाय जगतां काममर्द्दनः ॥ १ ॥
अमायश्चित्रमायोसावगुणो गुणभाजनः ।
स्वस्थो निरुत्तरो जीयादनीशः परमेश्वरः ॥ २ ॥
यस्याङ्गुष्ठभराक्रान्तः कैलासः सदशाननः ।

पातालमगमन्मूर्ध्ना श्रीनिधिस्तम्बिभर्त्यजम् ॥ ३ ॥
भक्तिप्रह्वेण मनसा भवम्भूषणलीलया ।
दोष्णा च यो भुवो भारञ्जीयात्स श्रीभरश्चिरम् ॥ ४ ॥
अत्यन्तकामो नृपतिर्न्निर्ज्जितारातिमण्डलः ।
ख्यातो रणजयः शम्भोस्तेनेदं वेश्म कारितम् ॥ ५ ॥
ज्ञः स्थाणुर्न्निष्कलः सोमः पावकात्मा वियद्वपुः ।
भीमः शिवो विजयतां शङ्करः कामसूदनः ॥ ६ ॥
राजराजो न विरसश्चक्रभृन्न जनार्द्दनः ।
तारकाधिपतिः स्वस्थो जयतात्तरुणाङ्कुरः ॥ ७ ॥
श्रीमतोत्यन्तकामस्य द्विषद्दर्प्पापहारिणः ।
श्रीनिधेः कामरागस्य हराराधनसङ्गिनः ॥ ८ ॥
अभिषेकजलापूर्ण्णे चित्ररत्नाम्बुजाकरे ।
आस्ते विशाले सुमुखः शिरस्सरसि शङ्करः ॥ ९ ॥
तेनेदं कारितन्तुङ्गन्धूर्ज्जटेर्म्मन्दिरगृहम् ।
प्रजानामिष्टसिद्ध्यर्त्थं शङ्करीं भूतिमिच्छता ॥ १० ॥
धिक्तेषान्धिक्तेषाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् ।
येषान्न वसति हृदये कुपथगतिविमोक्षको रुद्रः ॥ ११ ॥

अत्यन्तकामपल्लवेश्वरगृहम् ॥

Translation

Verse 1 This Śiva on the one hand is the destroyer of cupid but he is also the cause of creation and existence.

He is also the one who causes annihilation Sometime, without cause he gives boundless desires of men.

Verse 2 Let him, be victorious. He causes without illusion but he possesses many illusions (*Chitramāya*). He endows qualities (*guṇa-bhājana)* but sometimes He is without qualities. He is without any superior to Him (*Nirupama*) He is without Lord but He is the highest Lord (*Paramēśvara*)

Verse 3-4 He is Śrīnidhi (God Vishṇu). He bears on His head Aja (Śiva). He pressed the weight whose toe (the Kailasa) on the ten faced Rāvaṇa to become the nether world. He is the Śrī-Bhara (Śrī- Narasiṁha) but on the hand of Rājasiṁha of Kāñchī. Let Him be victorious for a long time (being śrī Bhava). On the one hand He is humble but however bears the earth with one arm and bears all ornaments.

Verse 5 This Atyantakāma bore the circle of Earth and chastises his enemies. He has the fame of being Raṇajaya, Paramēśvara and Rājasiṁha. But he bears Śambhu (Śiva) on his head.

Verse 6 Let this "Śiva" be victorious being both sentient and motionless as Sthāṇu. He is undivided but he bears the moon who is divided into 16 *kalās*. He is both fire and air. He is sometimes like Bhīma in being terrible. But some-times He is like Śankara in being so beneficient. But He became a destroyer of Kāma (the lover).

Verse 7 The king bore the name of being Taruṇānkura. He (the God Śiva) is Rājarāja (Kubera) but without being ugly. He is like an emperor who does not distress his subjects (with undue taxes). He is Chakrabhṛit and Janārdana but not one who destroys and teases or torments He is the Lord of protectors and He is independent (*svastha*). He can be like Moon being the Lord of stars but He cannot be one having wane or eclipsing.

Verses 8 & 9 He is like a lake by being filled which could be bathed and being with lotuses and thus being a Śankara. He is like a one having a massive head bearing the crown of coronation and having jewels. Atyantakāma is one who can get the glory from his enemies. This Atyantakāma has abundant wealth from Kāmarājas. This Atyantakāma worships Hara (Śiva) always who is not those Kamarājas.

Verse 10 Dhūrjaḥṭi (Śiva) may get his abode here and fulfil the desire of his subjects.

Verse 11 Six times of His curses to those who are treading the wrong paths.

Verse 12 This is Atyantakāma-pallavēśvara gṛiham.

Notes

1. Queerly this Śiva's temple is Ganēśa temple. The Śiva *liṅgam* must have been thrown elsewhere.

♣ ♣ ♣ ♣

No. 10

LABEL INSCRIPTION AT MAHABALIPURAṂ

Location : Mahābalipuram[1], Chengalpattu District, Tamilnadu
Date : C.705 A.D.[2]
Script : Pallava-grantha
Language : Sanskrit
King : Narasiṁhvarman II
Dynasty : Pallava
Reference : Hultzsch, E., *EI,* X, pp.1-8.

Text

१ श्रीनरसिंहः

२ पृथिविसारः श्रीभरः

३ भुवन भाजनः

४ श्रीमेघः त्रैलोक्यवर्द्धनः विधिः

५ अत्यन्तकामः अनेकोपायः

६ स्थिरभक्तिः मदनाभिरामः विधिः

७ श्रीनरसिंहः भुवनभाजनः श्रीमेघः अप्रतिहतशासनः

८ कामलळितः अमेयमायः सकलकल्याणः

९ नयनमनोहरः वामः अतिमानः

१० वामः परापरः

११ अनुपमः नयाङ्कुरः

१२ लळितः

१३ नयनमनोहरः सर्व्वतोभद्रः

१४ श्रीनिधिः निरुत्तरः

१५ विधिः विभ्रान्तः

१६ सत्यपराक्रमः परावरः

१७ श्री अत्यन्तकामपल्लवेश्वरगृहम् ॥ रणजयः

१८ अत्यन्तकामपल्लवेश्वरगृहम् ॥

१९ श्रीवामांकुशः

Translation

1 The lion-man.

2 The essence of the Earth; the Lord of Srī-wealth

3 The refuge of the world;

4 The cloud of wealth; the promoter of (wealth) of the three worlds.

5 One whose desires are boundless; One who knows many expedient.

6 One whose devotion is firm; One who is attractive like Cupid; the law-giver

7 Lion among men.Refuge of the world, Cloudlike showerer of benefits. One whose orders are not transgressed.

8 One who dallies like cupid or one who dallies as he pleases. One whose diplomacy cannot be divined. One who is blessed with auspicious things.

9 One who is pleasing to the eyes. One who is handsome. One who is greatly proud.

10 One who is handsome, One who is all-powerful

11 One who is matchless. One who is a sprout of polity.

12 One who is charming

13 One who is pleasing to the eyes. One who is auspicious in every way.

14 One who is the store of wealth. One who has no equal.

15 One who is the law. One who has no illusions.

16 One whose strength is truth. One who is all powerful.

17 This is the abode (temple) of (built by) the Lord of Atyantakāma-pallava. The victor in battles.

18 This is the abode (temple) of (built by) Atyanta-kāma-pallava.

19 One who is the beautiful goad

Notes

1. This village was named Māmallapuram, after the title mahāmalla, borne by Narasiṁhavarman I and it has been sanskritised into Mahābalipuram which name suggested its association with Mahābali, the Monster humbled by God Vishṇu in his incarnation as Vāmana-Trivikrama (*EI,* X, p.1).

2. The string of titles as are given here might have belonged to any of the kings of the Pallava family, Naraiṁhavarman II, his grandson, Paramēśvaravarman I or the latter's son, Narasiṁhavarman II. The palaeogrphy of the labels cannot be taken as guide. The differences in writing can be often attrinbuted to the different times of writing. It is possible that these differences are attributable to the different hands that wrote them. Moreover, it was during the time of Narasiṁha-varman II that the Pallava kingdom enjoyed a period of peace and it was Narasiṁhavarman II who was a great devotee of God Śiva, and it was he who bore the titles Śrī-bhara, Atyanta-kāma etc. (See Sastri, KAN, *A History of South India,* p.153). Hence this inscription has been assigned to Narasiṁhavarman II, who is supposed to have ruled during the period 695-728 (*ibid.,* p.171) and approximately dated as above (has been assigned to this inscription.)

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No. 11

PANAMALAI INSCRIPTION OF RAJASIMHA - NARASIMHAVARMAN II

Location : Panamalai, Viluppuram Taluk, South Arcot District, Tamilnadu
Date : G.4 =705 A.D.[1]
Script : Pallava Grantha
Language : Sanskrit
King : Rājasimha (Narasiṁhavarman II)
Dynasty : Pallava
Reference : Rangacharya, *EI*, XIX, pp.109-115

Text

Metre : Vv.1-3, 6 *Sragdhāra* ; 4 *Vasantatilakā* ; 5 *Indravajrā*

. . . . . नोदपादि प्रथितभुजबलो द्रौणिरंशः पुरारेः ॥ १ ॥
अश्वत्थाम्नोथ तस्मान्निचितगुरुतपोनिर्म्मलादाविरासी
दाम्नायादंगविद्याविसर इव महीवल्लभः पल्लवाख्यः ।
यस्मादेषः . . . पथि विहितपदात्पावने माननीयो
मन्दाकिन्याः प्रवाहः शशिन इव महानन्वयः पल्लवानाम् ॥ २ ॥
सम्राजामश्वमेधावभृथविरजसां भूभुजां पल्लवाना
मस्पृष्टापल्लवानां विमलतरभरद्वाजवंशोद्भवानाम् ।
केतोरक्षौणबाहुद्रविणहृतमहीचक्रविख्यातकीर्त्ते
र्य्यो देवादेकमल्लाद्गुह इव परमादीश्वरादात्तजन्मा ॥ ३ ॥
. . . . . . भुजद्रविणावभासी
सत्वोर्ज्जितः समरदृष्टमहाप्रभावः ।

यो राजसिंह इति विश्रुतपुण्यकीर्ति
रुद्वृत्तशत्रुनृपकुञ्जरराजसिंहः ॥ ४ ॥
हर्त्ता द्विषद्वर्ग्गसमुच्छ्रयाणां
कर्त्ता च कल्याणपरम्पराणां ।
चित्ते सदा संभृतभक्तिपूते
धत्ते पदं यस्य मृगांकमौलिः ॥ ५ ॥
संरूढान्नाय .... मयानेकशाखासमग्रः
श्री ..... तेः फलकुसुमकृताकान्तिमालम्बमानाः ।
सद्वृत्ताम्भोनिषेकैर्द्रुम इव सततन्तस्य ...
... ञछायासमुद्धाम .. जयति कलियुगग्रीष्मतप्तोपि धर्म्मः ॥ ६ ॥

Summary

Verse 1 [2][To him] was born Drauṇi, who was a particle/sparkle of Purāri (God Śiva) and who was famed for the strength of his arms.[3]

Verse 2 From that Aśvatthāman, who was pure having accumulated up (his spiritual power) through sustained great penance, was born Pallava, the lord of the earth who came forth just as the projection of *aṅga-vidyā*[4] from the sacred texts. From that Pallava who had set his course (had kept treading along) on the pure path, the great dynasty of the Pallavas was descended just like the flood of Maṅdākinī (river Gaṅgā)[5] from śaśī (moon)[6]

Verse 3 Of those Pallavas, who had been born in the family which was exceedingly pure having taken its source from Bharadvāja, each one of whom was an emperor and had got purified by the ceremonial bath on the conclusion of the horse-sacrifice (*aśvamēdha*), who enjoyed the earth without being touched even by the faintest calamity,[7] there was (Rājasiṁha) who had taken birth, like Guha from God Paramādhīśvara,[8] and from Ēkamalla (Paramēśvara-varman), who was famed as one who had taken away the whole of the earth with the help of the wealth of the undiminishing might of his arms[9] and who had the pendant (in that family).

Verse 4 He (who was well-known as Rājasiṁha), gloried with the wealth that was the might of his arms,[10] and was pure and firm. The great power (he wielded) was evident in the battles (he fought with his enemies). He was widely known for his unsullied splendour. He was the royal lion for (tackling and vanquishing) the presumptious enemy kings.[11]

Verse 5 He was the extirpator of the exultations[12] of the host of (his) enemies but at the same time he kept performing good and auspicious deeds. In his mind which had been purified by his ardent devotion to the God who has on his crest the one marked by the stag (moon), and who had placed His foot on his head was (i.e. his mind concentrated on the feet of God Śiva).

Verse 6 (While he was ruling), *dharma* which (like a tree) was firmly and well-rooted with the many branches of scriptural doctrines and learning handed down, through the ages,[12] though scorched up by the enveloping summer-heat generated by the *Kali* age,[13] has kept bearing splendid flowers and fruits, as it was constantly doused by the waters in the shape of virtuous acts and behaviour (of the people) and kept verdant.

Notes.

1. Though the record bears no date this date has been assigned on historical considerations (See *EI*, XIX, pp.112-113)

2. Though this inscription is erased in places the import of the record is clear.

3. That Drauṇi or the son of the (sage) Drōṇa was a particle of God Śiva (the vanqisher of the *asura* Pura) and was known for the might of his arms., is evidenced in the *Mahabhāratam* (*Karṇa-parvam*) (Also see Kasākkudi plates of Nandivarman II Pallavamalla. In the Amarāvatī pillar inscription, he is stated to have been born due to the grace of God Śiva whom his father Drōṇa had proptitiated through great penance).

4. MMW says (p.7, col.3) Angavidyā refers to the lucky or unlucky marks on the body, chiromantra- (V.Subrahmanya, Sāstri, ed. *Arihatasamhitā*, Adhyāya 5 says that *aṅgavidyā* refers to "prediction throughlimbs". Those limbs are stated to be derived from the vēdic texts (*amnāya*) but also those who are meant to interpret and understand those texts. MMW also says (p.1016, col.3) that the *Vēdānga* is the limb for preserving the body of the vēda. Six are usually enumerated (and mostly written in the *sūtra* or a phoristic style) – l *śikshā* .

5. The river Gaṅgā is stated to flow through all the three worlds, the heaven, earth and the nether world. (*trī-patha-gā*) In the heaven it is named Mandākinī (See *Amarakōśam, Mandākinī viyat-gaṅgā svar-nadī sura-dīrghikā*)

6. While the Gaṅgā river was brought into the earth from heaven by Bhagīratha through penance, again in answer to the prayer by the same king, God Śiva held the river in the mass of His matted locks, to break the velocity of the river's torrent and then released the waters of the river gently to follow Bhagīratha on the earth. On the head of the God the moon was already present and in the course of the above process, the river got associated with that moon. So according to this poet the river can also be said to take its source from the moon. Thus the poet hints at the fact that the river was rendered triply pure. It is a heavenly river,further sanctified by passing througth the locks of God Śiva and again, it was made sacred by the association with the moon, which is supposed to be the repository of nectar.

The shadowy portion visible on the moon is usually pictured as describing a stag.

7. Here there is a deft handling of the words *Pallava* and *āpad-lava.*

8. Ēkamalla refers to Paramēśvaravarman I but this verse refers to his son Narasiṁhavarman II. The comparison of the birth of Rājasimha, who is ordinarily known as Paramēśvara-varman, the birth of Guha. How dear he was to his father (this has reference to the account in *Mahābhāratham* - see note No. on No.)

Though the other members of this family assumed titles with the suffix, "malla" (wrestler) (Mahēndrvarman I bore the title *śatrumalla*, Narasiṁhavarman I was entitled *māmalla* and Nandivarman II bore the title *pallavamalla*), the attribution of the title *ēkamala* to Paramēśvaravarman is evidenced only in this record.

9. The phrases *bāhu-dravịna* and *bhuja-dravịna* have been interpreted somewhat differently from the original editor of the record.

10. The emphasis here on the king's having been a royal lion brings out how he was the most majestic and mighty among kings as well as how he could ably deal with the enemy kings who were at best comparable to elephants, which are no match to the lion.

11. The word *samuchchhraya* can be interpreted as both "multitude" as well as "exultations" (See MW, *SED*, p.1165).

12. The inter-dependence of *dharmma* and the correct interpretation and observance of the rules and doctrines laid down in the *vēdic* lore is brought out here. Again it is shown how like a tree while *dharmma* has many facets, *āmnaya* (*vēdas*) also has many branches. It may be seen that *samrūdh-āmnāya* has also reference to the Pallava family which was well established. Naturally it must have had many branches. Narasiṁhavarman came of one such branch. Unfortunately the full text of this verse is not available.

13. The *kali*, the last of the four epochs (the other three in order are, *kṛita*, *trētā* and *dvāpara*) is understood to be marked by the gradual eclipse of dharma and proliferation of sinful acts. However, the influence of the *kali* age gets mitigated by steadfast adherence to *dharma* with the help of the correct appreciation of the meaning and value of the *Vēdas*.

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No. 12

ANOTHER INSCRIPTION FROM PANAMALAI

Location : Panamalai, Viluppuram Taluk, South Arcot District, Tamilnadu
Date : C. 705 A.D[1].
Script : Pallava Grantha
Language : Sanskrit
King : Rājasiṁha (Narasiṁhavarman II)
Dynasty : Pallava
Reference : Hultzsch, *SII*, I, No.31, p.24.

Text

Metre: *Anushṭubh*

राजसिंहो रणजयः श्रीभरश्चित्रकार्मुकः ।

एकवीरश्चिरं पातु शिवचूडामणिर्म्महीम् ॥ १ ॥

Summary

May Rājasiṁha entitled Raṇajaya, Śrī-bhara, Chitra-kārmuka *Ēlavīra.* and Śiva-chūḍāmaṇī (one who had Lord Śiva as his crest-jewel), protect the world for long.

Notes

1. For the reasons for the allotment of this date see No.11 note 1.

2. This verse occurs as the last in a string of twelve verses praising the genealogy and achievements of Rājasiṁha inscribed in the Rājasiṁhēśvara temple at Kāñchīpuram (No. 31)

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No. 13

NAVSARI PLATES OF JAYABHATTA III

Location	: . . .
Date	: [Kalachuri] 456 =705-706 A.D.
Script	: Early Nāgarī
Language	: Sanskrit
King	: Jayabhaṭa III
Dynasty	: Early Gurjara
Reference	: Bhagwanlal Indraji, Pandit, *IA*., XIII, p.70 f; V.V.Mirashi, *CII*, IV, pp.82-89

Text

Metre : Vv. 1-3 and 6 *Anushṭubh* ; 4 and 5 *Indravajrā*

सिद्धं स्वस्ति। श्रीकायावतारवासकात् सततलक्ष्मीनिवासभूते तृष्णा
सन्तापहारिणि दिननाथविस्तारितानुभावे द्विजकुलोपजीव्यमानविभव
शालिनि महति महाराजकर्णान्वये कमलाकर इव राजहंसः प्रबलकलि
कालविलसितानाकुलितविमलस्वभावो गम्भीरोदारचरितविस्मापित
सकललोकपालमानसः परमेश्वरश्रीहर्षदेवाभिभूतवलभीपतिपरित्राणोप
जातभ्रमदद्भ्रशुभ्राभ्रविभ्रमयशोवितानः श्रीदद्दस्तस्य सूनुरशङ्कितागत
प्रणयिजनोपभुक्तविभवसञ्चयोपचीयमानमनोनिर्वृतिरनेककण्टकवंशसंदोह
दाहदुर्ल्ललितप्रतापानलो निशितनिस्त्रिंशधारादारितारातिकरिकुम्भमुक्ता
फलच्छलोल्लसितसितयशोंशुकावगुण्ठितदिग्वधूवदनसरसिजः श्रीजय
भटस्तस्यात्मजो महामुनिमनुप्रणीतप्रवचनाधिगमविवेकस्वधर्म्मानुष्ठान
प्रवीणो वर्ण्णाश्रमव्यवस्थोन्मीलितसकलकलिकालावलेपः प्रणयिजन
मनोरथविषयव्यतीतविभवसंपादनापनीताशेषपार्त्थिवदानाभिमानो मदवि

वशाङ्कुशातिवर्त्तिकुपितकरिनिवारणप्रथितगुरुगजाधिरोहणप्रभावो विपत्प्रपातपतितनरपतिशताभ्युद्धरणनिखिललोकविश्रुतपरोपकारकरणव्यसनः प्राच्यप्रतीच्याधिराजविजृम्भितमहासंग्रामनरपतिसहस्रपरिवारितानेकगजघटविघटनप्रकटितभुजवीर्यविख्यातबाहुसहायापरनामा । परममाहेश्वरः समधिगतपञ्चमहाशब्दश्रीदद्दस्तस्य सूनुरनेकसमरसंघट्टघनघटितगजघटापाटनपटुरसहिष्णुवनगहनदावानलो दीनानाथातुरसुहृत्स्वजनबन्धुकुमुदाकरकौमुदीनिशाकरः भागीरथीप्रवाह इव विपक्षक्षोभक्षमः शान्तनुरिव समुद्भूतकलकलारावमहावाहिनीपतिः आदिवराह इव स्वभुजवलपराक्रमोद्धृतधराधरः परममाहेश्वरः समधिगतपञ्चमहाशब्दश्रीजयभटः कुशली । सर्वानेव राजसामन्तभोगिकविषयपतिराष्ट्रग्राममहत्तराधिकारिकादीन्समनुदर्शयति अस्तु वः संविदितं यथा मया मातापित्रोरात्मन्श्चैहिकामुष्मिकपुण्ययशोभिवृद्धये गिरिनगरविनिर्ग्गतश्रद्धिकाग्रहारवास्तव्यतच्चातुर्व्विद्यसामान्यप्रागायणसगोत्रवाजसनेयमाध्यन्दिनसब्रह्मचारिब्राह्मणदत्तपुत्रब्राह्मणदेवस्वामिने अस्मत्कृतप्रकाशनामकल्लुम्बराय । बलिचरुवैश्वदेवाग्निहोत्रातिथिपञ्चमहायज्ञादिक्रियोत्सर्प्पणार्त्थं कोरिल्लापथकान्तर्ग्गतशमी पद्रकग्रामे पूर्व्वोत्तरसीम्नि चतुष्षष्टिभूनिवर्त्तनप्रमाणं क्षेत्रं। यस्याघाट नानि पूर्व्वतो गोलिकाग्रामसीमासन्धिः दक्षिणतो यमलखल्लाराभिधान तडाकं। तथा महत्तरमाहेश्वरसत्कक्षेत्रं ॥ नापितदेवकसत्कवापकक्षेत्रञ्च। अपरतः शमीपद्रकग्रामादेव धाहद्धग्रामयायी पन्थाः उत्तरतो बरुटखल्लराभिधानं तडाकं। तथा कोरिल्लावासिब्राह्मणनर्म्म

सत्कब्रह्मदेयक्षेत्रञ्च। एवमिदं चतुराघाटनोपलक्षितक्षेत्रं सोद्रङ्गं सोपरिकरं सभूतवातप्रत्यायं । सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टिकं गृहस्थावरचलकरथ्या प्रवेशनिर्ग्गमसञ्चरचतुष्पदप्रचारवापीकूपतडाकपद्रोपजीव्यसमेतं सर्व्वराजकीयानामहस्तप्रक्षेपणीयं पूर्व्वप्रत्तदेवब्रह्मदायरहितं भूमिच्छिद्रन्यायेनाचन्द्रार्क्कार्ण्णवक्षितिसरित्पर्व्वतसमकालीनं पुत्रपौत्रान्वयक्रमोपभोग्यमद्य माघशुद्धपञ्चदश्यां चन्द्रोपरागे पुण्यतिथावुदकातिसर्ग्गेण ब्रह्मदायत्वेन प्रतिपादितम् यतोस्योचितया ब्रह्मदायस्थित्या भुञ्जतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिद्व्यासेधे वर्त्तितव्यमागामिभद्रनृपतिभिरस्मद्वंश्यैरन्यैर्व्वायमस्मद्दायोनुमन्तव्यः पालयितव्यश्च। यश्चाज्ञानतिमिर पटलावृतमतिराच्छिन्द्यादाच्छिद्यमानं वानुमोदेत स पञ्चभिर्म्महापातकैः सोपपातकैः सम्युक्तः स्यादिति उक्तञ्च भगवता वेदव्यासेन व्यासेन।

षष्टिंवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ १॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये॥ २॥
बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदाभूमिस्तस्य तस्य तदा फलं॥ ३॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्वैष्णवी सूर्य्यसुताश्च गावः।

लोकत्रयं तेन भवेत्तु दत्तं

यः काञ्चनं गां च महीञ्च दद्यात् ॥ ४ ॥

यानीह दत्तानि पुरा नरेन्द्रै

र्द्दानानि धर्मात्थर्थयशस्कराणि ।
निर्भ्भुक्तमाल्यप्रतिमानि तानि

को नाम साधुः पुनराददीत ॥ ५ ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।

महीं मतिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ ६ ॥

संवत्सरशतचतुष्टये षट्पञ्चाशदुत्तरके माघशुद्धपञ्चदश्यां लिखितमिदं . . .
. . . भोगिकपुत्त्रमहाबलाधिकृतकेशवेनेति ॥ बलाधिकृतबावुल्लदूतकं ॥

सं ४०० ५० ६ माघ शु १० ५ भौमवारे निबद्धं ॥ स्वहस्तो मम श्रीजय

भट्टस्य ॥

Translation.

Well being |. From the camp at Kāyāvatāra[1] In the great dynasty of Karṇa, which has become the permanent residence of (Goddess) Lakshmī, which fulfils the ardent desires and removes the affliction of the people by its benevolence, whose wisdom has been nurtured by the Lord of the day (Sun) and whose accumulating wealth has been supporting the Brahmin class,

(There was) śrī-Dadda, who was like a royal swan in that lotus-pond (i.e.) the dynasty of Karṇa, whose pure disposition and character were unruffled by the wiles of the Kali age, whose dignity and generous behaviour had astounded the minds of all rulers (also the guardians of the quarters.[2] whose revolving canopy of glory was impressive like that of the clear and unsullied sky having been acquired by protecting the lord of Valabhī, who had been threatened by paramēśvara-śrī-Harshadēva,[3]

His son was śrī-Jayabhaṭa, whose mental tranquility was being promoted by seeing his wealth enjoyed by needy suppliants who had come to him without any hesitation or fear, the fire of whose valour was fierce in annihilating (burning up) the numerous thorny (antagonist) families, whose impeccable white fame which had blossomed in the guise of the pearls that had scattered from the temples of the elephants torn by the sharp edges of his sharp sword, serves as the veil for the lotus-like faces of the ladies of the quarters.[4]

His son was śrī-Dadda, who scrupulously practiced the routine duties prescribed for him getting enlightened after the study of the teachings promulgated by the great hermit Manu, who had uprooted the pride of the Kali age by upholding and establishing the observance of the discipline appropriate to each of the classes of society, who had put an end to the boasts of all other kings about their gifts, by his own earning (of merit) by spending his wealth in fulfilling the ardent desires of (all) needy supplicants, whose might and expertise were exhibited by his mounting after controlling the mighty elephants with the goads which had become enraged and uncontrollable due to the flow of rut, who was famous throughout the world for his preoccupation in uplifting hundreds of rulers who had fallen on evil days, who earned an alternate name Bāhu-sahāya, having broken the temples of the numerous elephants surrounding the thousands of overbearing kings of the east and west, who was a devout worshipper of (God) Īśvara and who had earned the (right to blow) the five great sounds.

His son, śrī-Jayabhaṭa, who is an expert in splitting the temples of the thickly arrayed elephants in numerous battles, who is a forest fire for (consuming) the forests of the unruly (opponents), who is benign and benevolent in respect of his subjects like the moon in the case of the lilies[4] especially with regard to the lowly, afflicted, orphaned, friends and relatives, who, like the flood of the river Bhāgīrathī which overcomes all obstructions to her flow, is capable of confounding his opponents, who like Śāntanu[5] who was the lord of the river Gaṅgā with a boisterous flow, is the leader of a huge and buzzing army, who like the ancient Varāha (boar – God Vishṇu in that incarnation)[6] has lifted up the (dispirited) kings (dharā-dhara means mountains and kings - Ādi-varāha had lifted up the earth on its mountains) by the might of his own arm, who is a devout worshipper of (God) Īśvara and who has acceded to the five great sounds, is well, and draws the attention of kings, feudatories, *bhōgikas* (lords in enjoyment of allotted territories), the *vishayapatis* (governors of *vishayas*) the elders of the *rāshṭra* (territorial subdivisions) and villages and other officials may be ordered to the following:

May it be known to you,

for the promotion of merit and fame in this and the other worlds of my parents and myself,

an area of sixtyfour *nivarttanas,* to the north east of the village Śamīpadra[7] included in Kōrillā-pathaka[7] as bounded in the east, by the junction of the boundary of the village Gōlikā,[7] to the south, by the tank named Yamalakhāllara,[7] the field belonging to the greater Māhēśvara (land in the enjoyment of the temple of the great lord Mahēśvara ?) and the field where the barber Dēvaka had the cultivation rights, to the west, by the road leading to Dhāhaddha village from Śamīpadraka and to the north, the tank named Baruṭankhallara and the *brahmadēya* land belonging to Narmma, a brahmin resident in Kōrillā, the land thus delimited, along with (the right to collect and appropriate or exemption from) *udraṅga, uprikara, bhūta-pāta-pratyāya, dhānya-hīraṇy-ādēya, daś-āparādha,* free labour as eligible, (right to the) houses, immovable fixtures and movable articles (in and pertaining to the land granted), (right to) enter, exit and generally move about (through) the great highways (fit enough for the movement of chariots), pastures for grazing the quadrupeds, right to enjoy the step-wells, wells and tanks (pertaining to the land granted,along with (all privileges) concomitant to the life of the village,[8] safeguarded from interference by all royal officials, excepting that had already been granted to Gods (temples) and Brahmins,[9] in accordance with the rule pertaining to cutting the ground for the first time, with the guarantee that the grant will last till the moon, Sun, oceans earth, rivers and mountains last, with the authorization to enjoy the land hereditarily in the line of son, grandson (and further on)

has been granted as a (with the status of a) *brahmādēya* (land block for the enjoyment of a Brahmin), with due oblation of water on the auspicious occasion of the lunar eclipse on the day of the fifteenth phase (of the moon) in the month of Māgha

to the brāhmin Dēva-svāmin, who, as declared by us, is well known as Kallumbara, son of the brāhmin Datta, a practitioner-student of the *Vēdas* as classified under the Vājasanēya-māddhyandina, who belongs to Prāgāyaṇa-sagōtra,[10] who belongs to the community of *chaturvēdins* (well-versed in all the four *vēdas*) of the *agrahāra* known as Śraddhikā, separated from Girinagara, for the proper observance of the (daily routine) fivefold rituals, *bali, charu, vaiśvadēvā, agnihōtra* and *atithi,* and such other ritualś[11].

As such, this (grant) having been given as a *brahmadēya* whether the grantee enjoys it by cultivating the land himself, or has it cultivated (by others) or directs (others to manage the cultivation on his behalf) none should prevent (him) or interfere (in any way)

[The grant is followed by the appeal to future rulers of the area to protect the grant and admonition with a reminder about the evil consequences that will befall one who confiscates the grant or approves such confiscation as also six of the usual verses attributed to the worshipful Vyāsa, the coordinator of the Vēdas]

This has been written on the day of the fifteenth phase (of the moon) in the month Māgha in the year four hundred and fiftysix, by Kēśava, the *mahābalādhikṛita* son of . . . . bhōgika, with *balādhikṛita* Vāvulla as the *dūtaka*

This has been drafted on the fifteenth of the fortnight of Māgha in the year 456.

This is my signature of śrī-Jayabhaṭa

Notes

1. Kāyāvatāra has been identified with Kārwān or Kāvī (in the Jambusar Taluk, Broach District). (Baroda State) (*CII*, IV, pp.84-85.)

2. Lōkapāla can be taken to have referred to rulers of the world or the regents (guardian-deities) of the four cardinal and the four intermediate points of the compass who are enumerated as, beginning from East - Indra, Agni, Yama, Sūrya, Varuṇa, Vāyu, Kubēra and Sōma in regular order. In the latter case, it has to be interpreted that Dadda was protecting the world so well that the guardians of the eight quarters were perplexed that their role has been assumed by this king.

3. See Sharma, Baijnath, "*Harsha and his Times*" pp.172-74.

4. The intention of the poet seems to have been to point out how his valour exhibited in the battles with his enemies who had charmed and spread uptil the quarters personified as damsels. Here his valour is like the rays of the moon, which are soothing rather than that of the Sun whose rays are scorching. The Sun's rays cause the lotuses to bloom and the benign rays of the moon gently awakens the lily.

5. *Śantanu* is rightly wrong was the epic king, great-grandfather of the Pāṇḍavas and Kauravas of *Mahābhāratam* fame, who had married

Gaṅgā (the personified female form of the river) and begat Dēvavrata-Bhīshma, and had married Satyavati, the great-grandmother of the Mahābhārata heroes. The territory under his rule must have included the region along the course of the river Gaṅgā. The river flows with a roaring sound.

6. On the purpose of the assumption of this incarnation God Vishṇu had to rescue and uplift the Earth (in the *Mahābhāratam*) Vānparvam – III, 142. It is stated that the Lord took the form of the boar at the request of Earth to lift her up when she had been made to sink down due to the over population of the earth, and due to the absence of compensating death in the world on the same Lord assuming the function of Yama, the God of Death. In Chapter XIII, (Anuśāsanika parvam) though there is a reference to God Vishṇu taking the form of a boar to kill Hiraṇyāksha, no rescuing the earth is mentioned. It is in the *Purāṇas* that there is the story linking both these incidents. Hiraṇyāksha had taken the Earth to the nether world Rasātalam. God Vishṇu took the form of a Boar, bored his way through, vanquished the Asura and lifted up the Earth to Her original position (Dikshitar, VRR, *Purāṇa Index* III, pp.153-54; also see Dowson, John,*A Classical Dictionary*, pp.34-35; Gonda, J, *Aspects of Early Viṣṇuism,* p.74, 120 f.) As for the king he rescued the earth with its mountains from the hold of evil kings through the might of his arms.

7. The village Śamī-padraka has been identified doubtfully with Sōndārn seven miles south west of Kārwān and about twelve miles north of Narmadā river *CII.* IV, pp.84-85 amd 84 n.8-9; 85 n.1. *Padra* is found as a suffix of the village-names in this region. It seems to have referred to a habitation. A Śamī tree seems to have been a prominent landmark in this village (See *CII,* IV, p.89 n.5). Kōrillā-pathaka (high road leading to Korilla) was a territorial sub-division (*pathaka*) named so after the village Kōrillā which also has been doubtfully identified with Kōral on the north of Narmadā river, about ten miles north east of Broach. Obviously Kōrillā must have been in the neighbourhood of Śamīpadraka, as it was situated in that same *pathaka* of Kōrillā. Gōlikā has not been identified (*CII, IV, p.85).* The tank Yamala-khallara has been understood to have been named so because it was a twin-pond complex (*Yamala*- twin;, *khallara*- a term which refes to a pond in the local dialect – *ibid.*, p.88 n.2).

Dhāhaddha has been conjecturally identified with the modern Dhāwat, two miles to the north of Sōndārn (Śamīpadraka) (*Ibid.*, p.85).

Baruṭa-khallara was obviously a pond locally associated with Baruṭa, which term might have referred to either the person who dug the pond or to a locality in the village.

8 *Padra* found as a suffix in the names of villages in this region seems to have referred to a habitation, the concomitants for the living of the people in this habitation is meant by *padr-ōpajīvya-samētam* (See *CII*, IV, p.89 n.5).

9. The remark by Bhagwanlal Indraji, "Some of these details can hardly refer to the field but must have been inserted through carelessly adhering to the draft for the grant of some whole village" (*IA,* XIII, p.80 n.44) is clearly borne out when the list of rights and exemptions granted to the donee of 64 *nivarttanas* as per the present charter is seen.

10. Prāgāyana seems to have been the same as Prāvānayaṇa of the Bhāradvāja clan (with the *pravara* of three *ṛishis*, Āṅgīrasa, Bārhaspatya, Bharadvaja) (Brough, John, *op.cit.* p.115, 117) *cf. CII* IV, p.86 n.3; *IA,* XIII, p.78 n.28.

11. This is one of he few instances where the fifth part of the *pañcha-mahā-yajñas.* (i.ẹ) *atithi* (*-satkāra*) is mentioned.

12. Concluding that the year cited belonged to the Kalachuri era, the details of date quoted though insufficient (the reading Māgha śu.15 *Bhaumavāre* in l. 43 by Mirashi is based on the equivalent calculated) are equated to 706 A.D., February 2, Tuesday, on which day there was a lunar eclipse. (*CII*, IV, p.84).

* * * *

No. 14

TERUNDIA PLATE OF SUBHAKARA II

Location	: Terundia, 5 miles from Nimāpāṛa, Puri District, Orissa
Date	: 100 =706 A.D. (?)
Script	: Siddhamātṛikā (Early Nāgarī)
Language	: Sanskrit
King	: Śubhākara II
Dynasty	: Bhauma-kara
Reference	: Sircr, D.C., *EI., XXVIII*, pp.211-216

Text

Metres : V.1 *Vasntatilakā*; 2 *Śardūlavikrīḍita*;3-7 *Anushṭubh;* 8 *Pushpitāgrā*; 9 *Mālinī*

सिद्धं। स्वस्त्यतिरुद्रमातङ्गसंघातसमुत्तुङ्गप्राकारपरिक्षिप्तात्। क्षीराम्बुराशेरिवाशेषभोगिसमुपभुज्यमानसहजौदार्यसंभारात्। गुहदेवपाटकावसितजयस्कन्धावारात्। आसीदसाधारणपराक्रमाङ्घ्रिपीठीकृतप्रतिसामन्तचूडामणीन्द्रेषु सुरनिवासभुवङ्गतेषु लक्ष्मीकरप्रभृतिषु भौमकुलमानवदेवेषु तदन्ववायप्रभवः स्वप्रभावसमासादितसार्व्वभौमभावः परमोपासकमहाराजाधिराजपरमेश्वरश्रीशुभाकरदेवः।

तस्यात्मजः समुदपादि जगन्नमस्यः
श्रीमान्नृपः शिवकरः शशिशेखराभः।
यः सद्गुणप्रणयकृद्द्विषपक्षपाती
क्ष्माभृत्सुतापरिणयोपहितप्रमोदः॥ १॥
यस्य प्रत्युपकारनिस्पृहमतेरर्थं यथाभ्यर्थितं
सर्व्वेभ्यो ददतः कृपामृतनिधेः सन्तोषतः सर्व्वदा।

न प्रादात्समतां विनीय कवचं विप्राय वैकर्त्तन
स्तच्छक्तिग्रहणापवर्ज्जितनिजौर्ज्जित्यप्रबन्धोदयः ॥ २ ॥

यः केसरीव शूराग्रो धीमान् श्रीसुताश्रयः ।
पितृभक्तः कुलोद्द्योतिदीपः पुरुरिवाभवत् ॥ ३ ॥

तस्य तनयस्तत्पादानुध्यातः परमसौगतः प्रततभाग्यसंवलननिरतमहोपायपल्लवितसमीहितातिशयो निरतिशयशास्त्रानुसारप्रवर्त्तितकृतयुगोचितासङ्कीर्ण्णवर्ण्णाश्रमव्यवस्थः सपद्याधिकधवलयशोवितानतिरोहितदिलीपादिमहीपालप्रतीतः तामरसनाभ इव विजितकुसुमबाणप्रसरो भीमाग्रज इव विद्धेपि शल्योद्धरणविशारदः शारदमहाह्रद इव स्वच्छान्तराशयः प्रथितभवानवंशललामभूतायां महादेव्यां श्रीमोहिनीदेव्यामवाप्तप्रसूतिः परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीशुभाकरदेवः कुशली ॥ दक्षिणतोसल्यां वर्त्तमानभविष्यन्महासामन्तमहाराजराजपुत्रान्तरङ्गकुमारामात्योपरिकविषयपतितदायुक्तक दाण्डपाशिकस्थानान्तरिकानन्यानपि राजप्रसादिनश्चाटभटवल्लभजातीयान् सुलान्तरकुर्भविषयेऽपि महामहत्तरबृहद्भो गिपुस्तपालकुटकोलसाद्यधिकरणं यथार्हं मानयति बोधयति समाज्ञापयति च। विदितमस्तु भवतां यथैतद्विषयसम्बद्धलवागण्डाग्रामः सोपरिकरः सोद्देशः सतन्तुवायगोकुटशौण्डिकादिप्रकृतिकः सखेटघट्टन दीतरस्थानादिगुल्मकः सर्व्वपीडावर्ज्जितोलेखनीप्रवेशतया भूमिच्छिद्रापिधानन्यायेनाचन्द्रार्क्कक्षितिसमकालं मातापित्रोरात्मनः सर्व्वसत्त्वानाञ्च पुण्याभिवृद्धये राज्ञाः श्रीनृण्णाया विज्ञप्त्या

तरमण्डपग्रामवास्तव्येभ्यो भारद्वाजसगोत्रवाजसनेयचरणकाण्वशाखाध्यायिभ्यो भट्टभेण्डदेव। भट्ट विद्रावणदेव। भट्टखेलावनदेव। भट्टमेरुदेव। भट्टरङ्गदेव। भट्टशण्ढ देवेभ्यो तरमण्डपग्राममध्ये तत्कारितमठमण्डपपालनाद्यर्त्थमस्माभिस्ताम्रशासनीकृत्याक्षयनीवी धर्म्मेणाकरत्वेन प्रतिपादितः। तदेषास्मद्दत्तिर्द्धर्म्मगौरवाद्भवद्भिः परिपालनीया॥ सम्वत् १०० ० वैशाख सुदि ५ उक्तञ्च धर्म्मशास्त्रे।

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ४॥
मा भूदफलशंका वः परदत्तेति पार्थिवाः।
स्वदानात्फलमानन्त्यं परदत्तानुपालने॥ ५॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥ ६॥
बहुनात्र किमुक्तेन संक्षेपादिदमुच्यते।
स्वल्पमायुश्चला भोगा धर्म्मो लोकद्वयक्षमः॥ ७॥
इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च।
अखिलमिदमुदाहृतञ्च बुद्ध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः॥ ८॥
क्षितितलमलमास्ते यावदाक्रम्य मेरु
व्विलसति हरमौलौ जह्नुकन्या च यावत्।
करनरपतिवीरस्योरुकीर्त्तेः स्थिरत्वं
व्रजतु जनमनोज्ञं शासनन्तावदेतत्॥ ९॥

दूतकोत्र महाक्षपटलाधिकृतश्रीतारदत्तः। लेखको महाक्षपटलिकभोग्या नन्दनागः। तापितं पेडापालनारायणकरेण। उत्कीर्ण्णं तठाकाराघाक मल्लुपुत्रेण ॥

Summary

From the camp (*rājadhāni* or capital?) at Guhedēva-pātaka[1].

When Lakshmīkara and others in the Bhauma-kula had gone to heaven, there was *mahārājādhirāja* Paramēśvara Śubhākara whose feet were being adorned and who was having great valour. His son was Śivakara who had God Śiva, one who has the moon on his head who was devoted to his father (or parents), who was like Puru, (The old king who was also great) His son was *parama-bhaṭṭāraka mahārājadhirāja paramēśvara* Śubhakara (II), whose mother was the queen who was born in Bhavāna-vamśa is well and in Dakshiṇa Tōsali,[2] *mahāsāmanta, mahārāja rājaputra, antaranga, kumārāmatya, uparika, vishayapati, tadāyuktaka, dāṇḍapāśika, sthānāntarika* and other such officers and to other servants, who have the *chāṭa, bhaṭa* and *vallabha* and such others like *Mahāmahattara, brihadbhōgi, pustapāla, kuṭakōlasa* in the *vishaya* of *Sulāntarakurma* will be known and will be ordered. Let it be known. This village Lavāgaṇḍā[3] which was connected with this vishaya, which had the *uparikara, uddēśa, tantuvāya, gōkuṭa and śauṇḍika* subjects, and *bushes* near the rivers of *khēta, ghaṭta* and which are written in all troubles and what will be what hindrances and during the rule of *bhūmi-chhidra* and *apidhāna*, so that it will last till Sun, Moon and earth and for the increase of merit of my parents, mine own by the request of the queen known as Śri-Nṛiṇṇā, have been given to Bhaṭṭa Bhōṇdadēva, Bhaṭṭa-Vidrāviṇadēva, Bhaṭṭa Khēlāvanadēva, Bhaṭṭa Mērudēva, Bhaṭṭa Rangadēva and Bhaṭṭa Shanḍha these brāhmins who were in Bhāradvāja-sagōtra, Vājasanēya and kāṇva-śākhā all of whom were in Taramaṇḍapa village[3] and for the protection of the *maṭha, maṇḍapa.* For this, this copper-plate which will be *akshaya-nīvī* (unstoppable capital) and protected as a established permanent decree. Samvat 100, Vaiśākha Sudi 5

What has been given *dharma-śāstra* four *anushṭubh*, one *Pushpitāgra* and one *Mālinī* imprecatory veses.

Dutaka – Mahākshapaṭalādhikṛita Śrī-Tāra-datta; written by Mahākshapalika Bhōgyā Nandināga[4] / inflamed by Pēḍāpāla-Nārāyaṇa-kara / Incised by Ṭhakāradhaka son of Mallu.

Notes

1. Guhēśvarapātaka was apparently the capital of Bhauma-kara kings. It is identified with Jajpur on the Vaitarani in the Cuttack District, Orissa (*EI*, XXVIII, p.212).

2. Dakshiṇa-Tōsalī is the Puri District that is part of the Cuttack and Ganjam Districts. (*ibid.*, p.215)

3. None of the other locations have been identified.

4. Written were two persons the earlier one must have been written on palm leaf and the latter must have been on the copper-leaf.

5. There kingdom was known both as Utkala and Tōsalī (or Tōsalā). Tōsalī was divided into two administrative divisions, etc., Northern and Southern. The Dakshiṇa-Tōsalī division included Kōṅgōda on the Puri-Ganjam border. The Sōmavaṁśis, who were in occupation of the Puri region, were apparently mentioned in the records of the imperial Gaṅgas, who at first ruled from Kaliṅga-nagara (Mukha-lingam in the Srikakulam District) and claimed to be Kaliṅgas originally, as lords of Utkala.

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No. 15

SHIGGAON PLATES OF VIJAYADITYA

Location : Shiggaon, Shiggaon Taluk, Dharwar District, Karnataka
Date : Śaka 630; R.Year 11 = 707 A.D.
Script : Early Kannaḍa
Language : Sanskrit
King : Vijayāditya
Dynasty : Chāḷukya of Bādāmi
Reference : Gai, G.S., *EI*, XXXII, pp.317-324

Text

Metre : Vv. 1-5 ; *Anushṭubh*

स्वस्ति ।

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभितार्ण्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोक
मातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरम्प
राणां भगवन्नारायणाप्रसादसमासादितवराहलाञ्छनेक्षणवशीकृताशेषमही
भृतानां चलुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्रीकृत गात्रस्य
श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवनवास्यादि परनृपति
मण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्तिवर्म्मपृथिवीवल्लभमहाराजस्तस्यात्म
जस्समरसंसक्त सकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपात्तपरमेश्वरशब्द
स्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्य प्रिय तनयस्य
प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्रकण्ठाभिधानप्रवरतुरंगमेणैके

नैवोत्सारिताशेषविजिगीषोरवनिपतित्रितयान्तरितां स्वगुरोः श्रिय
मात्मसात्कृत्य प्रभावकुलिशदलितपाण्डयचोळकेरळकळभ्रप्रभृतिभूभृदभ्र
विभ्रमस्यानन्यावनतकाञ्चीपतिमकुटचुम्बितपादाम्बुजस्य विक्रमादित्य
सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियसूनोः
पितुराज्ञया बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धतं त्रैराज्य
काञ्चीपतिबलमवष्टभ्य कतदीकृतकवेरपारसीकसिंहळादिद्वीपाधिपस्य
सकलोत्तरापथनाथमथनोपार्ज्जितोर्ज्जितपाळिध्वजादिसमस्तपारमैश्वर्य्यचि
ह्नस्य विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टार
कस्य प्रियात्मजश्शैशव एवाधिगताशेषास्त्रशास्त्रो दक्षिणाशाविजयिनि
पितामहे समुन्मूलितनिखिलकण्टकसंहतिरुत्तरापथविजिगीषोरग्रत एवाह
वव्यापारमाचरन्नरातिगजघटापाटनविशीर्य्यमाणकृपाणधारास्समग्रविग्रहा
ग्रेसरस्सन्साहसरसिकः पराङ्मुखीकृतशत्रुमण्डलो गंगायमुनापाळिध्वज
पडढक्कामहाशब्दचिह्नमाणिक्यमतंगजादीन्पितृसात्कुर्व्वन्परैः पलायन
मानैरासाद्य कथमपि विधिवशादपनीतोपि प्रतापादेव विषयप्रकोपमराज
कमुत्सारयन्वत्सराज इवानपेक्षितापरसहायकस्तदवग्रहानिर्ग्गत्य स्वभु
जावष्टंभ प्रसाधिताशेषविश्वंभरः प्रभुरखंडितशक्तित्रयत्वाच्छत्रुमदभञ्जन
त्वादुदारत्वान्निरवद्यत्वाद्यस्समस्तभुवनाश्रयस्सकलपारमैश्वर्य्य व्यक्तिहेतु
पाळिध्वजाद्युज्वलप्राज्यराज्यो विजयादित्यसत्याश्रयश्रीपृथिवीवल्लभ
महाराजाधिराजपरमेश्वरभट्टारकः सर्व्वानेवमाज्ञापयति विदितमस्तु
वोस्माभिः त्रिंशदुत्तरषट्छतेषु शकवर्षेष्वतीतेष्वेकादशे प्रवर्द्धमानराज्य

संवत्सरे किसुवोळल्नाम स्थानमधिवसति विजयस्कन्धावारे आलुपेन्द्रं द्रष्टुं वनवासीमायातवति विजयादित्यवल्लभेन्द्रे आषाढ पौर्णमास्यां पाण्ड्यामलकुलमलंकुर्व्वतः सकललोकविदितमहाप्रभावस्य अनन्य साधारणत्यागोदयसंपत्समुत्सारितान्यवदान्यकीर्त्ति सन्तानस्य स्वकर तलविधृतनिशितनिस्त्रिंशसंघातवित्रस्तविशीर्य्यमाणानेकरिपुनृपति मत्तमा तंगसंघातस्य चलुक्यराज्याभिवृद्धिहेतुभूतस्य चित्रवाहननरेन्द्रस्य विज्ञा पनया स्वहृदयप्रह्लादन कारिण्या हस्तिरथाद्यनेकदानप्रदानपुरस्सर हिरण्यगर्भावभृथस्नानपवित्री कृतशरीरया कुंकुमदेव्या पुरिगेरेनगरे कारितं जिनभवनमुद्दिश्य नवकर्म्मखण्डस्फुटितसंस्कार देवपूजादानशालादि धर्म्मप्रवत्तनार्त्थं सकलार्हत्समयतिलकश्रीमूलसंघोद्धभूसूरस्तधर्म्मोपदेशे नाशेषनिकायसमानसत्रावासो गुड्डिगेरेग्रामो दत्तः। दक्षिणतः वेण्णे तटाकं दक्षिणापरतः माकुलिक गिरिः अपरस्यां कुपेरतटाकं अपरोत्तरतः कोडितटाकं तथा तपवितटाक वीधिथी उत्तरतः पुळिवूरतटाकं तस्याधो विरयायाः पुरिकरनगर महापथस्य च सङ्गमः पूर्व्वतः इट्टकापद्रसहितं क्षेत्रं पूर्व्वोत्तरतः मत्कुण तटाकं तथा अरसितटाकं पालिक्षेत्रसहितं पूर्व्व दक्षिणतः लकविरयं मूलकमोळ्ळेपाषाणवीथिः। अलगुण्डिमहापथं सीमां कृत्वा यावत्मूलचैत्यालय स्योत्तरवाटिकामवधिं कृत्वा ततः पूर्व्वस्मात्पथो दक्षिणतः सम्मगार खण्डवाटचाण्डालवाटवर्जं सशाक कच्छं कुरुजकेल्लतटाकपालिमवधिं कृत्वा सूरलिविराणपथादारा मात् यावत् सिग्गल्लि सीमान्तं ततः केंगलतटाकान्तं दत्तः

उफ्पट्टिग्रामः पाटलिपद्रश्च। नेरिलिकपद्रस्योत्तरस्यां दिशि गुड्डिगेरे महापथादुत्तरः ससीमान्तो नेरिलिकक्षेत्रराशिर्द्दत्तः तथा वनवासिनगरस्योत्तरस्यां दिशि मरगुण्डिनाम ग्रामः स भोगो दत्तः तथा कुन्दवूर्विषये कफ्पूर्न्नमग्रामो दत्तः पश्चिमतः पगरविरयाया तस्याः पूर्व्वतटे सुवर्णप्लक्षं पश्चिमोत्तरतः सुंकुविरयावधिः उत्तरतः महिषिवास तटाकं उत्तरपूर्व्वतः शार्दूलतिन्तिडीकान्तं पूर्व्वदक्षिणतः पूलितटाकं दक्षिणतः पगरविरयान्तमित्यादिप्रकारा पुलिकरनगर . . मण्डल . . . . . पद्रमहा पथ . . . . तः सुवर्णप्लक्ष तिन्तिडीकादिप्रकटित . . . . वास . . . . पट्टण . . . . तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्व र्य्यादीनां विलसितमचि रांशुचंचलमवगच्छद्भिराचन्द्रार्कधराण्णर्वस्थिति समकालं यशश्चि चीषुभिः स्वदत्तिनिर्व्विशेषं परिपालनीयम्। उक्तं भगवता च वेदव्यासेन व्यासेन ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सरादिभिः।
यस्य यस्य यदाभूमिस्तस्य तस्य तदा फलम्॥ २॥
स्वं दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम्।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम्॥ ३॥
देवस्वं तद्विषं घोरं न विषं विषमुच्यते।
विषमेकाकिनं हन्ति देवस्वं पुत्रपौत्रकम्॥ ४॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः॥ ५॥

Translation

[The invocation and genealogical account upto the mention of the king of the record is identical with those found in the Jamaḷagāma plates dealt with above (*USVAE*, IV-II)]

That Vijayāditya-Satyāśraya orders all thus: Let it be known to you:

By us, when six hundred and thirty Śaka years had elapsed and when the eleventh year of (our) ever-blossoming victorious reign was progressing, being resident in the place named Kiśuvoḷal,[1] the victorious camp, when Vijayāditya-vallabhēndra came down to Vanavāsi to see Ālupēndra,[2] on the day of the full-moon in the month of Āshāḍha

On the supplication of Chitravāhana-narēndra,[3] who adorned the untainted Pāndya family,[3] whose power and influence was well-known around the world, who rendered the reputations of other bounteous philanthropists by his own unmatched bountiful and altruistic nature, who had crushed and scattered the hosts of intoxicated and aggressive elephants of the many enemy kings with the sword firmly held in his hand, who was instrumental in the growth of the kingship of the Chālukyas.[3]

for the sake of the edifice of Jina in the city Purigeṟe erected by Kuṁkumadēvī[4], whose person had been purified by the ceremonial bath (*avabhṛita-snāna*) on the performance of the *hiraṇyagarbha* and many other such benefactions like the gifts of elephants, chariots etc. made by her for the gratification of her heart's desires.

for carrying out maintenance and repairs (in the building of above edifice) for the worship of the God, for giving out charitable donations, for running a free feeding house and for starting such charitable undertakings.

The village Guḍḍigeṟe,[5] the abode of the whole congregation, of the exponents of the excellent Sūrastha-doctrines of the śrī-Mūlasaṁgha, the ornament of the Arhat-samaya (Jain religion)[6] has been given.

The boundaries of Guḍḍigeṟe were as follows: On the south Vēṇṇē-taṭākam (Veṇṇe-(tank); on the south-west Mākulika-giri (Mākulika-hill) on the west Kupēra-tank, on the north wrest, Kōḍi-tank and Tapavi-taṭāka-vīthī; (the promenade around the Tapavi-tank), on the north Puḷivūra-tank, under that Virayavā, and the junction of the highway of (highway leading to) Purikara-nagaram, on the east Iṭṭakā-padra and its (fields ?), to the north-east Matkuṇa-tank; as also Arasi-tank and the Pāli-field (field on the boundary); on the south-east, the stony-pathway of Lakavirayamolle; Thus defining the boundary at the Alaguṇḍi-highway uptil the boundary of the northern garden of the main (*mūla*) Chaityālaya and further the pathway on the east and on the south

leaving out sammagāra-vāṭa and Chāṇḍāla-vāṭa (enclosed sites of *sammagāras* and *chaṇḍālas*), along with marshy ground (for growing vegetables ?), the boundary of Kuruḥa-tank, uptil the grove on the Śūrali-virāṇa-highway, the boundary of Siggali and Kemgala-tank

Further, Uḥpaṭṭi-village and Pāṭalipadra; and the group of fields in the northern quarter of Nēṟilika-padra, north of the highway leading to Guḍḍigeṟe, had also been given

In the same way the village named Maraguṇḍi to the north of the town Vanavāsi had been given along with all the rights pertaining to enjoyment of land

As also, the village, Kaḥpūr in Kundavūr-vishaya had been given, (the boundaries of which were as follows), on the west, the golden fig-tree on the eastern bank of Pagaṟavīra-yāyātā, on the north-west the limit of Suṁkuvīraya, on the north, the Mahishavāsa-tank, on the north-east Śārdūla-tintiḍī, on the south-east Pūli-tank, on the south, Pagaṟvīraya and such boundaries[7]

[The grant portion is followed by the usual epilogue seeking the protection of the grant by future rulers of the area and four of the usual verses attributed to Bhagavān Vēdavyasa vyāsa cautioning against resumption of such lands gifted].

Notes

1 Kiśuvoḷal has been identified with Paṭṭadkal in Hungund Taluk, Bijapur District (*EI,* XXXII, p.318). Paṭṭadkal was adjacent to Bādami and it was the place where the Chalukyan monarchs were anointed and crowned. The fact that it has been referred to here as was *Vijayaskandhāvāṟa* clearly enlightens that the latter was a grandiloquent epithet used to indicate the residence of the monarch.

2. This statement throws light on the fact of the extinction of the Kadambas who had been ruling with their seat at Banavāsi. That this Vanavāsi was the included in the achievements of Kīrttivarman I (*Vanavāsy-ādi-para-nripati-maṇḍala-praṇibaddha-viśuddha-kīrttiḥ*) That this Banavāsyi had been handed over to Āḷupas in due course is a fact. . What for Vijayāditya had gone there to visit Ālupendra is left to conjecture (See *ibid,* p.319; also see Ramesh, K.V., *op.cit.* pp.142, 146). This statement considered along with the statement that Vijayāditya was stationed at Kiśuvoḷal, at the time of the grant may be puzzling. Probably the king had gone to visit Ālupendra at Banavāsi and to issue it the official order regarding the grant on his subsequent return to Kiśuvoḷal.

3. Chitravāhana-narēndra has been identified with Ālupēndra just afore mentioned (*EI,* XXXII, p.319; Ramesh, K.V., *op.cit.* pp. 142, 145). The Pāṇḍya family to which Chitravāhana-narēndra belonged, might have been connected with the wellknown family of that name, which had been traditionally ruling from Madurai in Tamilnadu (*EI,* XXXII, p.319; *ibid* : X, pp.21-23). The statement made in this grant about this Chitravāhana-narēndra, enlightens that he was a staunch adherent of the Chālukya family and had actively and crucially helped that family in their campaigns (Here one is reminded of Udayachandra, who upheld and fought the wars for Nandivarman Pallavamalla). It is possible that there were two chitrvāhas, father and son and this chitravāha associated by Vijayāditya was the second one.

4. That Chitravāhana-narēndra made the supplication for the grant for the Jinālaya erected by Kuṁkumadēvi for satisfying her heart's desires has led scholars to conclude that she was the consort of Chitravāhana-narēndra and a sister of Vijayāditya (*EI,* XXXII, p.319; Ramesh, K.V.*op.cit* pp.142, 145). The *jina-bhavanam* stated to have been caused to be erected by Kumkumadēvi seems to be referred to as Ānēsejayya-basadi in Purigeṟe, in a Guḍigeṟe (Dharwar Disrict) inscription dated Śaka 998 (*IA*, XVIII, p.37 and 39). Here it is supposed that this Jain institution was caused to be erected by Kumkuma mahādēvi, younger sister of Chālukya-chakravarti Vijayāditya-vallabha. Purigeṟe was the ancient name of Lakshmēśvar, Shirhatti Taluk, (Dharwar District) (*EI,* XXXII, p.318; also see Lakshmēśvar inscription dealt with above).

5. The name of the village Guḍḍigeṟe underwent only a small change in the course of centuries and is now known as Guḍigēṟe (Dharwar District) (See *IA*, XVIII, p.35 f). It is about six miles west of Lakshmēśvar *(EI,* XXXIII, 319). The present record as also the Guḍigeṟe inscription cited above point to the close connection between the villages Lakshmēśvar and Guḍḍigeṟe and their having been centres of Jaina faith.

6. The relevant text describing the character of Guḍḍigere is .. confusing. As it is, the interpretation is said to be (i.e.) Śrī-Mūla-saṅgha, which was considered the most eminent of the arhat-samaya or Jain faith Śūrtasta was a code of doctrines preached by this Mūla-saṁgha and Guḍḍigeṟe was the centre where the exponents of this Śūrasta code had congregated. By the grant of this village to the Jaina establishment established newly at Purigeṟe. the implication could be that the former was made subservient to the latter or that the Purigeṟe Jaina edifice was given to the charge of the congregation at Guḍḍigeṟe, to be administered by them with the income from their village as well from the other villages stated to have been additionally granted.

7. The statement about the villages granted and the description of their boundaries are puzzling.

* * *

No. 16

ANJANERI PLATES OF JAYABHATA III

Location : Anjanēri, 4 miles to the east of Trimbak, Nasik district, Maharashtra
Date : (Kalachuri) 460 =708 A.D.
Script : Siddhamātṛikā (Early Nāgarī)
Language : Sanskrit
King : Jayabhaṭa (III)
Dynasty : Early Gurjaras
Reference : Vats, Mādho Sarup and Diskalkar, D.B., *EI*, XXV, pp.292-296; Mirashi, V.V., *CII*, IV, pp.290-96

Text

Metres : Vv.1-3, 5 *Anushṭubh*; V. 4 *Indravajrā*

ॐ स्वस्ति ॥ श्रीभरुकच्छात् सतक्ष्मीनिवासभूते तृष्णासन्ताप हारिणि दिननाथविस्तारितानुभावे द्विजकुलोपजीव्यमानविभवशालिनि महति महाराजकर्ण्णान्वये कमलाकर इव राजहंसः प्रबलकलिकाल विलसिताकुलितविमलस्वभावो गम्भीरोदारचरितविस्मापित सकललोक पाल़मानसः परमेश्वरश्रीहर्षदेवाभिभूतवलभीपतिपरित्त्राणोपजातभ्रमदद भ्रशुभ्राभ्रविभ्रमयशोवितानः श्रीदद्दस्तस्य सूनुरशङ्कितागत प्रणयिजनोप भुक्तविभवसंचयोपचीयमानमनोनिर्वृतिरनेककण्टकवंशसंदोहदाहदुर्ल्लॅलित प्रतापानलो निशितनिस्त्रिंशधारादारितारातिकरिकुम्भमुक्ताफलच्छलोल्लसि तसितयशोंशुकावगुण्ठितदिग्वधूवदनसरसिजः श्रीजयभटस्तस्यात्मजो महामुनिमनुप्रणीतप्रवचनाधिगमविवेकस्वधर्म्मानुष्ठान प्रवीणो वर्ण्णाश्रम व्यवस्थोन्मूलितसकलकलिकालावलेपः प्रणयिजन मनोरथविषयव्यतीत

विभवसंपादनापनीताशेषपार्त्थिवदानाभिमानो मदवि वशांकुशातिवर्तिकु
पितकरिनिवारणप्रथितगुरुगजाधिरोहणप्रभावो विपत्प्रपातपतितनरपति
शताभ्युद्धरणनिखिललोकविश्रुतपरोपकारकरणव्यसनः प्राच्यप्रतीच्याधि
राजविजृम्भितमहासंग्रामनरपतिसहस्रपरिवारितानेक गजघटाविघटनप्रक
टितभुजवीर्य्यविक्ख्यातबाहुसहायापरनामा परममाहेश्वरस्समधिगतपञ्च
महाशब्दः श्रीदद्दस्तस्य सूनुरनेकसमरसंघट्टघनघटितगजघटापाटन
पटुरसहिष्णुवनगहनदावानलो दीनानाथातुरसुहृत्स्वजनबन्धु कुमुदाकर
कौमुदीनिशाकरो भागीरथीप्रवाह इव विपक्षक्षोभक्षमः शान्तनुरिव
समुद्भूतकलकलारावमहावाहिनीपतिरादिवराह इव स्वभुजबलपराक्रमो
द्धृतधराधरः परममाहेश्वरस्समधिगतपञ्चमहाशब्दः श्रीजयभटः कुशली
सर्व्वानिव राजसामन्तभोगिकविषयपतिराष्ट्रग्राममहत्तराधिकारिकादीन्स
मनुदर्शयत्यस्तु वस्संविदितं यथा मया मातापित्रोरात्मनश्चैहिकामुष्मिक
पुण्ययशोभिवृद्धये ब्रह्मपुरीनिवास्येतच्चातुर्व्विद्यसामान्यशाण्डिल्यस गोत्र
छन्दोगकौथुमसब्रह्मचारिब्राह्मणचट्टस्वामि पुत्रब्राह्मणनारायणाय बलिचरु
वैश्वदेवाग्निहोत्रातिथिपञ्चमहायज्ञादिक्क्रियोत्सर्प्पणार्त्थं नान्दीपुर विषया
न्तर्ग्गततोरणकग्रामस्य पूर्व्वोत्तरदिग्विभागे द्वापञ्चाशन्निवर्त्तनप्रमाणं
भूखण्डं यस्याघाटनानि। पूर्व्वतः जयपुरग्रामयायि पन्था हस्तिनिका
गर्त्तासंलग्नं सरः। दक्षिणतः छेदकीवृक्षोपलक्षितमैरान्तरितंकुटुम्बि दीप
सत्ककौटुम्वक्षेत्रं मैरातसमुत्थितो दक्षिणाभिमुखो वहश्च। तथा अपरतः
तोरणकग्रामात् विद्धेरकग्रामयायी पन्थाः तथा क्षेत्त्रमरोदितो

समिआरवृक्षः तथा धम्माणगर्त्तागामी वहश्च। उत्तरतः धम्माण खट्टा। एवमेतच्चतुराघाटनोपलक्षितं भूखण्डं। तथास्यैव ग्रामस्य दक्षिण दिग्विभागे कच्छे पंचनिवर्त्तनप्रमाणं भूखण्डं। यस्याघाटनानि। पूर्व्वतः बरदकमर्यादान्तरितकुटुम्बिरेवल्लसत्ककौटुम्वक्षेत्रं। दक्षिणतः करिल्लिणी नदी। अपरतः छत्वाभ्युपलक्षितवरटकमर्यादान्तरितकुटुम्बिविजडम्बसत्ककौटुम्बक्षेत्रं। उत्तरतः ब्राहम्णदामोदरसत्कब्रह्मदेयक्षेत्रं। राजकीयचरिका च। तदेवं चतुराघाटनोपलक्षितं भूखण्डं। तथास्यैव भूखण्डस्य दक्षिणदिग्भागे कच्छे। कच्छिकाप्रतिवद्धनिवर्त्तनत्रयप्रमाणं भूखण्डं यस्याघाटनानि पूर्व्वतः करिल्लिणीनदी। दक्षिणतस्सैव करिल्लिणीनदी अपरतः भूतिषोहीग्रामगामी सीमासन्धिः। उत्तरतोङ्कोकौल्लवृक्षोपलक्षित करिल्लिणीनदीवितटी। एवमेतच्चतुराघाटनोपलक्षितभूखण्डत्रयावस्थितं षष्टि निवर्त्तनप्रमाणं क्षेत्रं। सोपरिकरं। सभूतवातप्रत्यायं। सधान्यहिरण्यादेयं सदशापराधं सोत्पद्यमानविष्टिकं सर्व्वराजकीयानामहस्तप्रक्षेपणीयं पूर्व्वप्रत्त देवब्रह्मदायरहितं भूमिच्छिद्रन्यायेनाचन्द्रार्क्कार्ण्णवस्थितिक्षितिसरित्पर्व्वत समकालीनं पुत्रपौत्रान्वयक्रमोपभोग्यं गृहस्थावरतलाकसहितमद्याश्वयुज बहुलैकादश्यां तुलासंक्रान्ते रवावुदकातिसर्ग्गेण प्रतिपादितं। यतोस्यो चितया ब्रह्मदायस्थित्या भुंजतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिद्व्यासेधे वर्त्तितव्यमागामिभद्रनृपतिभिरस्मद्वंश्यैरन्यैर्वायमस्मद्दायोनुमन्तव्यः पालयितव्यश्च। यश्चाज्ञानतिमिरपटलावृतमतिराच्छिन्द्यादाच्छि द्यमानकं वानुमोदेत स पञ्चभिर्म्महा

पातकैस्सोपपातकैस्संयुक्तः स्यादितित्युक्ततं च भगवता वेदव्यासेन व्यासेन ।

षष्टिं वर्षसहस्त्राणि स्वग्गें तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ १ ॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥ २ ॥
बहुभिर्व्वसुधा भुक्तता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ३ ॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवी सूर्य्यसुताश्च गावः ।
लोकत्रयं तेन भवेत्तु दत्तं
यः काञ्चनं गां च महीं च दद्यात् ॥ ४ ॥
यानीह दत्तानि पुरा नरेन्द्रै
र्दानानि धर्म्मार्थयशस्कराणि ।
निर्भुक्तमाल्यप्रतिमानि तानि
को नाम साधुः पुनराददीत ॥ ५ ॥
स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ इति ६ ॥

लिखितमिदं बलाधिकृतदुर्ग्गभटसूनुना बलाधिकृतसहभटेनेति ॥ ब्लाधिकृतबावुल्लदूतकं ॥ सं ४०० ६० १ आश्वयुज ब १० १ निबद्धम् ॥

स्ब हस्तो मम श्रीजयभटस्य ॥

Translation

Prose From Bharukachchha[1] who had his residence of Lakshmī. From the dynasty of Karṇa there was (Dadda II) who had given protection to the king of Valabhī when he was attacked by emperor Harshadēva. His son was Jayabhata II. His son was Dadda III, whose second name was Bāhusahāya. His son was Jayabhaṭa III. For the increase of merit and fame of my parents and of myself, on the eleventh of the dark fortnight of Āśvayuja, when the Sun was entering the Tulā (*rāśi*) after the libation of water, the field measuring sixty *nivarttanas* of land in three pieces with their boundaries defined as follows: one of which was measuring fiftytwo *nivarttanas* in the north-eastern direction of the village Tōraṇaka in the Nāndīpuri[2] vishaya, the boundries of which, are on the east, the road going to the village Jayapura[3] and the tank adjacent to the pit Hastinekā, on the south the family-field belonging to the householder Dīpa, separated by the field – boundary marked by the Chhvēdakī tree and a stream flowing from the field boundary towards the south and on the west, the road going from the village Toraṇaka[4] to the village Viddhēraka[5] and the sumiāra tree growing on the boundary of the field and a stream flowing into the Dhammāṇa pit, on the north the Dhammāṇa pit, the piece of land defined by these four boundaries;. further in the marshy region in the southern direction of this very village, a piece of land measuring five *nivarttanas*, the boundaries of which are - on the east, the family field belonging to the householder Rēvalla, separated by the boundary of *baraṭaka* (a kind of grain or some plant used for fencing the fields). In the south, the river Karilliṇī[6], on the west, the family field belonging to the house-holder Vijaḍamba separated by the boundary of *baraṭaka* and marked by an umbrella; on the north the *brahmadēya* field belonging to the Brāhmaṇa Dāmōdara and a royal road, the field marked by these four boundaries; and on the south of this very piece of land, in the (same) marshy region (another) piece of land measuring three *nivarttanas* and surrounded by mango tree of the marshy region, the boundaries of which are, - on the east, the river Karilliṇī, on the south the same river Karilliṇī on the west the boundary leading to the village Bhūtishōhī [7], on the north the vitaṭī (?) of the river Karilliṇī marked by the aṅkōlla tree (the field measuring sixty *nivarttanas,* in all in three pieces of land with their four boundaries defined as above). together with the *uparikara,* with taxes on commodities manufactured and imported, with the paddy and gold, with *daśāparādha* (with the fines imposed for ten offences) with the right to forced labour arising therefrom, not to be imported by royal officials, excepted by what are those given to gods and Brāhmaṇas, previously made and including houses, immovable and movable, which can be enjoyed by the succession of sons and their progenies and enjoyed so long as the moon, Sun, the ocean, the earth, rivers and mountain endure, along with the rule of *bhūmi-chhidra,* to the Brāhmaṇa Nārāyaṇa, son of the Brāhmaṇa Chashṭasvāmin, of the Śāṇḍilya-gōtra, of the Kauthūma-śākhā of the chhandōga (Sāmavēda) who resides at Brahmapurī[8], belonging to Chaturvēdins, for the performance of the rituals, *bali, charu, vaiśvadēva. Agnihōtra, atithi* in the dark fortnight eleven, in the Tulā-sankrānti with libation of water, to brahmadāya hold. This grant should not be hindered.

[The verses among those held by the worshipful Vyāsa, the composer of Vēdas.]

The *dūtaka* of this prose is *Balādhikṛita* Bāvulla. It was written by Balādhikṛita Sahabhata, the son of Balādhikṛita Durgabhaṭa

Recorded in the year 460 60[9] Āśvayuja dark fortnight 10, 1

The seal is Garuda or Śrīvatsa and below an expanded lotus and the legend Śrī-Jayabhaṭa.

Notes

1. Bharukachchha is modern Broach, (*CII*, IV, p.92)

2. Nāndīpura is Nanded in the Rājpipta sub-division within Broach (*ibid*).

3. Jaypura might have been Jesalpur, 3 miles north of Toraṇ (*ibid.*).

4. Tōraṇaka is still called Tōraṇ or Tōramamāl - two miles north of Nāndēd.

5. Viddhēraka cannot now be traced.

6. Karilliṇī is clearly Karjan, on the right bank of both Nanded and Toran.

7. Bhūtishōhi may be Buchād, about 1 1/2 miles of Toraṇ on the west bank of Karjan (*ibid*)

8. Brahmapurī might have been Bāmanphālia mentoned as the place of residence of Jhar plates of Dharasēna II, may be identified by Bānphaphaliā nine miles south west of Nanded. (*ibid.*)

9. Mirashi concluded that the date must have been Tuesday, 23rd September, 710 A.D.

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No. 17

ANJANERI PLATES (SECOND SET) OF BHOGASAKTI

Location : Anjanēri, near Trimbak, Nasik District, Maharashtra

Date : C. 709 A.D.

Script : Early Nāgarī

Language : Sanskrit

King : Pṛithvīchandra Bhōgaśakkti (a feudatory of great grandson's Vikramāditya

Dynasty : Sēndraka (Hirischandra's clan)

Reference : Vats, Madho Sarup and Diskalkar, D.B., *EI*, XXV, pp.236-237
Mirashi, V. *CII*, IV, pp.154-159

Text

Metres : Vv..1& 5 *Anushṭubh*

सिद्धम्। जयत्याविष्कृतं विष्णोर्वाराहं क्षोभिताण्णर्वम्।
    दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरंपराणां भगवन्नारायणप्रसादसमासादितवराहलांछनेक्षणक्षणवशीकृताशेषमहीभृतां हारीतीपुत्राणां चलुक्यानामन्वये सकलमहीमण्डलैकतिलको महाराजाधिराजपरमेश्वर श्रीविक्क्रमादित्यवल्लभस्तत्पादप्रसादोपजीव्री स्वपुत्रनिर्विशेषो हरिश्चन्द्रवंशस्यालंकारभूतः शरदुपगमप्रसन्नमण्डलश्चन्द्रमा इव प्रजानामानन्दकारी श्रीस्वामिचन्द्रो नाम राजा येनेदं चतुर्द्दशग्रामसहस्रसंख्या सकलमपि पुरीकोंकणं भुक्तमासीत्। तस्य च राज्ञः

श्रीस्वामिचन्द्रस्य पुत्रो महाबलपराक्क्रमः श्रीसिङ्हवर्म्मराजस्तस्यापि श्रीसिंहवर्म्मराजस्य पुत्रश्चतुरुदधिजलतरंगालिंगितायां पृथिव्यां चन्द्र इव विख्याततेजाः। पृथिवीचन्द्रापरनामधेयो राजा श्रीभोगशक्तिः। योसौ बाल एव पूर्व्व जन्माभ्यासेन स्वयं समुत्पन्नज्ञानो भगवतो वासुदेवस्यार्च्चनविधिं प्रति सततमभियुक्तो ब्रह्मण्यश्च युधिष्ठिर इव नयविनयदयादानदाक्षिण्यादिभि र्गुणैरलंकृतस्सत्यवादी च भीमसेन इव प्रकटपराक्क्रमाक्क्रान्ताशेषस्वराज्यभूमिमण्डलो महाबलश्च अर्जुन इव जनार्द्दनज्ञानोपदेशवर्त्ती समरविधिविशारदश्च बलदेव इव नृत्तगीतहसित विलसितक्रीडासुखो पभोगतत्परः क्षणं विक्क्रांतश्च प्रद्युम्न इव सकल युवतिजनमनोहरं वपुर्द्धारयन्नपि परकलत्रनिस्पृहः वनवारणयूथाधिपतिरिव सततमभिप्रवृत्त दानार्द्रीकृतकरः पद्मोत्पलकुमुदषंडमंडितः स्वादूदको जलाशय इव प्राणिनां तृष्णाविच्छेदकारी उदितदिवसकर किरणप्रबोधितो महापद्माकर इव श्रियो निवासभवनं जलधिरिव रक्षितस्थितिरनेकभूभृत्पालनपरः परमगंभीरो महासत्त्वश्च सततमिव देवकुलतटाकसत्त्रप्रपाधर्म्म विक्रियानुष्ठानव्यसनी नारायणानुस्मरण तत्परश्च कौस्तुभमणिरिव विष्णोः पुरीकोंकणविषयस्यालंकारभूतः भारत पुराणरामायणराजशास्त्रार्त्थतत्त्व निपुणः प्राज्ञः पटुः पण्डितो मेधावी अप्रतिहतबलपराक्क्रमोत्साहमन्त्र प्रभुशक्तिस्त्रिभुवनाङ्कुशो राजा श्री भोगशक्तिः सर्व्वानेवात्मीयपुत्रपौत्र प्रपौत्रादीन् विषयपतिग्रामभोगिकमहत्तरान् समाज्ञापयति विदितमस्तु वो यथा पूर्व्वमुत्सादितं समगिरि

पट्टनं चन्द्रपुरीसहितं अम्बयपल्लिकास वाणेयपल्लिका मौरेयपल्लिकात्रय सहितं कंसारिपल्लिका च मया समावासितम्। एलश्रेष्ठिकरपुट श्रेष्ठि प्रमुखसमस्तनगरस्य दत्तम्। समगिरिवास्तव्यानां वणिजां चन्द्रार्क कालिकं शुल्कमादेयं समस्तराज्ये नास्ति। अपरं च अपुत्रधनं नास्ति उमुरभेदः राजपुरुषाणामावासको जेमकश्च एतन्नास्ति। कुमारी साहसे रूपकाणामष्टोत्तरं शतं संग्रहणे द्वात्रिंशतिरूपकाः। कर्णत्रोडणि कायां षोडशरूपकाः। शिरस्फोटने चत्वारिरूपकाः। भारिकायां वणिक्पुत्र स्याष्टोत्तरं शतं रूपकाणां नग्नगृहीतस्य। यच्चाष्टौ षोडश वा नगर महल्लका विचार्य वदंति तदेव प्रमाणम्। श्रीतेजवर्म्मराजेन एतदनुष्ठित मिति ॥

Translation

Success !

Verse 1 Victorious is Vishnu's boar-form, which agitated the ocean and had the world resting on the tip of its projecting right tusk !

In that Chālukya family there was *Mahārājādhirāja, Paramēśvara,* the illustrious Vikramādityavallabha. Dependent on the favour of his feet and (treated by him) in no way different from his (own) son, (there was) a king named the illustrious Svāmichandra, an ornament of the family of Hariśchandra, who caused delight to the people like the moon whose orb has become clear on the advent of autumn, (and) by whom this entire Kōṅkaṇa (country) with Purī, (as the chief city), the villages in which number fourteen thousand, were governed. A son of that king, is the illustrious Svāmichandra, and his son was the illustrious king Simhavarman of great strength and prowess.

Again, a son of that illustrious king Simhavarman, (*viz.*) the king, the illustrious Bhōgaśakti, who, having, like the moon, well-known splendour on the earth embraced by the waves of the water of the four oceans, had the second name of Prithivīchandra (the Moon on the Earth); who, even as a boy, had knowledge spontaneously produced through the discipline of (his) previous life; who was always engaged in the worship of the divine (god) Vāsudēva, and was devoted to sacred knowledge; who, was adorned by excellences such as political wisdom, humility, compassion, charity and courteousness. He speaks the truth; and he was eagerly engaged in the enjoyment of the pleasures of dancing, singing, laughing, dalling, and sporting. He had the Kaustubha jewel as Vishṇu.

Line 28. The illustrious Bhōgaśaktī addressed (the following order to) all his sons, sons' sons, sons' sons' sons and so forth, (and to) the heads of *vishayas*, the *Bhōgikas* and *Mahattaras* of villages :

Line 29 "Be it known to you that I have settled (agin) the Samagiripaṭṭana, which had been previously devastated, together with Chandrapurī [2] (and) together with the three hamlets, (*viz.*) Ambēyapallikā, Savāṇēyapallikā[3] (and Maurēyapallikā,[4] and also Kaṁsāripallikā[5], (this charter was) made over to the whole town, of which Ela śrēshṭhin and Karaputa śrēshṭhin are the chief (representatives). The merchants residing in Samagri are not to pay octroi duty in the whole kingdom as long as the moon and the Sun will endure. Besides, there is not (to be escheat to the crown of) the property of a person who died sonless. There was to be no distinction of wharfs. There was (to be) no (tax for the) lodging and boarding of royal officers. For a violent offence against unmarried girls, (the offender will be fined) a hundred and eight *rūpakas*; for adultery, thirty-two *rūpakas*; for boxing of the ears, sixteen *rūpakas* for injury to the head, four *rūpakas*. If (the offence is committed) against a lablour-woman, a merchant's son caught naked (?) would be fined one hundred and eight *rūpakas*. And whatever eight or sixteen Mahallakas (respect-able men) of the town would declare after deliberation, will be the right standard (of punishment)."

This was executed by the illustrious Tējavarmarāja.

Notes

1.Puri seems to have been situated not far from Sthaanaka or Thāna (CII, IV, p.156)

2. Chandrapuri is probably represented by Chandrāchi Meṭ 12 miles southwest of Añjanēri (*ibid.*)

3. Sāvānēyapallika may be Sāmuṇḍi (*ibid.*)

4. Maureyapallikā may be Mōrwāḍi, 3 miles south-west of Nasik (*ibid.*)

5. Kamsāripallikā Karhōli, five and six miles especively north by est of Chandrāchi Metṛ. (*ibid.*)

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No. 18

MULTAI PLATES OF NANNARAJA

Location : Multāī, Multai Tahsil, Betul District, Madhya Pradesh.
Date : Śaka 631 = 709 A.D.[1]
Script : Early Nāgarī
Language : Sanskrit
King : Nannarāja
Dynasty : Rāshṭrakūṭa (of Vidarbha)
Reference : Fleet, J.F., *IA*, XVIII, p.230 f.

Text

Metre : Vv.1, 2 & 3 *Śārdūlavikriḍita*

ॐ स्वस्ति ।

विस्तीर्ण्णे स्थितिपालनाक्षयशसि श्रीराष्ट्रकूटान्वये
रम्म्ये क्षीरनिधाविवेन्दुरभवच्छ्रीदुर्ग्गराजो नृपः ।
लोकाह्लादनहेतुभिः प्रविततैस्तेजोविशेषोदयैः
येनोच्चैःपदवीं विगाह्य विधिवत्पक्षद्वयं भासितं ॥ १ ॥

तस्य सूनुरासीदनेकसमरसाहसार्ज्जितयशाः
श्रीगोविन्दराजः तस्यात्मवानात्मजः श्रीमान् स्वामिकराज ।
इत्यनुपमो यस्योर्ज्जितं पौरुषं संग्रामादनिवर्त्तिनो
विजयिनः संगीयते सर्व्वतः ॥ २ ॥

जातस्तस्य सुतः सतां बहुमातः श्रीनन्दराजः कृती
कात्तन्तः कारुणिकः कलङ्करहितः केतु करालो द्विषां ।
धौरेयो रणसाहसाहितधियामग्रेसरो मानिनां

वैदग्धोद्धतचेतसामधिपतिः कल्पद्रुमो योर्थिनां ॥ ३ ॥

यश्च संश्रयविशेषलोभादिव श्रीयुद्धासुरापरनामा स सर्व्वानिव राजसामन्तविषयपतिग्रामभोगिकादीन् समनुबोधयति। विदितमस्तु भवतां यथास्माभिः मातापित्रोरात्मनश्च पुण्याभिवृद्धये कौत्ससगोत्राय मित्त्रचतुर्व्वेदपौत्राय रक्तप्रभचतुर्व्वेदपुत्राय श्रीप्रभचतुर्व्वेदाय किणिहिवट्टारात्पश्चिमेन पिप्परिकाया उत्तरेण जलुकायाः पूर्व्वेण अर्जुनग्रामाद्दक्षिणेन एभिराघाटनैः जलौकुहेनामग्रामः कार्त्तिकपौर्ण्णमास्यां उदकपूर्व्वं प्रतिपादितः। यतोस्माद्वंश्यैरन्यैर्व्वागामिनृपतिभिरस्मद्दायोनुमन्तव्यः प्रतिपालयितव्यश्च। यो वाज्ञानतिमिरपटलावृतमति आच्छिन्द्यादाच्छिद्यमानं वानुमोदेत स पञ्चभिर्महापातकैस्संयुक्तस्स्यादिति ॥ उक्तं च भगवता वेदव्यासेन व्यासेन।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगराधिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ ४ ॥
षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ५ ॥

शककालसंवत्सरशतेषु षट्स्वेकत्रिंशोत्तरेषु लिखितमिदं शासनं सान्धिविग्रहिकनाउललिखितं ॥

Translation

In the well rooted and pleasant dynasty of the Rāshṭrakūṭa, which has earned the reputation of maintaining its stability, king śrī-Durggarāja was born just like the moon which rose out of the milky ocean, as his

ways with the people have made them happy and due to his having attained the exalted position, his all pervading splendour having shed light on both the sides from that eminence[2].

His son was śrī-Gōvindarāja, who had garnered glory by his valorous feats in many battles.

His son, in every way resembling him[3] was the matchless śrīmān-Svāmikarāja whose well established manliness, valour, gallantry, drive, reputation of having never retreated (before the pressure of the enemy) and his victories were subjects sung about everywhere

Śrī-Nannarāja was born as his son. He is considered highly by the good people. He has been fulfilling his duties, He is charming, free of blemishes, lofty like a pennant, formidable for (his) enemies, good enough for being yoked (for good endeavours), foremost among those who set great store by valour in battles, the leader of the great souls whose minds are elevated by deep thought and concentration, who is the very celestial tree for those who are needy, who is endowed with all desirable qualities which seem to have resorted to him due to his being a secial and fit refuge, who is pious and attentive to Brahmins and is devoted to the worshipful (God śrī-Bhagavān-Vishṇu) and who has the other name śrī-Yuddhāsura,

He (that is Nannarāja) draws the attention of all (subordinate) kings, feudatories, the heads of territorial divisions and holders of the village - fiefs

may it be known to you that for the augmentation of the merit of my parents and self

The village named Jalaükuhē bounded by (the village) Kiṇihivaṭṭara on the west, (the village) Pipparikā on the north, (the village) Jalukā on the east and (the village) Arjuna-grāma on the south has been granted with due olibations of water to

Śrīprabha-chaturvvēda, son of Raktaprabha-chaturvvēda and grandson of Mitra-chaturvvēda of Kautsa-sagōtra on (the occasion of) the full-moon day of the month Kārttika.

[The grant is followed by the usual appeal to protect the grant and admonition against its disruption addressed to the future rulers of the area as also two of the usual verses in this regard attributed to the worshipful Vyāsa, the coordinator of the Vēdas]

This charter has been written when six hundred thirty one years of the Śaka era have elapsed, by *sāndhivigrahika* Nāüla.

Notes

1.

2. In this comparison of king Durgarāja with the moon, which rose out of he milky ocean, by double entendre the writer of the draft of the charter points out

1) How the dynasty of the Rāshṭrakūṭas, was pure, refreshing, and pre-eminent like the milky ocean which is important among oceans.

2) śrī-Durgarājaw s born in that dynasty just as the moon which came out of the milky ocean on being churned. His rule was benign and benevolent for his subjects just like the moon which is soothing for those on earth. He with his goodness was beneficial both to his friends and to his enemies, just as the moon on being born from the milky ocean on its being churned by the *asuras* (evil people) on the one side and the *dēvas* (good people) on the other, ascended to the heaven and from that eminence shed its soothing rays on both the *asuras* and *dēvas* below.

3. *tasyātmavānātmajaḥ* is better amended to *tasyātmavat-ātmajaḥ* (i.e.) whose son (one born of him) was just like his own self (in every respect).

* * *

No. 19

AN INSCRIPTION OF RAJASIMHA AT MAHABALIPURAM

Location : Mahābalipuram, [1]Chengalpattu District, Tamilnadu
Date : C.710 A.D.[2]
Script : Pallava-grantha
Language : Sanskrit
King : (Narasimhavarman II) Rājasiṁha[3]
Dynasty : Pallava
Reference : Rangacharya, V., *EI*, XIX. pp.105-109

Text

Metre: V.1 *Āryā*;. 2 *Vasantatilakā* ; 3-5 *Anushṭubh*

श्रीः ।

अप्रतिममवनिभूषणमकलंकन्धरणिचन्द्रमवनीन्द्राः ।
अरिमर्द्दनमतुलबलं कुलतिलकं ये नमन्ति ते सुखिनः ॥ १ ॥

भयरहितो बहुनयः ॥

अत्यन्तकाममपराजितमेकराज
श्चन्द्रार्द्धशेखरशिखामणिमद्वितीयम् ।
चण्डाशनिं क्षितिभृताम्म्हतामसह्यं
सम्प्राप्य काममिव नन्दति जीवलोकः ॥ २ ॥

श्री उदयचन्द्रः

श्रीराजसिंहो रणजयः श्रीभरश्चित्रकार्म्मुकः
एकवीरश्चिरम्पातु शिवचूडामणिर्म्महीम् ॥ ३ ॥
श्रीकार्मुकः कालकालः कालान्तकपदार्चकः ।

अभिरामो विजयते रणभीमो गुणालयः ॥ ४ ॥

श्रीवल्लभमतिमानं रणवीरं कुलप्रकाशकरं ।

ऊर्ज्जितमुन्नतराममम्प्रणमत युद्धार्ज्जुनन्धराधीशाः ॥ ५ ॥

यमर्त्थदृष्टो शत्रूनाम्मल्ल महामल्लं ।

त्रिनयनभक्तं मित्रम् . . नरेन्द्रसिंहन्नमन्ति नृपाः ॥ ६ ॥

Summary

(God Śiva) is one who has peerless, the ornament of the world and who has no blemish. He is the Moon of the world and is like the king. He has got great strength to crush the enemies and He is the forehead mark. Happy people bow to Him. He has no fear and has the civility of government. He is one who has great desire. He is one who cannot be conquered. He is one and then only king. He is the great one who has got the half Moon. He has no parallel. He can hurl a vialent thunderbolt. He cannot be endured by kings. All people are happy with him.

He is the rising moon.

This king known as Rajasiṁha[3] is victorious with his archery. The one king bears the great Śiva who himself is an archer. He has the time. He is like Bhīma. He is victorious and he is also the God of death to death itself[4] and He is the abode of virtues.

He is supreme and the hero of all enemies. He is bright in the whole world. He is firm even like Sri Rāma. He is the conqueror like Arjuna.

He was like the wrestler. He is the one with three eyes. To Him Narēndra-siṁha prostrates.

Notes

1. This inscription runs around the plinth of the shore temple of Mahābalipuram (*EI,* XIX, p.105).

2. This inscription is ascribed to Narasimhavarman II. (Sastri KAN- *A History of South India*, p.171).

3. Rājasiṁha was one of the titles of Narasiṁhavarman II.

4. This attribute of *Kālakāla* or God of death is of God Śiva. Sometimes the same attribute is given to Rājasiṁha.

⁂

No. 20
INDRAGADH INSCRIPTION OF NANNAPPA

Location : Indragadh, (Two miles north of Bhānpurā), Bhānpurā Tahsil, Mandasaur District, Madhya Pradesh
Date : V.S. 767=710 A.D.
Script : Siddhamātṛikā (Early Nāgarī)
Language : Sanskrit
King : Nannappa
Dynasty : Rāshṭrakūṭa
Reference : Kṛishṇa Dēva, *EI*, XXXII, pp.112-117

Text

Metres: Vv.1,4, 6, *Sragdharā* ; 2, 3, 8,
Śārdūlavikrīḍita ; 5, 7, 9-15, *Anushṭubh*

ॐ नमः शिवाय ॥

सूचीपातेन सद्यः प्रचलति वसुधा कम्पते नागराजः

पादोद्धारेण नीतो द्ध्वज इव धवलो दुग्धसिन्धुर्विभाति ।

दोर्द्दण्डैश्च भ्रमद्भिः पुनरपि गिरयो जातपक्षाः प्रयान्ति

यस्मिन्नित्थं प्रनृत्ते भवति जगदिदं सोस्तु भूत्यै भवो वः ॥ १ ॥

प्राप्तं तस्य फलं मयाद्य तपसो यत्तत्कृतं तत्पुरो

यन्मे मूर्ध्नि पदं करोति हर हे त्वल्लालिता जाह्नवी ।
गेहं यामि पितुर्गृहाण तनयं सोढुं न शक्तास्म्यहम्
एवं मन्युभरालसं गिरिजया प्रोक्तो हरः पातु वः ॥ २ ॥

श्रीमत्कङ्कणपन्नगेन्द्रशिरसि ज्वालावलीभासुरो
यस्तिष्ठत्यमलो मणिस्तदुदरे सङ्क्रान्तबिम्बद्युतिम् ।
रूपं भर्तुरवेक्ष्य लज्जितमुखीगौरीमनोहर्षणं
रोमांचं दधती विवाहसमये नित्यं शिवायास्तु वः ॥ ३ ॥

यस्मिन्दृष्टेरिवृन्दं घटितगजघटापीठमप्याहवेषु
क्षिप्रं याति प्रणाशं क्रमसमुपचितं स्वं परित्यज्य मानम् ।
भामानस्य प्रसूतिः प्रकटितयशसो राष्ट्रकूटान्वयस्य
श्रीणण्णप्पः स राजा जयति निजगुणावर्ज्जिताशेषलोकः ॥ ४ ॥

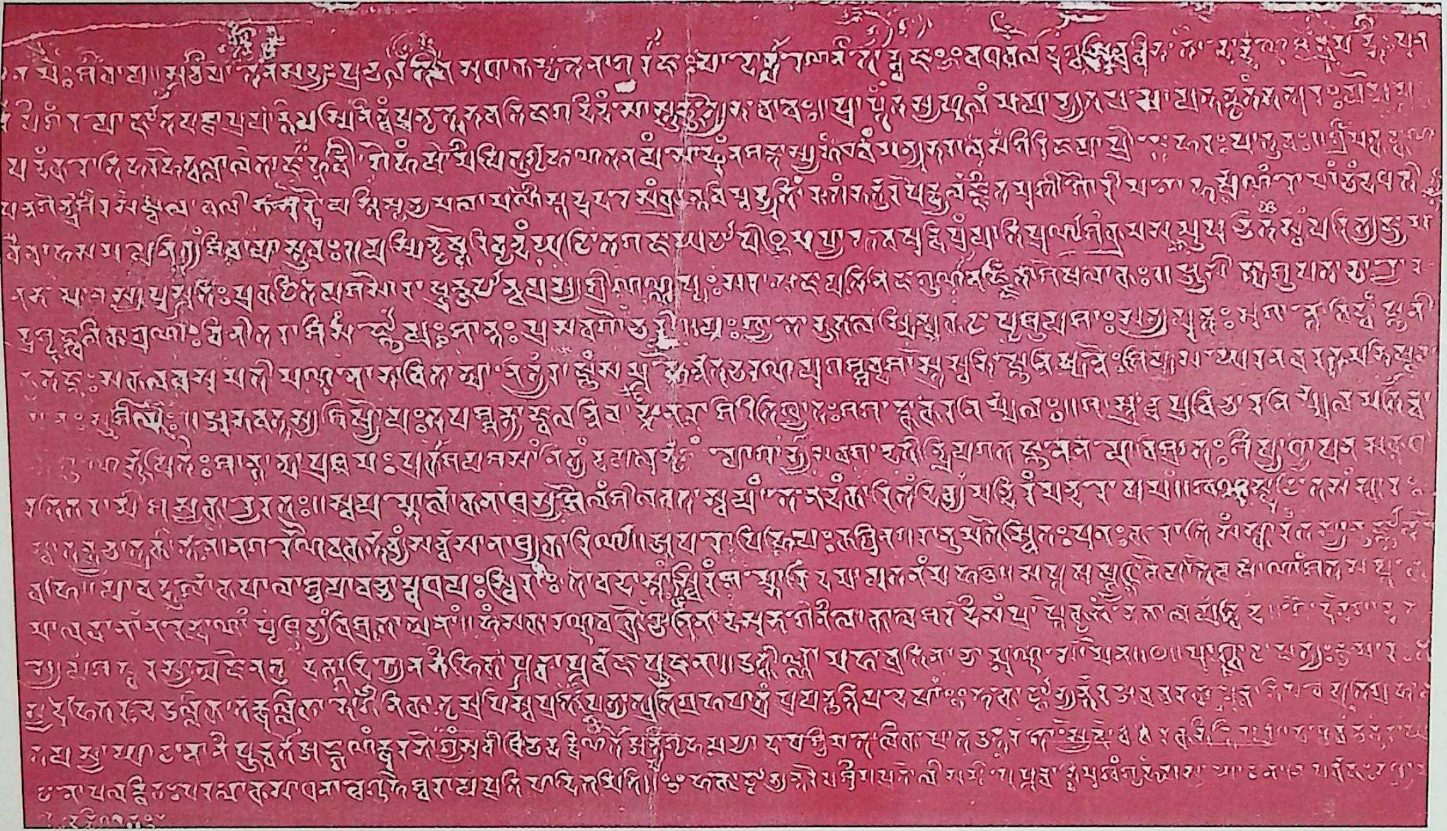
आसीत्पाशुपताचार्यो रुद्रशृङ्खलिकाग्रणीः ।
विनीतराशिसंज्ञो यः शान्तः प्रसवगोच्वरी ॥ ५ ॥

यः ख्यातो भूतलेस्मिन्प्रकटपृथुयशाः सत्ययुक्तः सुशान्तो
विद्वाञ्ज्ञानी कृतज्ञः सकलवसुमतीमण्डनो भावितात्मा ।
नित्यं राज्ञां समूहैर्न्नतचरणयुगश्शब्दशास्त्रे स्वभिज्ञो
निष्पन्नैः शिष्यसङ्घैरनवरतमभिष्टूयमानः सुशीलः ॥ ६ ॥

अभवत्तस्य शिष्यो यस्तपश्शक्त्या ज्वलन्निव ।
दानराशिरिति ख्यातः शशाङ्ककरनिर्म्मलः ॥ ७ ॥

शास्त्रार्थप्रविचारनिर्म्मलमतिर्वाग्मी गुणैर्भूषितः

Inscription No.20



Indragadh Inscription of Nannappa V.S.767

शान्तात्मा प्रथमः प्रकाशयशसां नित्यं दयालुर्भृशम्।
योगाभ्यासवशादतीन्द्रियगतज्ञानेन यो विश्रुतः
शिष्याध्यापनसक्तधीरतितरामीशस्य कार्ये रतः ॥ ८ ॥
स्वयम्भोर्लोकनाथस्य शैलं शीलवता स्वयम्।
तेनेदं कारितं दिव्यं मन्दिरं मन्दरोपमम् ॥ ९ ॥
खण्डस्फुटितसंस्कारः स्वातन्त्र्यं चात्रकीर्त्तने।
नगरेणैव कर्त्तव्यं सर्व्वसानाथ्यकारिणा ॥ १० ॥
अपरोऽपि हि यः कश्चिन्नगरानुमते स्थितः।
पुनः करोति संस्कारं तस्यानुज्ञातमेव हि ॥ ११ ॥
यावद्भूर्लोकपालाश्च यावच्चाम्बुधयः स्थिराः।
तावदास्तां स्थिरं शम्भोरिदमायतनं महत् ॥ १२ ॥
सप्तषष्ट्यधिके याते वर्षाणां शतसप्तके।
मालवानां नरेन्द्राणां पृथिव्यां विश्रुतात्मनाम् ॥ १३ ॥
हंसकारण्डवक्रौञ्चनिनादसुभगेनिले।
काले शरदि संप्राप्ते कृतं देवालयं त्विदम् ॥ १४ ॥
गौडदेशोद्भवस्येयं शङ्करस्यात्मजेन तु।
दुर्ग्गादित्येन विहितापूर्वा पूर्वजपूजना ॥ १५ ॥

उत्कीर्ण्णा महाव्रतिना चामुण्डसोमेन ॥ ० ॥ प्राग्वाटजातीयः कुमारः तस्य दुहितरः देउल्लिका तक्षुल्लिका भोगिनिका तिस्रोऽपि स्वप्रतिपत्त्या प्रतिग्रहपात्रं प्रयच्छन्ति य आसाम् इह कोट्टाभ्यन्तरे अववरकपूर्वाभि

मुखः प्रतिग्रहाय दत्तः यस्याघाटनानि पूर्वतः अङ्गणं क्षुरभोग्यं सुवीथि च दक्षिणतः अन्तिमगृहमर्यादा पश्चिमतो लिकापात उत्तरतोस्यैवाववरक भित्तिमर्यादा एवं चतुराघाटनोपलक्षितः परलोकसाधनार्थैं गुहेश्वराय प्रतिपादित इति ॥ इह कोट्टाभ्यन्तरे पश्चिमप्रतोलीसमीपे पूर्वाभिमुखं गृहं यस्याघाटनानि पूर्व्वतः रथ्या मार्गः दक्षिणतः ।

Summary

Verse 1 God Śiva's dance was with his foot or is on the head of Ādiśēsha and so Ādiśēsha became perturbed. As his dance is in ocean, the mountains living in oceans also became trembling. But God Bhava was unmoved.

Verse 2 Śrimati Pārvati saw God Śiva going very near Jāhnavī, she became agitated. So she told God Śiva that she would go back to her own father's mansion as she was not needed.

Verse 3 Śrimati Pārvatī said God Śiva in his wedding having the serpent on the bangle on His hand she got enchanted and became shy. May that Śiva bless us.

Verse 4-15 There was Naṇṇappa in the Rāshṭrakūṭa family. His son was Bāmāna. There was Pāśupatācharya who was the head of Rudraśṛinkhāla. Then (his disciple ?) was Vinītaraśi. He was truthful, calm, virtuous and learned. He had many disciples. One of those disciples was Dānarāsī. He was well-known, pure like the moon, had all the sciences, had deep thought, scholarship and all such qualities. He was peaceful, fame and sympathetic. Because he had exercises and had *aindriya-jnāna* (he had known the sense organs). He was famous and he knew how to teach the disciples. There was the temple of Svayambhū-Lōkanātha which was like the mountain Mandara. This temple was done and embellished by city council. Let this temple remain so long as *lōkapalas-*

(guardians of the world directions) of earth and oceans also still remain.

This temple was constructed in the autumn of the year 767 of Mālava rulers This eulogy of God Śiva was composed by Durggāditya, son of Śaṅkara of Gaudaḍēśa. It was written by Chāmuṇḍasōma, a *mahāvratin.* The *kumāra* of *prāgjāṭiya* and the three daughters, Dēüllika, Takshuḷlikā and Bhōginikā did the *graha-pātram.* This *koṭi* had these boundaries - on the west there was the broad-way, on the east in front of house, on the east road, on the south there is a path.

◎ ◎ ◎ ◎

No. 21

BANPUR PLATES OF DHARMARAJA MANABHITA

Location : Bāṇpur, Puri District, Orissa
Date : C.710 A.D.
Script : Early Nāgarī
Language : Sanskrit
King : Dharmarāja-dēva
Dynasty : Śailōdbhava
Reference : Sircar, D.C., *EI*, XXIX, pp.38-43

Text

Metre: Vv 1-3, 11, 14, 18 *Śārdūlavikrīdita* ; .2, 5, 6, 8, 12, 22 *Vasantatilakā* ; .4, 13, 16, 19-21 *Anushṭubh* ; 7 *Indravajra* ; 9, 10, 15, *Sragdharā* ; .17 *Nardaṭakā* ;. 23 *Pushpitāgrā*

सिद्धम् । स्वस्ति ॥

इन्दोर्द्धौतमृणालतन्तुभिरिव स्लिष्टाः करैः कोमलै

र्बद्धाहेररुणैः स्फुरत्फणिमणेर्दिग्धप्रभासोंशुभिः ।

पार्व्वत्याः सकचग्रहव्यतिकरव्यावृत्तबन्धश्लथा

गङ्गाम्बुप्लुतिभिन्नभस्मकणिकाः शम्भोर्जटाः पान्तु वः ॥ १ ॥

प्रांशुर्म्महेभकरपीवरचारुबाहुः

कृष्णाश्मसञ्चयविभेदविशालवक्षाः ।

राजीवकोमलदलायतलोचनान्तः

ख्यातः कलिङ्गजनतासु पुलिन्दसेनः ॥ २ ॥

तेनेत्थं गुणिनापि सत्त्वमहता नेष्टं भुवोर्मण्डलं

शक्तो यः परिपालनाय जगतः को नाम स स्यादिति ।

प्रत्यादिष्टविभूत्सवेन भगवानाराधितः शाश्वतः
तच्चित्तानुगुणं विधित्सुरदिशद्वाञ्छां स्वयंभूरपि ॥ ३ ॥
स शिलाशकलोद्भेदि तेनाप्यालोक्य धीमता ।
परिकल्पितसद्वंशः प्रभुः शैलोद्भवः कृतः ॥ ४ ॥
शैलोद्भवस्य कुलजो रणभीत आसीद्
येनासकृत् कृतभियां द्विषदङ्गनानां ।
ज्योत्स्नायप्रबोधसमये स्वधियैव सार्ध
माकम्पितोनयनपक्ष्मजलेषु चन्द्रः ॥ ५ ॥
तस्याभवद्विबुधपालसमस्य सूनुः
श्रीसैन्यभीत इति भूमिपतिर्गरीयान् ।
यं प्राप्य नैकशतनागघटाविघट्ट
लब्धप्रतापविजयं मुमुदे धरित्री ॥ ६ ॥
तस्याऽपि वंशेथ यथार्थनामा
जातो यशोभीत इति क्षितीशः ।
येन प्ररूढोपि शुभैश्चरित्रै
मृष्टः कलङ्कः कलिदर्प्पणस्य ॥ ७ ॥
जातोथ तस्य तनयस्सुकृती समस्त
सीमन्तिनीनयनषट्पदपुण्डरीकः ।
श्रीसैन्यभीत इति भूमिपतिर्म्महेभ
कुम्भस्थलीदलनदुर्ल्ललितासिधारः ॥ ८ ॥

कालेयैर्भूतधात्त्रीपतिभिरुपचितानेकपापावतारै
र्नीता येषां कथापि प्रलयमभिमता कीर्त्तिपालैरजस्त्रम्।
यज्ञैस्तैरश्वमेधप्रभृतिभिरमरा लम्भिता तृप्तिमुर्व्वीम्
उद्दृप्तारातिपक्षक्षयकृतिपटुना श्रीनिवासेन येन ॥ ९ ॥
तस्योत्खाताखिलारेर्म्मरुदिव जनितो भास्वदुष्णांशुतेजः
शूरो मानी दयालुर्नरपतिरयशोभीतदेवः तनूजः।
मातङ्गान्योतितुङ्गान्बहलमदमुचश्चारुवक्रान्प्रचण्डान्
बध्वाकर्षत्यखिन्नः पुनरपि दयते यत्नतः सम्प्रगल्भः ॥ १० ॥
केचिच्छैलगुहोदरेषु निरता धूमावलीपायिनः
अन्ये वायुफलाम्बुभक्षनिरताः केचिन्निराहारकाः।
इत्थं योगजुषो विहाय वसतिं ध्यायन्तिं दिव्यं पदं
चित्रं मद्धचमराजदेवगुणधृद्राज्येपि तत्प्राप्तवान् ॥ ११ ॥
तस्याभवत्सकलशास्त्रविशेषवेदी
श्रीधर्म्मराज इति सूनुरधीतशास्त्रः।
यस्यातिनिर्मलयशः परिवर्द्धमानं
पादौ हरेरिव न मायितमात्रिलोक्याः ॥ १२ ॥
निराश्रयैः प्रयत्नेन गुणैस्स परिवारितः।
वैमुख्यादीर्षया चैव सर्व्वदोषैर्व्विवर्ज्जितः ॥ १३ ॥
काले हन्ति रिपून्महारणशतव्यापारलब्धोन्नतीन्
काले भक्तिमुपैति शुभ्रचरितैः शम्भोः कथाविस्तरैः।

काले धर्मविवेचनाय निरतो ब्राह्मण्यमध्ये स्थितः
क्रौञ्चारेरिव यस्य चेष्टितमलं लोकैः समालोक्यते ॥ १४ ॥
राज्यं लब्ध्वैव दर्प्पाद्विगणिततयो माधवो ज्येष्ठभावान्
देशादस्मादपास्त्तुङ्कृतविषममतिर्व्विग्रहे फासिकायाम् ।
युद्धक्षोभेण भग्नो नृपतिवरमसौ संश्रितस्तीवराख्यं
पश्चात्तेनापि सार्द्धं पुनरपि विजितो विन्ध्यपादेषु जीर्ण्णः ॥ १५ ॥
शौर्यं श्रीर्यौवनं राज्यमेकैकं मदकारकम् ।
सर्व्वं श्रीमानभीतस्य निर्व्विकारमुपस्थितम् ॥ १६ ॥
तुरगखुराभिघातविदलद्धरणीतलजं
जयगजकर्ण्णचामरविधूननविस्फुरितम् ।
सुभटफरप्रसर्प्पणनिरुद्धककुद्गगनम्
बलरज एव यस्य जयति द्विषतां ध्वजिनीम् ॥ १७ ॥
आरुच्य प्रसभं घटागजगणैरश्वीयपादातकैः
कैर्ज्जित्वान्यान्बलशालिनो नृपवरानागत्य दृष्टैर्भुवम् ।
युद्धे भीमपराक्रमेण विजिता निर्वृत्पदं प्रापिता
दृश्यन्ते भवनाङ्गणे प्रतिदिनं प्रातः प्रणामार्थिनः ॥ १८ ॥

विजयसिलिडयावासकात्श्रीशैलोद्भवकुलतिलकमहामखवाजपेयाश्वमेधावभृथस्नाननिर्व्वर्त्तितसूनोस्तनयो बहुविधमत्तवारणवरतुरगपदातिशस्त्रसम्पात सङ्कुलबह्वाहवविनिहतशत्रुरनेकविक्रमाक्रान्तसकलभूमण्डलोभुजबलातुलप्रथितयशाश्चतुर्द्दन्तसङ्ग्रामादसकृल्लब्धप्रतापः परममाहेश्वरो

मातापितृ पादानुध्यातः श्रीधर्म्मराजदेवः कुशली। तोरणविषये महा सामन्त श्रीसामन्तमहाराजराजानकराजपुत्रान्तरङ्गदाण्डनायकदाण्ड पाशिकौपरिकस्तद्विनियुक्तकव्यवहारिणस्सकरणानन्यांश्च ब्राह्मणपुरोगादि वषरिकजनपदांश्चाटभटवल्लभजातीयान्यथार्हम्पूजयति मानयत्याज्ञापयति च विदितमस्तु भवतामेतद्विषयसम्बद्धार्हदाचार्यनासिचन्द्र॥ तच्छिष्य एकशाट प्रबुद्धचन्द्रयावत् जीवति बलिसत्त्रचरुप्रवर्त्तनाय भगवती श्रीराज्ञी श्रीकल्याणदेवी थोरणविषयसम्बद्धसुवर्णरलोण्डी टिम्पीर त्रीणि ३ राण्डसीमसम्बद्धमधुवाटकग्राम टिम्पीरद्वयं २ पादः १ तदनुमोदितो स्माभिः यतस्ताम्रपट्टकदर्शनात् यथाकालसमुचितफलमुपभुञ्जानस्य धर्म्मगौरवात् केनचित् परिपन्थिना न भवितव्यमिति। उक्तञ्च धर्म्म शास्त्रे॥

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १९॥
स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते॥ २०॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात्फलमानन्त्यं परदत्तानुपालने॥ २१॥
विद्युद्विलासतरलामवगम्य सम्यग्
लोकस्थितिं यशसि सक्तमनोभिरुच्चैः।
नित्यं परोपकृतिमात्त्ररनतैर्भवद्भिः

धर्म्मार्भिराधनपरैरनुमोदितव्या ॥ २२ ॥

इति कमलदलाम्बुविन्दुलोलां
श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।
सकलमिदमुदाहृतञ्चबुद्ध्वा
न हि पुरुषैः परकीर्त्तयोर्विलोप्याः ॥ २३ ॥

दूतकोत्र पञ्चकरणोपरिकवैश्वासिकबृहद्भोगी सामन्तः उत्कीर्ण्णा अक्षशालिकेन आदित्यदेवेन लाञ्छितं पेटापालबलवर्म्मणा। संवत् १ फाल्गुन शुदि ॥

Summary

Verses 1-11 are the same of the first Bānpur, (*USVAE*, IV, II, No.66) except that verses 3, 4, 7, 22, 25 and the *Kongōda*-nāndālāt from those Banpur plates have not been included here.

Verses 11-14 There was Dharmmarāja a son of Madhyamarāja-dēva. He had the expertise of Śāstras. He had pure fame and he had conquered (measured) all the three worlds (even like Trivikrama). He had no ambition but the subjects were pressing before him. He had no ambition and he had no such greed. He was a true *Brahmaṇya*, a lover of Brahmins. He was so scrupulous like *Krauncha.* His elder brother was Mādhava. He wanted to get the kingdom to himself.

But he was defeated by him at : Phāsika. He tried also Tīvara as his helper. But both Mādhava and Tīvara were defeated in Vindhya range. He thus became śri Mānabhīta. His conquests were many and so feudatories were thronging to kiss the feet of this king.

The victorious king of Śailodbhava family was in the palace at Āsilāḍa (or Siliḍa), the son (or grandson) of one who had performed the sacrifice of *Vājapēyi*, *Aśvamēdha* and had bathed in the *avagṛitha* bath and great army with elephants, choice horses and troops and had a great treasury. He had chastised many other enemies. He was also a Paramamāhēśvara (devotee of great Īśvara) and a devotee of the feet of the parents.

This Dharmma rājadēva is well and orders the *mahāsāmanta*, *Mahārāja*, *Rājānaka*, *rājaputra-antaraṅga*, *dāṇḍanāyaka*, *dāṇḍapāsika*, *uparika*, *viniyuktaka*, *vyavahāris*, *karaṇa*, such others *brāhmaṇas*, *chāṭa*, *bhaṭa*, *vallabha* and such others of Thōraṇavishaya are worshipped those that are due. The 3 *timpiras* of Suvarṇaraloṇḍī and 2 *timpiras* of Madhuvātaka village in Rāṇḍa-sīma, in the same *vishaya* had been given by *bhagavatī śrī*-queen śrī-Kalyaṇadēvī and *bali*, *satra* and *charu* would be given to Prabuddhachandra, a *ēka-śata* (having one cloth ?), disciple of *Jaiṇa-āchārya* Nāsichandra to be there as he would live. Now a copper-plate as given should not be hindred. [Five of the imprecatory verses from all those given by *dharma-śāstra*] Dūtaka the Sāmanta who was a *pañcha-karaṇa*, *uparika*, *vaiśvāsika*, *bṛiha-bhōgi*. Written by Ādityadēva, a *akshasālika*, registered with a seal (*lānchitam*) by *petapāla* Balavarmman. Samvat 1 . . .

Seal : Between the crescent bull and lotus. There is the legend reading śrī-Dharmarāja-dēvasya

* * *

No. 22

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Location	: Satara, Mahārāshṭra
Date	: Śaka 632; R.year 14=710 A.D.
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Vijayāditya
Dynasty	: Chālukyas of Bādāmi
Reference	: Sankalia, H.D., *EI.* XXVI, pp.322-26

Text

Metre: Vv.1-4; *Anushṭubh*

स्वस्ति

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हरितीपुत्राणां सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरंपराणां भगवन्नारायाणप्रसादसमासादितवराहलाञ्छनेक्षणवशीकृताशेषमहीभृतां चालिक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवन वास्यादि परनृपतिमण्डलप्रणिबद्धविशुद्धकीर्तिः कीर्तिवर्म्मपृथिवीवल्लभमहाराजस्तस्यात्मजस्समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयो पात्तपरमेश्वरशब्दस्तस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्य प्रियतनयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्रकण्ठाभिधानप्रवरतुरंगमेणैकेनैवो

त्सारिताशेषविजिगीषोरवनिपतित्रितयान्तरितां स्वगुरोः श्रियमात्मसा
त्कृत्य प्रभावकुलिशदलितपाण्ड्यचोळचेरकेरळकळभ्रप्रभृतिभूभृददभ्र
विभ्रमस्यानन्यावनतकाञ्चीपतिमकुटचुम्बितपादांबुजस्य विक्रमादित्यस
त्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरभट्टारकस्य प्रियसूनोः।
पितुराज्ञया बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धतं त्रैराज्य
काञ्चीपतिबलमवष्टभ्य करदीकृतकवेरपारसीकसिंहलादिद्वीपाधिपस्य सक
लोत्तरापथनाथमथनोपार्जितोर्जितपाळिध्वजादि समस्तपारमैश्वर्यचिह्नस्य
विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज परमेश्वरभट्टारकस्य
प्रियात्मजश्शैशव एवाधिगताशेषास्त्रशास्त्रो दक्षिणाशा विजयिनी
पितामहे समुन्मूलितनिखिलकण्टकसंहतिरुत्तरापथविजिगीषोर्गुरोरग्रत
एवाहवव्यापारमाचरन्नरातिगजघटापाटनविशीर्य्यमाणकृपाणधारस्समग्र
विग्रहाग्रेसरस्सत्साहसरसिकः पराङ्मुखीकृतशत्रुमण्डलो गंगायमुनापा
ळिध्वजपटहढक्कामहाशब्दचिह्नक माणिक्यमतंगजादीन्पितृसात्कुर्व्वन्परैः
पलायनमानै रासाद्य कथमपि विधिवशादपनीतोपि प्रतापादेव विषय
प्रकोपमराजकमुत्सारयन्वत्सराज इवानपेक्षितापरसहायकस्तदवग्रहान्नि
र्ग्गत्य स्वभुजावष्टंभप्रसाधिताशेष विश्वंभरः प्रभुरखण्डितशक्तित्रयत्वा
त्शत्रुमदभञ्जनत्वादुदारत्वान्निरवद्यत्वाद्यस्समस्त भुवनाश्रयस्सकलपारमै
श्वर्य्यव्यक्तिहेतुपाळिध्वजाद्युज्वलप्राज्यराज्यो विजयादित्यसत्याश्रयश्री
पृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्सर्व्वानिवमाज्ञापयति विदित
मस्तु वोस्माभिः द्वात्रिंशदुत्तरषट्शतेषु शकवर्षेष्ववतीतेषु प्रवर्द्धमान विजय

राज्यसंवत्सरे चतुर्दशे वर्तमाने करहाटनगरमधिवसति जयस्कन्धावारे कार्त्तिकपौर्ण्णमास्यां विक्रमादित्यविज्ञापनया आत्रेयगोत्राय दामोदर शर्म्मणः पौत्त्राय गोल्लषडगवित् शर्म्मणः पुत्राय नागुल्लशर्म्मणे कृष्ण वेण्णानदीपूर्व्वतटस्थः करहाट नगरसमीपस्थः कारुएनामग्रामो दत्तः। पुनः करहाटनगरे आम्रपट्टिका नाम पञ्चविंशतिनिवर्तनं क्षेत्रं दत्तं। तदागामि भिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशु चञ्चलमवगच्छद्भिराचन्द्रार्क्कधरार्ण्णवस्थितिसमकालं यशश्चिचीषुभिः स्व दत्तिनिर्व्विशेषपरिपालनीयमुक्तञ्च भगवता वेदव्यासेन व्यासेन॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ २॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम्।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम्॥ ३॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः॥ ४॥

महासान्धिविग्रहिकश्रीनिरवद्यपुण्यवल्लभेन लिखितमिदं शासनं .....॥

Summary

[The introductory portion is identical with that of the other charters of this king after Vikramāditya detailed in Rāyagad Plates above (No.2 above).]

Vijayāditya (with titles as in the preceding numbers) being resident in Karahāṭa-nagara,[1] the *jaya-skandhāvāra* conveyed the order announcing the grant of the village named Kārve,[2] near the Karahāṭa-nagara, situated on the eastern bank of the river Kṛishṇaveṇṇā as also the field

named Āmbra-paṭṭikā,[3] twentyfive *nivarttanas* in extent in Karahāṭa-nagara to Bhānudēva[4] śarmman, son of Golla-shaḍaṅgavid-śarmman and grandson of Dāmōdara-śarmman belonging to Ātrēya-gōtra

On the supplication of Vijayāditya[5] on the day of the full-moon in the month of Kārttika when six hundred thirtytwo Śaka years had elapsed and the fourteenth year of his ever growing victorious reign was current.

[The grant is followed by three of the imprecatory verses in this regard attributed to Bhagavān Vyāsa Vēdavyāsa Vyāsa of Vēda.]

This charter was written by *mahāsāndhivigrahika*

Niravadya-Punyavallabha.

Notes

1. Karahāṭa-nagara has been identified with eiher Koregaon or Karva about 6 and 4 miles respectively from Karāḍ (*cf.* note 1 under Rāyagad plate of this king dealt with above).

2. The original editor was inclined to identify Karve or Koregaon 4 or 6 miles from Karāḍ. (*EI*, XXVI, p.323). He was not in favour of identifying it with the modern Karva, four miles from Karāḍ. But Ramesh, K.V.., has identified it with the modern Karva (Aurangabad District) (*op.cit.*, p.143).

3. Āmbra (Āmra)-paṭṭikā is the reading of N.L.Rao (*EI*, XXVI. p.326 n.1). This must have been a mango grove.

4. The donee's name was read as Bhānudēva by the original editor but N.L.Rao doubted if it could be read as Nāgulla (*Ibid.*, p.325, n.4) Ramesh has adopted the reading of N.L.Rao (*op.cit*, p.143) But on the facsimile it is seen that there are at least two if not three letters after *nu* or *gu* before *śarmmaṇe* but they are not capable of being read with any definiteness.

5. This Vikramāditya, though referred to here without any titles, has been identified with the king's son, the second of that name in the Chālukyan family (Ramesh, K.V., *op.cit.*, p.143.)

* * *

No. 23

KONDEDDA GRANT OF DHARMARAJA

Location : Chōḍavaram,[1]. Godavari District
Andhra Pradesh
Date : C.710 A.D.[2]
Script : Early Nāgarī
Language : Sanskrit
King : Śrī-Dharmarāja
Dynasty : Śailōdbhava
Reference : Gupte, Y.R., *EI*, XIX, pp.265-271

Text

Metre: Vv.4, 13,16,19-21 *Anuṣṭubh* ; 1, 3, 11, 14, 18 *Śārdūlavikrīḍita* 2, 5, 6, 8, 12, *Vasantatilakā* 7, *Upajāti* 9, 10, 15, *Sragdharā*

ॐ स्वस्ति ॥

इन्दोर्द्धौतमृणालतन्तुभिरिव श्लिष्टाः करैः कोमलै

र्बद्धाहेररुणोत्स्फुरत्फणिमणेर्द्दिग्धाः प्रभासांशुभिः ।

पार्वत्या सकचग्रहव्यतिकरव्यावृत्तबन्धश्लथा

गङ्गान्भःप्लुतिभिन्नभस्मकणिकाः शम्भोर्जटाः पान्तु वः ॥ १ ॥

प्रांशुर्महेभकरपीवरचारुबाहुः

कृष्णाश्मसञ्चयविभेदविशालवक्षाः ।

राजीवकोमलदलायतलोचनान्तः

ख्यातः कलिङ्गजनतासु पुलिन्दसेनः ॥ २ ॥

तेनेत्थं गुणिनापि सत्वमहता नेष्टं भुवो मण्डलं

शक्तो यः परिपालनाय जगतः को नाम स स्यादिति ।

प्रत्यादिष्टविभूत्सवेन भगवानाराधितः शाश्वत
स्तच्चित्तानुगुणं विधित्सुरदिशद्वाञ्छां स्वयंभूरपि ॥ ३ ॥
स शिलाशकलोद्भिदे तेनाप्यालोक्य धीमता ।
परिकल्पितसद्वंशः प्रभुः शैलोद्भवः कृतः ॥ ४ ॥
शैलोद्भवस्य कुलजो रणभीत आसी
द्येनासकृत्कृतभियां द्विषदङ्गनानां ।
ज्योत्स्नाप्रबोधसमये स्वधियैव सार्ध
माकम्पितो नयनपक्ष्मजलेषु चन्द्रः ॥ ५ ॥
तस्याभवद्विबुधपालसमस्य सूनुः
श्रीसैन्यभीत इति भूमिपतिर्ग्गरीयान् ।
यं प्राप्य नैकशतनागघटाविघट्ट
लब्धप्रसादविजयं मुमुदे धरित्री ॥ ६ ॥
तस्यापि वंशेथ यतार्थनामा
जातो यशोभीत इति क्षितीशः ।
येन प्ररूढोपि शुभैश्चरित्रै
र्मृष्टः कलङ्कः कलिदर्पणस्य ॥ ७ ॥
जातोथ तस्य तनयः सुकृती समस्त
सीमन्तिनीनयनषट्पदपुण्डरीकः ।
श्रीसैन्यभीत इति भूमिपतिर्म्महेभ
कुम्भस्थलीदलनदुर्ल्ललितासिधारः ॥ ८ ॥

कालेयैर्भूतधात्रीपतिभिरुपचितानेकपापावतारै
र्नीता येषां कथापि प्रलयमभिमता कीर्त्तिपालैरजस्रं ।
यज्ञैस्तैरश्वमेधप्रभृतिभिरमरालम्भितास्तृप्तिमुर्व्वी
मुद्दृप्तारातिपक्षक्षयकृतिपटुना श्रीनिवासेन येन ॥ ९॥
तस्योत्खाताखिलारेर्मरुदिव जननोद्भास्वदुष्णांशुतेजाः
शूरो मानी दयालुर्नरपतिरयशोभीतदेवस्तनूजः ।
मातङ्गान्योतितुङ्गान्बहलमदमुचश्चारुवक्रान् प्रचण्डान्
बध्वा कर्षत्यकिन्नः पुनरपि तयते यत्नतः सप्रगल्भः ॥ १० ॥
केचिच्छैलगुहोदरेषु नियता धूमावलीपायिनः
अन्ये वायुफलाम्बुभक्षनिरताः केचिन्निराहारकाः ।
इत्थं योगजुषो विहाय वसतिं ध्यायन्ति दिव्यं पदं
चित्रन्मत्रं मध्यमराजदेवगुणधृद्राज्येपि तत्प्राप्तवान् ॥ ११ ॥
तस्याभवत्सकलशास्त्रविशेषवेदी
श्रीधर्म्मराज इति सूनुरधीतशास्त्रः ।
तस्यातिनिर्मलयशः परिवर्द्धमानं
पादा हरेरिव नमाश्श्रितमात्त्रिलोक्याः ॥ १२ ॥
निराश्रयैः प्रयत्नेन गुणैः स परिवारितः ।
वैमुख्यादीर्षया चैव सर्व्वदोषैर्व्विवर्जितः ॥ १३ ॥
काले हन्ति रिपून्महारणशतव्यापारलब्धोन्नतीन्
काले भक्तिमुपैति शुभ्रचरितैः शम्भोः कथाविस्तरैः ।

काले धर्म्मविवेचनाय निरतो ब्राह्मण्यमध्ये स्थितः
क्रौञ्चारेरिव यस्य चेष्टितमलं लोकैः समालोक्यते ॥ १४ ॥
राज्यं लब्ध्वावदर्प्पाद्विगणिततया माधवो ज्येष्ठभावान्
देशादस्मादपास्तुं कृतविषममतिर्व्विग्रहे फासिकायां ।
युद्धे क्षोभेण भग्नो नृपतिवरमसौ संश्रितः स्त्रीवराख्यं
पश्चात्तेनापि सार्द्धं पुनरपि विजितो विन्ध्यपादेषु जीर्ण्णः ॥ १५ ॥
शौर्यं श्रीर्यौ वनं राज्यमेकैकं मदकारकं ।
सर्व्वं श्रीमानभीतस्य निर्व्विकारमुपस्थितम् ॥ १६ ॥
तुरगखुराभिघातविदलद्धरणीतलजं
जयगजकर्ण्णचामरविधूननविस्फुरितं ।
सुभटफरप्रसर्प्पणनिरुद्धककुम्भगगनं
बलरज एव यस्य जयति द्विषतां ध्वजिनीं ॥ १७ ॥
आरच्य प्रसभं घटागजगणैरश्वोयपादातकैः
जित्वान्यान्बलशालिनो नृपवरानागत्य दृष्टेर्भुवं ।
युद्धे भीमपराक्रमेण विजिता निर्वृत्पदं प्रापिताः
दृश्यन्ते भवनाङ्गणे प्रतिदिनं प्रातः प्रणामार्थिनः ॥ १८ ॥

विजयसौम्यपुरवासकाच्छ्रीशैलोद्भवकुलतिलको महामखवाजपेयाश्वमेधावभृथस्नाननिर्व्वर्त्तितसूनोस्तनयो बहुविधमत्तवारणवरतुरगपदातिशस्त्रसंपातसंकुलो बह्वाहवविनिहतशत्रुरनेकविक्क्रमाक्क्रान्तसकलभूमण्डलप्रथितयशाश्चातुर्द्दन्तिः संग्रामादसकृल्लब्धप्रतापः परममाहेश्वरो मातापितृ

पादानुध्यातः श्रीधर्म्मराजदेवः कुशली ॥ अस्मिन् कोङ्गोदमण्डले श्रीसामन्तमहासामन्तमहाराजराजानकराजपुत्रान्तरङ्गदाण्डनायकदाण्डपाशिकोपरिकांस्तद्विनियुक्तकव्यवहारिणः सकरणानन्यांश्च ब्राह्मणपुरोगादिवैषयिकजनपदान्यथार्हं पूजयति मानयत्याज्ञापयति च विदितमस्तु भवतां खिड्डिङ्गाहारविषयसम्बद्धकोण्डेड्डेग्रामाद्धोंयं अकरीकृत्य कुशिकसगोत्राय वाजसनेयचरणाय औदलवत्देवरातविश्वामित्रप्रवराय अग्निहोत्रे भट्टगोणदेवस्वामिने मातापित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुरस्सरेणाचन्द्रार्ककालमुपभुञ्जानस्य धर्म्मगौरवान्न केनचिद्विघाते वर्त्तितव्यमिति ॥ उक्तञ्च धर्म्मशास्त्रे ।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १९ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
स्वविष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ २० ॥

माभूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यं परदत्तानुपालनं ॥ २१ ॥

दूतकोत्राधिकृतचरम्पदेवो लिखितं सु . . दामोदरेण लाञ्छितं । टापल . . उत्कीर्ण्णं . . स्थविरावृद्धेनेति . . सम्वत् ३० वैशाख शु ८ ॥

Summary

The introduction upto verse 18 of this charter is a copy of the text (with slight variations, of the Bāṇpur Plates of srī-Dharmarāja dealt with in No.23 above.

It continues:

From the residence at the victorious Saumyapura, that srī-Dharmmarājadēva, who meditated at the feet of his parents,who is a great devotee of (God) Mahēśvara, the fore-headmark of the dynasty of srī-Śailōdbhava, the son's son of one who had got purified by bathing in the waters (*avabhṛitha*) at the conclusion of the great sacrifices, vājapēya, aśvamēdha etc., who had an army of intoxicated elephants, horses, and footmen and such great weapons, who had the fame of having conquered the whole earth in many battles, who obtained the fame of having achieved victories in many battles is well and befittingly honours and orders the *śrī-sāmanta*, *mahāsāmanta*, *mahārāja*, *rājānaka*, *rājaputra*, *antaraṅga*, *dāṇḍanāyaka*, *dāṇḍapāśika*, *uparikas*, the executives appointed by them as well as the secretaries and the residents of the *janapada* as headed by the *brāhmaṇas*, in this Kongōdamaṇḍala thus :[4] Let it be known to you, that half of the village, Koṇḍeḍḍe[5] included in Khiḍḍing-āhāra-vishaya,[6] after making it tax-free[7] [was granted] with due oblation of water to Bhaṭṭa-Gōṇadēvasvāmin of Kusika-gōtra, with the *pravara*, Audalavat,[8] Dēvarāta, Viśvāmitra, belonging to Vājasanēya-charaṇa (white Yajurvēda) for the religious merit of his parents.

While the donee enjoys the grant till the Sun and Moon last, he should not be hindered. [This is followed by three of the usual imprecatory verses said to be quotations from *Dharmmasāstra*.]

Here the *dūtaka* was Charampadēva the authorized official (adhikṛita).[9] It was written by Dāmōdara, sealed by *pētāpalaka* and inscribed by Āvṛiddha.

[Saṁvat 10 Vaiśākha śu.8][10]

Notes

1. Guptē, Y.R. has stated that "The existence of the copper-plate on which this grant is incised was brought to notice by the late Mr. T. C. Rath, B. A., when he was the District Munsif at Chōḍavāram in the

Gōdavari District." (*EI* , XIX, p.265). These plates are stated to have had a ring with a seal, which is stated to have figures cut in relief of a "crescent at the top and a seated bull in the centre and a line of letter at the bottom which is completely damaged.' (*ibid.*)

2. The original editor (Gupte) might have been able to read the date on the last plate of the grant, but on the facsimile supplied, no date is readable. Hence the approximate date, as above, has been given. Even, as it is, there is no information on the period of reign of the king of this record. Also see note No.2 under the Bāṇpur Plates of Dharmmarāja-Māṇabhīta dealt with above.

3. See note 4 under the Bāṇpur Plates of Dharmmarāja-Mānabhīta dealt with above.

4. Koṅgōda has been identified to be a village in the modern district of Gañjam (in Orissa) (*EI*, VI, p.137).

5. The village Koṇḍeḍḍe has been identified as in Kiddinga-hara Disrict.

6. The name Kiḍḍingāhāra-vishaya. It is likely the *vishaya* of Kiḍḍiṅga an *āhāra* (i.e.) a revenue district (?). Kiddinga also has not been identified but some inscriptions of the Bhañjas of Orissa refer to Kijjiṅga-koṭṭa.

7. It is noteworthy that without elaboration, the grant is stated to have been made, without taxes (*a-karī-kṛitya*)

8. It is noteworthy that the writer of the record started with Audalavat and has stated the *pravara* in reverse order as it is given for *Adhvaryyus*,. though in the case of Dēvarāta and Visvāmitra, *vat* was not added to the names (See Brough, John, *op.cit.*, 49-50, pp.150-51). These Kusika gotrins are referred to as Kausika (*ibid.*, pp.150-151).

9. Charampa-dēva must have been a high-ranking official (as indicated by his title *adhikṛita* – authorized) (to have been) eligible to officiate as the *dūtaka* for the grant.

10. As in the case of Bāṇpur plates, the outside of the last plate of this charter is also very much worn out. What has been written is only from conjecture.

* * * *

No.24

PENUKAPARU GRANT OF JAYASIMHA (II)

Location : Madras (Chennai)[1], Tamilnadu
Date : C.710 A.D.[2]
Script : Early Kannaḍa
Language : Sanskṛit
King : Jayasiṁha II
Dynasty : Eastern Chālukya
Reference Hultzsch, E., *EI,* XVIII, pp.313-316.

Text

Metre: Vv.1-4; *Anushṭubh*

स्वस्ति ॥ श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां सप्तलोकमातृभिः परिपालितानां स्वामिमहासेनपादभक्तानां भगवन्नारायणप्रसादसमासादितवरवराहलांछनेक्षणक्षणवशीकृताशेषशत्रुमण्डलानाम्मश्वमेधावभृथस्नानपवित्रीकृतवपुषां चळिक्यानां कुलमलंकरिष्णोः श्रीविष्णुवर्द्धनमहाराजस्य पौत्रः श्रीसर्व्वलोकाश्रयमहाराजस्य पुत्रः स्वासिधारानमितराजन्यमकुटतटघट्टितमणिमयूख पुञ्जमञ्जरीरञ्जितचरणयुगलः प्रतापवान्प्रसन्नविनिवेशितशक्तित्रयः परमब्राह्मण्यो मातापितृपादानुध्यातः सकललोकाश्रयश्रीजयसिंहवल्लभमहाराजः सर्व्वानित्थमाज्ञापयति ॥ विदितमस्तु वोस्माभिः ॥ वंगिपरुवास्तव्याय कौण्डिन्यगोत्राय तैत्तिरीयायापस्तम्बसूत्राय गुंजदेवशर्म्मणः पौत्राय सर्व्वक्रतुयाजिनो देवशर्म्मणः पुत्राय चतुर्व्वेदपारगाय सर्व्वशास्त्रविशारदाय श्रीएरद्रोणशर्म्मणे । कर्म्मराष्ट्रविषयनिवासिकुटुम्बिनः भवद्विषये सर्व्वानित्थमाज्ञापयति ॥ ज्यैष्ठ्यां पौर्ण्णमास्यां संक्रान्तिकाले भूमिदाननिमित्ते गोब्बडि

विज्ञापनात्कर्म्मराष्ट्रे पेणुकपरुनामग्रामे तस्य ग्रामस्योत्तरपूर्व्वस्यान्दिशि क्षेत्रन्दत्तमस्य क्षेत्रस्य पूर्व्वतोवधिः निड्डुगट्टतटाकः। दक्षिणतोवधिः पूसबोळक्षेत्रान्तः। पश्चिमतोवधिः देगो . . . . . नकु पोवु पन्थाः। उत्तर तोवधिः मषखावधिः। तोंधक्षेत्रं ग्रामस्यो . . . तस्तटाकः तस्योत्तरा परस्यान्दिशि। तस्य पूर्व्वतोवधिः कूपः। दक्षिणतोवधिः तटाकः। पश्चिमत उत्तरतश्च जेड्डबोळक्षेत्रान्तोवधिः। अस्य क्षेत्रस्य कूपद्वयम्। तटाक एकः कूपः। तालतटाकस्य पूर्व्वतः दक्षिणार्द्धे व्रीहिक्षेत्रं चतुष्टय परिमाणम् प्रागपवर्ग्गं च। ग्रामस्योत्तरपूर्व्वदेशे गिर्यवकाशं एतच्चतुरव धिपर्य्यन्तं क्षेत्रन्धर्म्मयशोभिवृद्धये सर्व्वकरपरिहारोपेतमुदक पूर्व्वकं ब्रह्मदेयीकृत्य प्रादाम्॥ अस्य सर्व्वकरपरिहारो पेतस्य क्षेत्रस्य यो बाधां करोति स वारणाश्याम् सहस्त्रब्रह्महत्या पातकसंयुक्तो भवति योस्मच्छा सनमतिक्रामेत्स पापः शारीरन्दण्डमर्हति सोपि पंचमहापातक संयुक्तो भवति॥ भवति चात्र श्लोकाः॥

भूमिदानात्परन्दानन्न भूतन्न भविष्यति।
तस्यैव हरणात्पापन्न भूतन्न भविष्यति॥ १॥
स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिंवर्षसहस्त्राणि विष्ठायां जायते क्रिमिः॥ २॥
बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ३॥

आज्ञप्तिर्न्निरवद्यसकललोकाश्रयश्रीपृथिवीगामुण्डी॥

विन्ध्याटवीष्वतोयासु सुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते ब्रह्मदेयापहारकाः ॥ ४ ॥

Translation

[The beginning of this charter of the introducing is the family of Chāḷukyas which corresponds with the identical portion in other Chāḷukyan charters.]

In that family of the Chāḷikyas, Vishṇuvarddhana-mahārāja was there as an ornament of the family. His son was Sarvva-lōkaśraya-mahārāja[3]. His son was Sakala-lōkāśraya-śrī-Jayasiṁha-vallabha-mahārāja, whose feet were washed red by the rays emanating from the gems in the crowns of warrior-rulers subdued by him who was valiant and who had been resorted to by the three potencies,[4] who was pious and attentive to the Brāhmaṇas and meditated on the feet of his parents, ordered all as follows:

Let it be known to you, that all the householders resident in Karmma-rāshṭra-*vishaya* are ordered thus:[4] By us, in your *vishaya* in the village Peṇukapar̤u[6], in the north-eastern direction of that village, the field[7] as bounded by Niḍugaṭṭa-taṭāka on the east, the limit of the field of Pūsa-Bōla[8] on the south the pathway going[9] to dego . . . . on the west, the boundary of Mashakha on the north, had been granted, as a land-grant ordained[10] in view of the occasion of equinox on the day of the full moon in the month Jyēshṭha on the supplication of Gobbaḍi.[11] [Tōndha] garden land[12] [was attached], also a tank in the north-western direction, for that[13] the eastern boundary was the well, the southern boundary the tank, on the west and north the boundary was the limit of the field of Jeḍḍa-Bōḷa[8]. For this field there were the two wells, a tank and one well;[14] to the east of the Tāla-taṭāka there was in the southern half, paddy-field of the extent of four (units?) ending in the east;[15] In the north-east of the village. (The aforesaid (field lies) between hills.[16]

Thus these fields were delimited, and had been given, with due oblation of water with entitlement to exemption from all taxes and after making them *brahmadēya*, for the increae in *dharma* and fame, to

Er̤a-Drōṇa-śarmman, who was a master of all the four *Vēdas* and was a scholar in all *śastras*, son of Dēva-śarmman, who had performed all kinds of sacrifices, and grandson of Guṁja-dēva-śarmman, who belonged to Kauṃḍinya-gōtra and Taittirīya-Āpartamba-sūtra, who hailed from Vaṁgipar̤u[17]

Whoever disturbed (the status of) this field[17] which was enjoying exemptions from all taxes, he would incur the sin of killing thousand Brāhmaṇas in Vārāṇaśī. (Further) whoever violated my charter the sinner will merit corporal punishment and further will incur the (oppribrium of having committed the) five great sins.

[As an epilogue there are four of the imprecatory verses which here are not ascribed.]

The (nominated/executor) *ājñapti* was *Niravadya, Sakalalōkāśraya* śrī-Pṛithvī-gāmuṇḍi[18].

Notes

1. The place where the copper plates were found is not ascertainable nor is there any information on where this set of copper-plates is lodged (now Chennai). The residence of the gentleman who brought the plates is not known.

2. This date has been allotted to this undated charter on historical grounds.

3. *Sarvvalōkāśraya* was the title of Maṅgi-yuvarāja (*cf.* Venkata-ramanayya, *op.cit.*, pp.69-70).

4. The three potencies are *prabhtra-śakti* (person of pre-eminence) *mantra-śakti* (good conscience) and *utsāha-śakti* (energy)

5. Karma-rāshṭra of olden days comprised the area covered by the modern taluks of Bapatla, Ongole and Narasaraopet in Guntur District

(Ramachandra Murthy, S.S., A Study of Telugu Place-Names, p.76). See note 5 below.

6. Peṇukapaṟu has not been identified. It may be mentioned that a village also named Peṇukapaṟu is stated to have been situated in Gudrahāra-vishaya in the Pedda-Maddāḷi plates of Jayasiṁha dealt with above. It is debatable if there were two villages of the same name very near each other or if there was some confusion in the mind of the drafter of the record regarding the *vishaya* concerned.

7. Vaṁgipaṟu has been identified with Vaṅgīpuram in Bapatla taluk of Guntur District (*ibid.*, p.72, n.15).

8. *Bōḷa* seems to hae been a surname, indicative of the status of the person concerned. It might have been related to *bōya*, a colloquial form of the word *bhōja* or *bhōjaka* one who is in enjoyment of the concerned territory

9. The introduction of this Dravidian word is *pōvu.*

10. *Bhūmi-dāna-nimitte* might have referred just to the restoration of the king to make a land-grant or to the ordained duty to make such a grant on the special juncture (i.e.) the equinoxial occasion.

11. Gobbaḍi might have been the governor of the locality or any other royal dignitary. Hultzsch thought that it might have been the name of the executor of the grant (*ājñapti*) mentioned at the end of the record (*op.cit.*, p.314).

12. What has been read as [*tō*]*ṁdha-kshēttram* can be read as *tōṭa-kshētram*, site for a garden, which is often additionally granted along with arable land. However as the continuation is indistinct and puzzling nothing definite can be stated.

13. From the sequence of the text, it may appear that the continuation is the definition of the boundaries of the tank mentioned just before but actually the context seems to have been the delimitation of another plot of land granted. It may be seen that after mentioning the boundaries, there is reference to "for that plot (*kshētram*)

14. *Kahētram* means generally a field. As the extent of the *kahētram* is not specified, it has to be understood either that the word referred to a definite measured area of land in the local context.

15. The statement here again indicates that *kshētram* which was a defined unit of land extent. The phrase, *prāg-apavarggam*, if taken to mean ending in the east, it does not make sense. However the significane of the phrase in the context is not intelligible. This phrase is stated to occur in the *Āpastamba-Dharma-sūtram*, II, 2, 3, 33 (*EI*, XVIII, p.314 n.7) where it means "with its end to the east" (MW,

SED, p.704 col.1)". However, if *prāga* is understood as "already" and *apavarga* as "donation"(ibid., p.52 col.2), the employment of the phrase here might have been to signify "the exception of such plots already granted".

16. *Girāvakāśam*, amended as *giry-avaka-śam* might have meant a privilege to exploit the forest produce.

17. It does not appear necessary to amend *kshētrān* to *kshētrañ* (*cf. EI,* XVIII, p.316 n.3). Actually the mentioin of *kshētrasya* further on seems to require emendation to *kshētrayōḥ*..

18. These titles of *Pṛithvī-gāmuṇḍī*, are reflective of those of the king, his overlord (*ibid*., p.314).

* * *

No. 25

ANJANERI PLATES OF BHOGASAKTI

Location : Añjanēri, Nasik Taluk, Nasik District; Maharashtra

Date : [Kalachuri] 461=710-11 A.D.[1]

Script : Early Kannaḍa

Language : Sanskrit

King : Bhōgaśakti

Dynasty : Sēndraka, (Hariśchanda clan)

Reference : 1) Vats, Madho Sarup and Diskalkar D.B., *EI,* XXV, pp.225-236;
2) Mirashi, V.V., *CII,* IV, pp.146-154

Text

Metres : Vv. 1-5; *Anushṭubh*

ओं । जयत्याविष्कृतं विष्णोर्वाराहं क्षोभितार्ण्णवं ।

दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां सप्तलोकमातृभिः सप्त

मातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरंपराणां भगवन्ना
रायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतां हारी
तीपुत्राणां चलुक्यानामन्वये सकलमहीमण्डलैकतिलको महाराजाधि
राजपरमेश्वरः श्रीविक्क्रमादित्यवल्लभस्तत्पादप्रसादोपजीवी स्वपुत्र
निर्व्विशेषो हरिश्चन्द्रवङ्शस्यालंकारभूतश्शरदुपगमप्रसन्नमण्डलश्चन्द्रमा
इव प्रजानामानन्दकारी श्रीस्वामिचन्द्रो नाम राजा येनेदं चतुर्दशग्राम
सहस्रसंख्यं सकलमपि पुरीकोङ्कणं भुक्तमासीत्। तस्य च राज्ञः
श्रीस्वामिचन्द्रस्य पुत्त्रो महाबलपराक्रमः श्रीसिंहवर्म्मराजस्तस्यापि
श्रीसिंहवर्म्मराजस्य पुत्रः चतुरुदधिजलतरंगालिङ्गितायां पृथिव्यां चन्द्र
इव विख्याततेजाः पृथिवीचन्द्रापरनामधेयो राजाश्रीभोगशक्तिन्मार्य्योंसौ
बाल एव पूर्व्वजन्माभ्यासेन स्वयं समुत्पन्नज्ञानो भगवतो वासुदेवस्या
र्च्चनविधिं प्रति सततमभियुक्तो ब्रह्मण्यश्च युधिष्ठिर इव नयविनयदयादान
दाक्षिण्यादिभिर्ग्गुणैरलंकृतः सत्यवादी च भीमसेन इव प्रकटपराक्रमा
क्क्रांताशेषस्वराज्यभूमिमण्डलो महाबलश्च अर्जुन इव जनार्द्दनज्ञानोप
देशानुवर्त्ती समरविधिविशारदश्च बलदेव इव नृत्तगीत हसितविलसित
क्रीडासुखोपभोगतत्परः क्षणं विक्क्रांतश्च प्रद्युम्न इव सकलयुवतिजन
मनोहरं वपुर्द्धारयन्नपि परकलत्रनिस्पृहः वनवारणयूथाधिपतिरिव सतत
मभिप्रवृत्तदानार्द्रीकृतकरः पद्मोत्पलकुमुदषण्ड मण्डितः स्वादूदको
जलाशय इव प्राणिनां तृष्णाविच्छेदकारी उदितदिव सकरकिरणप्रबोधितो
महापद्माकर इव श्रियां निवासभवनं जलधिरिव रक्षितास्थितिरनेक भूभृ

त्पालनपरः परमगम्भीरो महासत्त्वश्च सततमेव देवकुलतटाकसत्त्र प्रपा धर्म्मक्रियानुष्ठानव्यसनी नारायणानुस्मरणतत्परश्च कौस्तुभमणिरिव विष्णोः पुरीकोङ्कणविषयस्यालंकारभूतो भारतपुराणरामायणराजशास्त्रार्थ तत्त्वनिपुणः प्राज्ञः पटुः पण्डितो मेधावीव्यप्रतिहतबलपराक्क्रमोत्साह मन्त्रप्रभुशक्तिस्त्रिभुवनाङ्कुशो राजाश्रीभोगशक्तिः सव्र्वानेवात्मीयपुत्रपौत्र प्रपौत्त्रादीन् स्वभुजबलपराक्क्रमाधिष्ठितान् गोपराष्ट्रपूर्व्वत्रिकूटाम्रराजी मैरिकामहागिरिहारद्वयपल्लुसूढाम्भकविषयान् प्रेतह्रदामर्य्यादान् सव्र्वान् समाज्ञापयति अस्तु वो विदितं यथा सृष्टिस्थितिसंहारकारणं देवातिदेवं सुरासुरगुरुं भगवंतं वासुदेवं मुक्त्वा नान्या विशिष्टदेवतास्तीति मत्वा जयपुरे भोगेश्वरप्रतिष्ठिताय पुराण पुरुषाय परमात्मने भगवते नारायणाय गन्धपुष्पधूपदीपसम्मार्ज्जनोपलेपनक्क्रियार्थं नृत्तगीतवाद्योपेतसंगीतकार्थं सत्त्रार्थं खण्डस्फुटितसंस्कारार्थं च। मातापित्रोरात्मनश्च पुण्यवृद्धये अष्टौ ग्रामा आदानानि च प्रति पादितानि तेषान्नामानि जयग्रामः अम्बे अवङ्गणं। पालित्तपाटकः कोकिलाक्षकं कलहकः मुद्रग्राहिकः क्षेमगिरकः आन्नग्रामश्च। आदानानि। आपणेषु आवाराः करणे कोवेरं। सार्थ वहित्त्रेषु प्रवेशे निर्ग्गमे च प्रत्येकं रूपकः देवस्य यात्रोत्सवे दातव्यं। गोपराष्ट्राम्रराजी मैरिकाविषयेषु ज्येष्ठिकाग्रामे मूटकः घृतसतिका च अनेनावतारेण इतरेष्वपि ग्रामेषु पूर्व्वत्त्रिकूटविषये कृष्णराजरूपकशतं १००। महागिरि हारे अपरे कृष्णराजरूपकशतद्वयं २०० पूर्व्वे शतं १०० पल्लूसूढाम्बविषये कृष्णराजरूपकाः पञ्चाशत् ५० ये चाष्टौ ग्रामास्ते

सर्व्वा दानविष्टिप्राति भेदिकापरिहीणाः अचाटभटप्रवेश्याः अभ्यन्तरसिद्धिकाः आचन्द्रार्क्कार्ण्णवक्षितिस्थितिसमकालीनाः यतस्तस्मादस्मद्वंश्यैः प्रबलपवनप्रेरितोदधि जलतरंगचंचलं जीवलोकमवलोक्य अयमस्मद्दायोनुमन्तव्यः पालयितव्यश्च। वणिग्भिः पंचभिर्द्दशभिरपि नगरधर्म्ममवलंब्य मार्ग्गशीर्षमासस्य पक्षमात्त्रं देवस्य विष्णोर्य्यात्रोत्सवस्सारयितव्यः। यो वाज्ञानतिमिरावृत मतिराच्छिन्द्यादाच्छिद्यमानं वानुमोदेत स पञ्चभिर्म्महापातकैस्संयुक्तः स्यात्। यदेतद्देवकुलं तद्वणिङ्नगराय निरूपितम्। तैश्च सर्व्वैर्ब्भगवतो देवस्य शुश्रूषा योगक्षेमश्च वोढव्यः। नगरस्य च स्थितिर्ल्लिख्यते। ये स्थानवासिनो वाणिजकास्तेषां शुल्कं जेमको वा कदाचिदपि नास्ति। य एतां स्थितिं भिनत्ति स पञ्चभिर्म्महापातकैः संयुक्तः स्यादिति।

षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ २॥
पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर।
महीं मतिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम्॥ ३॥
बहुभिर्व्वसुधा भुक्तता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ४॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायन्ते भूमिदायं हरंति ये॥ ५॥

संवत्सरशतचतुष्टये एकषष्ट्यधिके ४०० ६० १ शासनं लिखितं

कल्लिवनवास्तव्येन भरतस्वामिना ॥

ओं स्वस्ति श्रीतेजवर्म्मराजेन जयपुरस्य दक्षिणस्यां दिशि पालित्त पाटको गोप्रचारो मुक्तः। तस्य च प्रमाणं चतुर्द्दिक्षु दुग्गादिवीसहिताः शैलिमा गावो स्थापिताः। सीमायाः तदेव प्रमाणं। तस्य गोप्रचार स्यार्त्थे भोगेश्वरदेवस्य भूमिनिष्क्रयार्त्थं जयपुरवणिङ्नगरस्य रूपक शतं दत्तं तस्य च रूपकशतस्य वृद्धिः गुग्गुलमूल्यं भोगेश्वरदेवस्य वर्षप्रतिवर्षं नगरेण यावदाचन्द्रार्क्कतारकं दातव्यं यो वास्यान्यथा करिष्यति स पञ्चभिर्म्महापातकैस्संयुक्तो भविष्यति ॥

Translation

[The introductory portion of this charter is indentical with the corresponding portion in the other Chāḷukyan charter. However, after describing the credentials of the family of the Chālukyas, immediately there is the mention of *mahārājādhirāja-paramēśvara* śrī-Vikramāditya[2], the ornament of the whole expanse of the earth, is made].

Living by the grace of feet[3] of Vikrāmāditya there was the ruler named śrī-Svāmichandra, who was unto him (Vikramāditya) (almost) his son. He was (further) an ornament of the dynasty of Hariśchandra,[3] who gladdened the hearts of the subjects even like the pleasant orb of the moon (seen) on the onset of the autumnal season, with whom the whole of this Purī-Koṅkaṇam[4] (including in it 14,000 villages) was in enjoyment.

This Svāmichandra's son is śrī-Siṁhavarmma-rāja who has great might and prowess.

That Siṁhavarmmarāja's son is śrī-Bhōgaśakti who has an alternate name, Pṛithivīchandra. His glory is well-known on this earth encompassed by the waves of the four oceans, who even from childhood, has been displaying inborn wisdom (as if) it had been inherited from his previous births, who is constantly engaged in the several modes of worshipping the revered Vāsudēva, who is quite pious, who, like Yudhishṭhira, is endowed with the (great) qualities, of tact, modesty, kindness, charity, compassion etc. and is a speaker of truth, and at the same time had been keeping the entire earth under the rulership and control through his manifest prowess and is very strong, who, like Arjuna adheres to the wise teachings of Janārddana and (like him) is also an expert in the art of warefare.[5] He is like Baladēva, who is always engrossed in dances, music, comedies (laughter), entertainment and games but he is also capable of becoming an aggressive warrior in an instant (if the exigency demanded).[6] He is like Pradyumna, who possesses a visage capable of enticing the minds of all youthful damsels, who is however, one who has no designs on others' wives.[7] He is like the leader of the herd of wild elephants, (whose trunk is constantly dripping with the ichor flowing down from the temples), has his hand dripping constantly with the water (used in libation) from the continuous acts of making gifts, who like the tank of delectable water adorns with the cluster of full blown lotuses and quenches the thirst of all creatures (fulfils their wants).[8] He is like the great cluster of lotus-flowers who excites the rays of the one who makes the day (Sun) on rising. He is the abode of Śrī (wealth and prosperity).[9] He is like the ocean by maintaining stability (of the earth) and is active in affording protection to the many kings (mountain-*bhūbhṛit*).[10] He is very imposing, deep and solemn. He also has great virtues (the abode of huge creatures),[11] by his constantly engaged in charitable acts like establishing temples, tanks, rest houses, water-points and such beneficial institutions. He is forever absorbed in meditating on

(God) Nārāyaṇa. He is the gem Kaustubha which adorns (the person of) (God) Vishṇu. He is an ornament of the Purī-Kōṅkaṇa-vishaya, and he has an expert knowledge of the meaning and essence of *Bhārata* (*Mahābhārata*), *purāṇas*, *Rāmāyaṇa* and political science. He is well-informed, very smart, learned and has great attainments to his credit. He has unassailable strength and possesses the three potent powers of royal authority viz.*prabhutva* (pre-eminence) of *mantra-śakti* (good counsel) and *utsāha-śakti* (energy).

That ruler Bhōgaśakti with the alternate name, Pṛithivīchandra, commands his own sons, grandsons, and great-grandsons and all the arbiters/controllers of Gōparāshṭra, eastern Trikūṭa, Āmrārājī, Mairikā, the two Mahāgirihāras, Pallusūḍhāmbaka and such territories upto the limit of Prētahrada,[12] which have been conquered by the strength of his own arms and subdued.

May it be known to you thus

For the worshipful of Bhagavān Vāsudēva, who is the elder of both celestials and non-celestials, and he is the God of Gods, the Primordial Being and Omnipotent Spirit, has been installed and consecrated in Bhōgēśvaam (the temple established by Bhōga)[13] in Jayapura,[14] on realization that there is no other God transcending the revered Vāsudēva.

For the provision of perfumes, flowers, incense, ceremonial lamps, anointment and unguents, for providing vocal and instrumental music and dances, for instituting a charity-house and for the carrying out of repairs (of that temple) with a view to gain and augment religious merit for my parents and for my own self

The following eight villages along with (entitlement to) levies have been gifted. The names of those villages are: Jayagrāma, Ambē-avaṅgaṇam, Pālittapāṭaka, Kōkilākshakam, Kalahaka, Mudgrāhitaka, Kshēmagiraka and Ānnagrāma,[15]

The levies (referred to) are :

In the market – fees on stalls, in the departments, *kōvēra-*, and from each of the carriers forming the caravans, at the time of entry as also at the time of exist (into and from Jayapura), a *rūpaka* each which will have to be given at the time of the car festival of the God,[16] in Gōpa - rāshṭra, Amrarājī, Mairikā - vishayas, and Jyeshṭhikā-vishaya from the principal villages, one sackful (of grain)[17]and one *sātikā* [18] of ghee; from the other villages also (the levy) will be at the same rate; in Pūrvva-trikūṭa-vishaya, 100 Kṛishṇarāja-*rūpakas*[19];-100 in Mahāgirihāra, and other villages (division), 200 *kṛishnarāja-rūpakas* and in the eastern (division) one hundred (*kṛishṇarāja-rūpakas*; in Pallūḍhamba-vishaya fifty *kṛishṇarāja-rūpakas.*

These eight villages are exempted from all (other) imposts, (liability to do) free labour, and *pratibhēdikā*[20]. They are out of bounds of *chāta* and *bhaṭa.* They are entitled to self-contained administration (*ābhyantara-siddhi*). The benefit of this gift is to last till the moon, Sun, oceans, earth last.

This being so, this gift of ours has to be honoured and protected, bearing in mind the transient nature of this world and its unsteadiness as in the case of the waves of the ocean agitated by the violent winds.

The car-festival of (God) Vishṇu should be celebrated for the duration of a fortnight in the month of Mārggaśirsha, in accordance with the established rules and customs of the town[21] (by constituting a body of) five or ten merchants. Whoever violates this gift due to his mind being enveloped in darkness and whoever seconds and approves such an act will incur all the five sins.

This temple having been given to the charge of the mercantile town, by all those merchants (resident threin) the burden of the service and the management of maintenance and promotion of the prosperity of the (temple of) God should be borne.

Now the status of and privileges enjoyable by this town are specified. Whoever are the merchants that reside in this station (town) are exempt from tolls and (*jēmaka*) custom duties and liability to feed royal officers, on tour who visit the town or area. Whoever violates this covenant, will incur all the five great sins.

[The above is followed by four of the usual verses extolling the act of making gifts of land and protecting the gifts and cautioning against violating such gifts. These verses are cited without attribution of the authorship.]

In the year four hundred and sixtyone, this charter has been written by Bharatasvāmin, hailing from Kallivana-vastavya.[22]

Postscript

Ōṁ! Well-being! By Tējavarrmmarāja,[23] Pālitta pāṭaka on the south of Jayapura has been freed (to be used) as grazing ground.[24] The extent of this has been demarcated on all four sides by stones with sculptures of cows accompanied by (the figures of) Durggādēvī. These are the ones that define the boundaries of this pasture land, authoritatively. In compensation for this land of Bhōgēśvaradēva, (now converted into pasture land)

hundred *rūpakas* have been entrusted to the mercantile town of Jayapura. The interest on this hundred *rūpakas* have to be contributed (by the citizen of that town) every year towards the cost of incense (*guggula*) for (God) Bhōgēśvaradēva till the moon, Sun and stars last. Whoever does otherwise will incur all the five great sins.[25]

Notes

1. The original editors equated this date (understood to be in Kalachūri era) to 709-10 A.D.

2. It may be puzzling that the genealogical account of the Chāḷukya family is terminated at the mention of Vikramāditya (?). Apparently, this was due to the fact that śrī-Svāmichandra, who started this feudatory family of Hariśchandra, acceded to the chiefship of the Purī-Koṅgaṇa territory, due to the favour of Vikramāditya II and as from that point the charter has taken up the description of the genealogy and attainments of Srī-Bhōgaśakti. There was felt no necessity to dwell on the further succession in the Chāḷukya family. On the date cited Vijayāditya was the Chāḷukya ruler whose feudatory Bhōgaśakti must have been.

3. It is not known why this family, had got a feudatory status under the imperial Chāḷukyan family due to the favour of Vikramāditya, and came to claim links with a Hariśchandra (the Puranic king of the solar line who was known for his piety and truthfulness – MW, *SED*, p.1290, col.3). Probably it was a splinter of the Sēndrakas, though only Bhōgaśakti of the three members of this family mentioned, had the suffix attached to his name. The suffix, *śakti*, was a special characteristic of the Sēndrakas See above. (*cf.* Mirashi, V.V., *CII*, p.lxvi-viii; Ramesh, K.V., *op.cit.*, pp.93-94).

4. Purī-koṅkaṇa mentioned here has been understood to have signified the "entire Koṅkan country", : Purī having been probably the chief city of that country (Mirashi, *op.cit.*). This record does not refer to Purī-Koṅkaṇa the entire Koṅkan country but a Śilāhāra grant of the eleventh century which refers to probably the same Purī, says that it was the chief city among 1400, villages which constituted the whole (*samasta*) Koṅkaṇa country (See *IA*, IX, pp.35, 38). In the light of the later charter, it can be deduced that the reference to 14,000 villages as comprising the Purī-koṅkaṇa country as made in the present charter is a gross exaggeration. Purī has been doubtfully identified with Rājpurī in the former Jañjira state (Vasudev Krishṇa Bhava, "Purī, the capital of Koṅkan" PIHC, 1940, pp.86-89). It may, however, be pointed out that Purī-koṅkaṇa indicated that it was Koṅkaṇa with Purī as it scapital and that there were other Koṅkaṇas with different cities as their capital (contra Bhava, PIHC (fourth Session) , pp. 86, 88-89). Seven Koṅkaṇas are referred to (See Fleet, J.F., *Dynasties of the Kanarese Districts*, p.282, n.5). (Also see Aihole inscription of Pulakēśin II dealt with above (Verses, 20-21), wherein that king is stated to have subdued the city named Purī on defeating the Mauryas of Koṅkaṇa).

5. Arjuna, the Mahābhārata hero, who sought and adhered to the advice of Lord Krishṇa, an incarnation of Janārddana (which has been consolidated in the Bhagavad-gīta) was a great warrior devoted to Vāsudēva. Bhōgaśakti was equally devoted to Janārddana and was also a hero.

6. Baladēva or Balarāma, was the half-brother of Lord Krishṇa and is stated to have been once enjoying music and drink at Raivataka hill and to have killed Dvivida, when the latter derided and offended him (Dikshitar, V.R.R., *Purana Index*, II, p.464; Also *Vishṇupuraṇam*, Part V, chapter 36).

7. Pradyumna, the eldest son of Lord Krishṇa and Rukmiṇī was a reincarnation of Kāma (God of Love).

8. *tṛishṇā-vichchhēdakārī* can better be uinterpreted as "one who destroys or removes the thirst" rather than as "one who destroys the greed"

9. Śrī (i.e.) Goddess Lakshmī abides in the lotus (*Halā-yudha-kōśa*, p.410) She is the Goddess of wealth and prosperity. The author of the charter has pictured that the king being the abode of wealth, can be said to be a lotus or lotus pond. The lotus, which blossoms on the rising of the Sun has been fancied as having been goaded to so blossom by the Sun.

10. The oceans girdling the earth have been understood as keeping the land of the earth in a stable position and also as guarding the mountains (*bhū-bhṛid* – that which holds the earth). They are deep and are the abodes of great creatures. The king had also been keeping the earth in a steady position by conquering it and keeping agitations in check and had been protecting many rulers (*bhū-bhṛid*). He was deep and inscrutable and was noble in character.

11. *sattva* means creatures as well as the quality of sublimity.

12. Of these territorial divisions, only Gōparāshṭra can be identified with any certainty with the help of the Nirpaṇ plates of Nāgavarddhana (dealt with above). It seemed to be comprised the area around I gatpuri of the modern times in the western portion of Nasik District. (See Mirashi, *op.cit.*, pp.148-149; *EI*, XXV, pp.220-230).

13. Bhōgēśvara obviously referred to the temple of the "Master of Bhōga." Ordinarily such appellation was applied only to Śiva temples as the epithet Īśvara is a prerogative title of God Śiva only (see *nāndīśloka of Kālidāsa's Vikramōrvaśīyam*).

14. Jayapura has been tentatively identified with the modern Jarvad Budrukh, about 10 miles southwest of Añjanēri (Mirashi, *op.cit..* p.149; *EI,* XXV, p.230).

15. For the tentative identifications of these villages see *CII,* IV, p.149 and *EI,* XXV, p.230.

16. It appears appropriate to construe that each stall in the market, the *kōvēra* (this term has not been interpreted), and the carriers of trade-goods both at the time of ingress in and exit from Jayapura were obliged to pay a *rūpaka* each for the car-festival of the God.

rūpaka is a numismatic term referring mostly to a silver coin bearing an effigy. This term has today evolved into the "rupee" (Sirar, D.C., *IEG,* p.282). Ordinarily it was Illutmish who introduced the silver Rupaya.

17. *mūṭaka* may be compared to *mūṭṭai* – a sackful, as used in mercantile parlance in Tamil-nāḍu. (*cf.* Mirashi, *op.cit..*, p.153 n.6; *EI,* XXV, p.235 and n.1. In the latter reference this term is derived from *mushṭī* or fist. But a fistful will be too paltry a contribution). (Also see Sircar, D.C., *IEG,* p.207. He says it refers to the bullock load.

18. Sātika with reference to a quantity of ghee might have referred to one hundredth portion of ghee produced in the village which had to be contributed (*cf.* Sircar, D.C., *Ibid.* p.286 – Saikā as derived from Sanskrit Śatikā and to have denoted "a levy per hundred articles or one payable in a hundred articles.").

19. *Krishṇarāja-rūpakas* are stated to have been a silver coin currency issued by the Kalachuri king Krishṇarāja (Sircar, D.C., *op.cit.,*p.282).

20. Pratibhadika, is an obligation or impost of uncertain meaning. May be the same as prativēdhanika - punching fee collected from merchants at the time of weights and measures as indicated by *Arthaśāstra* (*Ibid.*, pp.258, 261).

21. This indicates that in the Koṅkaṇ region merchant-bodies like the *nagaṛattār* of Tamil-nāḍu has been used as Western Ganga.

22. Kallivana has been identified with Kalvan in the Nasik district.

23. Tejvarmarāja has been understood to have been a royal officer in charge of the country around Jayapura. He figures in the other Anjanēri plates of this very king as the executer of the charter (Mirashi, V.V., *CII,* IV, 148 and n.1). If Tējavarmarāja was a subordinate of Bhōgaśakti, who was himself a feudatory, how he dared to disturb that had been made by Bhōgaśakti with regard to the village Palittapātaka?

24. Pālittapāṭaka seems to have been allotted as pasture-land.

25. The seal is stated to be in the shape of an inverted cone, the round surface of which measuring 1.5" in diameter contains in high relief, in the centre of a circle of knobs, the figure of a lion with the front paw raised." The inscription of Tējavarman is on the second side of the third plate and herein a conch is depicted. The conch appears to have been special to Tējavarmadēva. On the plate it is said to be written upside down (Mirashi, V.V.*op.cit.*, p. 151 n.7.)

◆ ◆ ◆ ◆

No. 26

REYURU GRANT OF NARASIMHAVARMAN II

Location : Kāḷahasti, Kalahasti taluk, Chittoor District, Andhra Pradesh
Date : Year 12, =711 A.D.[1]
Script : Telugu
Language : Sanskrit
King : Narasiṁhavarman (II)
Dynasty : Pallava
Reference : P.B.Desai, *EI*, XXIX, p.89 f

Text

Metre: Vv.1-4; *Anushṭubh.*

स्वस्ति ॥ श्रीमज्जितम् श्रीमतां भगवता काञ्चीपुराधिष्ठानात्पल्लवानां भरद्वाजसगोत्राणां स्ववीर्य्याधिगतराज्यस्य अभ्यर्च्चितशक्तिसिद्धि सम्पन्नस्य प्रतापोपनतराजमण्डलस्य मध्यमलोकपालस्य लोकपालानां पञ्चमस्य परमब्रह्मण्यस्य महाराजस्य श्रीमहेन्द्रविक्रमवर्म्मणः पौत्रः बहुसमरविजयलब्धयशः प्रकाशस्य विधिविहितसर्व्वमर्य्यादस्य स्थिति स्थितस्य अमितात्मनो यथावदाभृताश्वमेधाद्यनेकक्रतुयाजिनस्सत्य व्रतस्य धर्मात्मनो महिमोपममहेन्द्रस्य परमेश्वरवर्म्मणः पुत्रः भगवद्भक्तिसद्भावसमर्प्पितसर्व्वः प्रजासंरंजनपरिपालनोद्योगसततसत्य व्रतदीक्षितः कलियुगदोषापहृतधर्म्मोद्धरणनित्यसन्नद्धो अनेकसमरसंघट्ट जनितविक्रमवसुधातलैकवीरो राजर्षिगुणसर्व्वसन्दोहविजिगीषुः परम भागवतः परममाहेश्वरः परमब्रह्मण्यो बप्पभट्टारकपादभक्तिः श्रीनरसिंह वर्म्मा मेल्मुण्डराष्ट्रे असिधारपुरस्योत्तरे। रेयूरुनामग्रामस्य ग्रामेयका नित्थमाज्ञापयति। अयं ग्रामः कुरवश्रीवास्तव्यस्य राथितरसगोत्रस्य

आपस्तंबसूत्राध्यायिनः द्वेदपारगस्य वेदवेदांगेतिहास पुराणतत्त्वविदः कूळशर्म्मणः पौत्राय द्वेदपारगस्य कुमारशर्म्मणः पुत्राय द्वेदपारगाय नित्यस्वाध्यायनिरताय सोमयाजिने कुमारमण्डशर्म्मणे अस्माकं आयुर्बलविजयैश्वर्य्याभिवृद्धये ब्रह्मदेयीकृत्यास्माभिर्द्दत्तः प्रवर्द्धमान विजयराज्यसंवत्सरे द्वादशवर्षे वैशाखपौर्ण्णमास्यां सोमग्रहण निमित्ते दत्तः। एवमवगम्य इमममात्याः सर्व्वे करणयुक्ताः सर्व्वनियोगकाः राजवल्लभाश्च सञ्चरन्तः सर्व्वकरपरिहारं परिहरन्तु। इमामाज्ञामतिक्रामेत्स पापश्शारीरन्दण्डमर्हति।

सोमादित्यसुतः श्रीमान्नन्दकुर्नृपेश्वरः।
आज्ञप्तिश्शासनस्यास्य राजादित्यप्रतापवान्॥ १॥

यदत्र भवन्ति श्लोकाः।

ब्रह्मस्वं विषं घोरं न विषं विषमुच्यते।
विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकम्॥ २॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः॥ ३॥
बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता।
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम्॥ ४॥

The seal :

Summary

Well! Venerable One (Bhagavān), achieved victory.[2]

From the seat of Kāñchīpuram.[3]

In the family of the Pallavas of Bhāradvāja-gōtra, came Narasiṁhavarman, who has devoted himself to the service of the Most Venerable Lord. He has taken the vow to engage himself constantly in providing contentment, pleasure and protection to his subjects. He is always alert in uplifting *dharmma* which had been submerged by the ills of Kali-yuga. He is the sole hero on the face of the Earth, and he has exhibited his valour in many battles. He is intent on cultivating all the qualities of a *rājaṛshi* (sagacious king). He is an ardent devotee of Bhagavān (God Vishṇu), parammā Mahēśvaraḥ and who is pious and deeply attached to the feet of his worshipful father.

His grandson was *mahārāja* Mahēndra-Vikrama-varman.

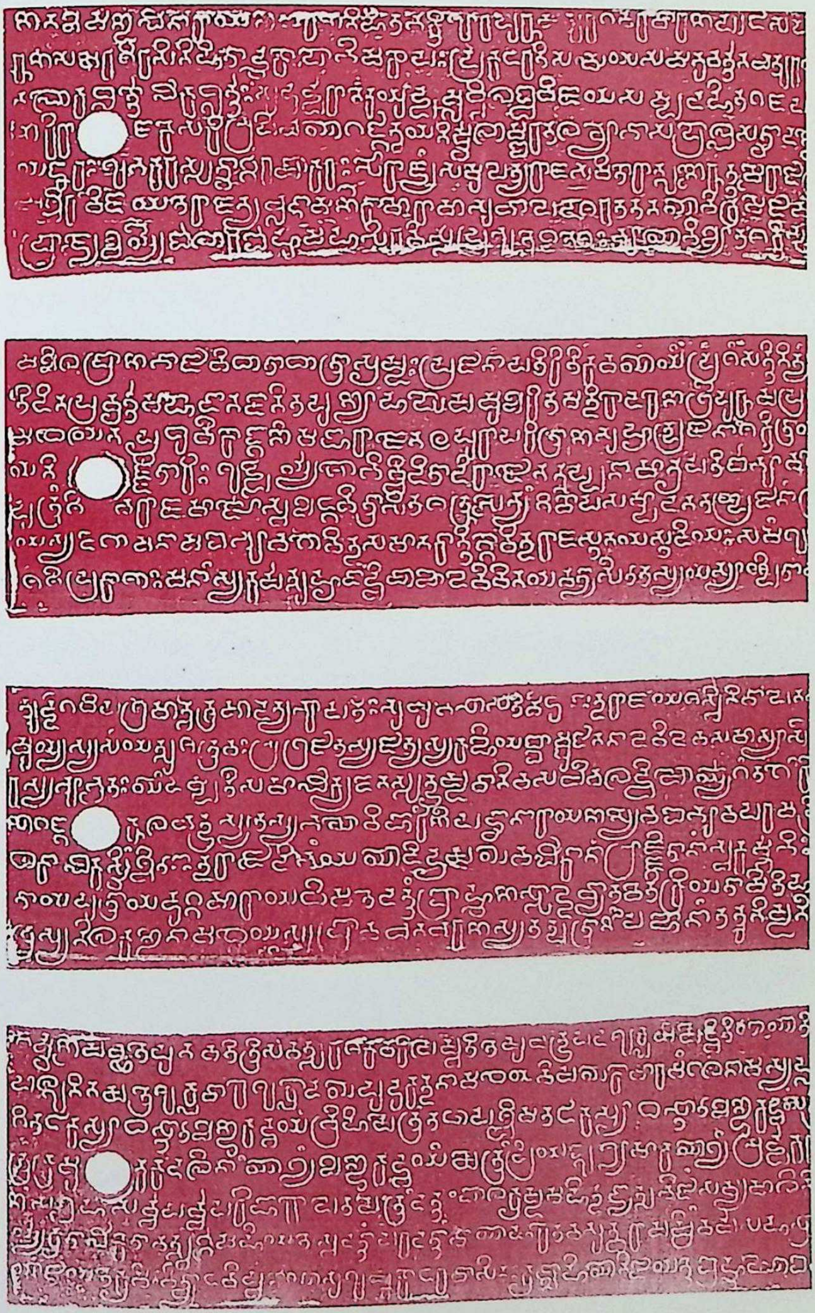
His son was Narasiṁhavarmman who orders and informs the residents of the village, Rēyūru, to the north of Asidhārāpura[3] in Mel-(western)-Muṇda-rāshṭra[3] as follows:

This village has been granted with the status of *brahmadēyam,* to Kusmāramaṇḍaśarmman, who practises the rituals as per Āpastamba-sūtra, belongs to Rāthitara-gōtra[4] and hails from Kuravaśrī,[5] who has performed the Sōma sacrifice (*sōmayāji*), who has gained mastery over two *Vēdas* and who is always immersed in study; he is the son of Kumāraśarman, who also was a master of two *vēdas* and grandson of Kūḷaśaṛman, who is being a master of two *Vēdas,* all the subsidiary *vēdas, itihāsas,* the two epics - *Rāmāyaṇam* and *Mahābhāratam* and *purāṇa.*

On the occasion of the lunar eclipse on the day of *paurṇṇamāsyā* in the month of Vaiśākha in the twelfth year of our glorious reign,

All the secretaries with their executives, commissioners and other itinerant royal officials should take note of this and desist from collecting any kind of tax (from this village).

Inscription No. 26



Reyuru Grant of Narasimhavarman Year12

Anyone violating this order will incur corporal punishment.

Verse The *ājñapti* (the one who was to take down the order of the king and was charged to execute it) for this grant is the well-known Rājāditya, the chief of Nandikuṟṟu[6], son of Sōmāditya.

Notes

1. This equivalent of the date is as per the reasoning of Dr. Desai, (*EI*, XXIX, p.92).

2. The records of Narasimhavarman II, available in Tamilnāḍu describe him as a devout worshipper of God Śiva. This record significantly tells that he was a worshipper of God Vishṇu (*parama-bhāgavata*) also. This reflects the fact that during that period there was no bigoted attachment to either God Vishṇu or God Śiva.

3. Rēyūru has been identified with the place known as Revūru in Atmakur Taluk, Nellore District, Andhra Pradesh. Mēl-Mundarāshṭra has been understood to have comprised the area of the modern Atmakur Taluk of Nellore District. Asidhārāpura has not been identified (*EI,* XXIX, p.94).

4. Rāthitara-*gōtrins* have a three *ṛishi-pravara* (viz.) Āṅgirasa, vairūpa, Rathītara (or Pārshadaśvā) (Brough, *op.cit.*, pp.122-123 and 125).

5. Kuravaśrī may possibly be identified with Krōsūru in the Sattanapalle taluk of the Guntur District or "Kōvūru in the Kōvuru and Kandakūr taluks of the Nellore District" (*EI,* XXIX. p.95 and n.3).

6. Nandikuṟṟu might be the Nandivaram in the Udayagiri Taluk, Nellore District, Andhra Pradesh (*ibid.*, p.90)

7. About the seal that was mounted on the ring binding the plates, Desai says "The seal bears in relief the following figures. A lotus flower with five petals is carved at the bottom. Above this is a couchant bull with hump. Its head facing the front is placed towards the proper right, Two flywhisks fastended by a double chord are shown on either side of the animal. (*ibid.*, p.94).

* * *

No. 27

CHANDESVAR PLATES OF MANABHITA DHARMARAJA

Location : Tangi, Puri District, Orissa
Date : Ry. 18 = C. 713 A.D.
Script : Siddhamātṛikā (Early Nāgarī)
Language : Sanskrit
King : Mānabhīta Dharmarāja
Dynasty : Śailōdbhava
Reference : Sircar, D.C., *EI*, XXX, pp.269-273

Text

Metres : Vv.1, 9, 11, 13-15 *Anushṭubh* ; 16 *Pushpitāgra* ; 2, 8 *Vasantatilakā* ; 3, 4, 5, 17 *Indravajra* ; 6, 7. 10 *Sragdharā*

परिकल्पितसद्वंशः प्रभुः शैलोद्भवः कृतः ॥ १ ॥

शैलोद्भवस्य कुलजो रणभीत आसीद्
येनासकृत् कृतभियां द्विषदङ्गनानाम् ।
ज्योत्स्नाप्रबोधसमये स्वधियैव सार्द्धम्
आकम्पितो नयनपक्ष्मजलेषु चन्द्रः ॥ २ ॥

तस्याभवद्विबुधपालसमस्य सूनुः
श्रीसैन्यभीत इति भूमिपतिर्ग्गरीयान् ।
यं प्राप्य नैकशतनागघटाविघट्ट
लब्धप्रसादविजयं मुमुदे धरित्री ॥ ३ ॥

तस्यापि वंशेथ यथार्थनामा
जातोयशोभीत इति क्षितीशः ।

येन प्ररूढोपि शुभैश्चरित्रैर्
मृष्टः कलङ्कः कलिदर्प्पणस्य ॥ ४ ॥
जातोथ तस्य तनयः सुकृती समस्त
सीमन्तिनीनयनषट्पदपुण्डरीकः ।
श्रीसैन्यभीत इति भूमिपतिर्महेभ
कुम्भस्थलीदलनदुर्ल्ललितासिधारः ॥ ५ ॥
कालेयैर्भूतधात्रीपतिभिरुपचिता नैकपापावतारैर्
नीता येषां कथापि प्रलयमभिमता कीर्त्तिपालैरजस्रम् ।
यज्ञैस्तैरश्वमेधप्रभृतिभिरमरा लम्भितास्तृप्तिमुर्व्वीम्
उद्दृप्तारातिपक्षक्षयकृतिपटुना श्रीनिवासेन येन ॥ ६ ॥
तस्योत्खाताखिलारेर्म्मरुदिव जनितो भास्वदुष्णांशुतेजः
शूरो मानी दयालुर्नरपतिरयशोभीतदेवस्तनूजः ।
मातङ्गान्योतितुङ्गान्बहलमदमुचश्चारुवक्त्रान् प्रचण्डान्
बद्ध्वाकर्षत्यखिन्नः पुनरपि दयते यत्नतः सप्रगल्भः ॥ ७ ॥
तस्याभवत्सकलशास्त्रविशेषवेदी
श्रीधर्म्मराज इति सूनुरधीतशास्त्रः ।
यस्यातिनिर्म्मलयशः परिवर्द्धमानं
पादा हरेरिव मायितमा त्रिलोक्याः ॥ ८ ॥
निराश्रयैः प्रयत्नेन गुणैः स परिवारितः ।
वैमुख्यादीर्षया चैव सर्व्वदोषैर्व्विवर्जितः ॥ ९ ॥

राज्यं लब्ध्वैव दर्प्पादविगणिततयो माधवो ज्येष्ठभावान्
तेषादस्मादपात्त्रं कृतविषयमतिर्व्विग्रहे फासिकायाम्।
युद्धक्षोभेण भग्नो नृपतिवरमसौ संश्रितस्थीवराख्यम्
पश्चात्तेनापि सार्द्धं पुनरपि विजितो विन्ध्यपादेषु जीर्णः ॥ १० ॥
शौर्यं श्रीर्यौवनं राज्यमेकैकं मदकारकम्।
सर्व्वं श्रीमानभीतस्य निर्व्विकारमुपस्थितम् ॥ ११ ॥
तुरगखुराभिघातविदलद्धरणीतलजं
जयगजकर्णचामरविधूननविस्फुरितं ।
सुभटप्रसर्प्पणनिरुद्धककुद्धनं
बलरज एव यस्य जयति द्विषतां धवजिनीं ॥ १२ ॥

कोन्तलयिवासकात् श्रीशैलोद्भवकुलतिलको महामखवाजपेयाश्वमेधावभृथस्नाननिर्व्वर्त्तितसूनोस्तनयो प्रख्यातकीर्तिक्रमपरममाहेश्वरो मातापितृपादानुध्यातः श्रीधर्म्मराजदेवः कुशली अस्मिन् कोङ्गोदमण्डले श्रीसामन्तमहासामन्तमहाराजराजनकराज पुत्रान्तरंगदण्डनायकदण्डपाशिकोपरिकस्तद्विनियुक्तकव्यवहारिणः सकरणान् ब्राह्मणपुरोगादिजनपदांश्च चाटभटवल्लभजातीयान् यथार्हं पूजयत्याज्ञापयति च विदितमस्तु भवतां किराततलकविषयसम्बद्धशिवाधिवासग्रामोयं चतुःसीमोपलक्षितः कौण्डिन्यसगोत्राय वाजसनेयचरणाय भट्टशुभदेवाय मातापित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुरःसरेण चन्द्रार्क्कक्षितिसमकालमकरीकृत्य ग्रहोपरागे प्रतिपादितोस्माभिः । उपभुञ्जतो धर्म्मगौरवाय कालान्तरे

णापि न केनचित् परिपंथिना भवितम्यमिति । उक्तञ्च धर्म्मशास्त्रे ।

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ १३ ॥

माभूदफलशङ्का वः परदत्तेति पार्थिवाः ।

स्वदानात् फलमानन्त्यं परदत्तानुपालने ॥ १४ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।

स्वविष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ १५ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सकलमिदमुदाहृतञ्च बुद्ध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ १६ ॥

विद्युद्विलासतरलामवगम्य सम्यग्

लोकस्थितिं यशसि सक्तमनोभिरुच्चैः ।

नित्यम् परोपकृतिमात्ररतैर्भवद्भिर्

धर्माभिराधनपरैरनुमोदितव्यम् ॥ १७ ॥

दूतकोत्र सचिवधर्म्मचन्द्रः लिखितं सान्धिविग्रहिकभोगिसामन्तेन । लाञ्छितं पेटापालज्येष्ठसिंहेन उत्कीर्ण्णं स्थविरवृद्धेनेति । चैत्र वदि

अमावास्या संवत् १० ० ८

Summary

.[1] The king Śailōdbhava; In the family of Śailōdbhavas was born Raṇabhīta. His son was Sainya-bhīta. In his family was born Ayaśōbhīta. His son was Sainyabhīta.

who was also known as Śrinivāsa. His son was Ayaśōbhīta. His son was Dharmarāja. This Dharmaraja, the ornament of Śailōdbhava family. the son of the one who had the concluding bath (*avabṛitha-snāna*) after performing great sacrifices like *vajapēya* and *aśvamēdha.* who is a great devotee of Śiva, who meditates on the feet of his parents. is all well at the camp of Kontalayivāsaka. He duly honours all the smantas and other offiers and all the people in this Kongōdamaṇḍala and orders them thus : May it be known to you that this village Śivādhivāsa situated in Kirāṭatalaka-vishaya with specified boundaries has been granted by us to Bhaṭṭa-Śubhadēva of Kauṇḍinya-gōtra for the increase in the merit of my parents and myself, through libation of water so as to last as long as the moon, Sun and the earth last. With due respect to the enjoyer (of the grant) this should not be disturbed by anybody in future.

(This is followed by the usual verses from *Dharmaśastra* glorifying the merit in protecting the grants).

The *Dūtaka* here is *sachiva* Dharmachandra. It is written by Sāndhivigrahika-bhōgika-sāmanta. The seal was set by Pēṭapāla Jēshṭha-simha. It is engraved by Sthavira-vṛiddha.

Caitra Bahuḷa Amāvāsyā samvat 10 0 8.

Notes

1. The verse is incomplete. The first plate is missing.

◆ ◆ ◆ ◆

No. 28

ALAMPUR INSCRIPTION OF VIJAYADITYA[1]

Location : Ālampur, Alampur Taluk, Mahboobnagar District, Andhra Pradesh

Date : Śaka 635; 636 = 713 A.D.[2]

Script : Siddhamtṛika[3]

Language : Sanskrit except for a short sentence in Kannaḍa at the end of the version inscribed in Kannaḍa characters

King : Vijayāditya

Dynasty : Chāḷukyas of Bādāmi

Reference : Gai, G.S., *EI.* XXXV, pp.121-124

Text

Metre: V.1 *Anushṭubh.*

सिद्धम् ।

जयत्य्ताविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्य .... मातृभिरभिवर्द्धितानां
कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरंपराणां भगवन्नारायणप्रसादसमासादित
वराह .... शेषमहीभृतां चलुक्यानां कुलमलंकरिष्णो रश्वमेधावभृथ
स्नानपवित्रीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य प्रियतनयः .....
महाराजः तस्यात्मजः सत्याश्रयश्री पृथिवीवल्लभमहाराजाधिराज
परमेश्वरस्तस्य प्रियतनयः विक्रमादित्यभट्टारकस्तस्यात्मजः विनयादि
त्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वर भट्टारकस्य प्रियसूनु
स्समस्तपारमैश्वर्य्यविभवचिह्नस्य विजयादित्यसत्याश्रयश्रीपृथिवीवल्लभ

महाराजाधिराजपरमेश्वरभट्टारकस्याज्ञया भगवदीशानाचार्य्यस्वामिना षट्त्रिंशदुत्तरषट्च्छते शकवर्षे प्रवर्द्धमान विजयराज्यसंवत्सरेष्वष्टादशे वर्त्तमाने वैशाखशुक्लत्रयोदश्यां अयं प्राकारबन्धः कृत इति ॥ स्वस्ति गोब्राह्मणेभ्यः राज्ञः प्रजानां च शिवं भवतु ॥ निरवद्यप्राकारमानीशानाचार्य्यर्समैसिदोरोळ्ळित्तागे शिवमस्तु ॥

Translation

[The text of this record is incised in two versions, one in early Kannaḍa characters and the other in early Nāgarī characters. The introductory portion is so similar to that of the other records of this family upto the mention of Satyāśraya-Śrī-Pṛithivīvallabha-mahārājādhirāja-paramēś-vara[4]]

His dear son (was) Vikramāditya-bhaṭṭāraka[5] His son (was) Vinayāditya-satyāśraya-Śrī-Pṛithivī-vallabhamahā-rājādhirāja-paramēśvara-bhaṭṭāraka, His son, endowed with all marks of prosperity and insignias befitting his status as the supreme overlord is Vijāditya-satyāśraya-Śrī-Pṛithivīvallabha-mahārājādhi-rāja-paramēśvra-bhaṭṭāraka.

By his orders, this contruction of the enclosures[6] was got executed by Īśānāchāryya-svāmin on the day of the thirteenth phase in the bright fortnight of the month of Vaiśākha in the Śaka year six hundred thirty-six (coinciding with) the current eighteenth year of (the king's) ever-blossoming victorious reign.

May there be well being for cows and brāhmaṇas as also welfare and prosperity for the king and (his) subjects.

[in Kannaḍa language - Īśānāchāryya got this blemish-less enclosure constructed - May there be well-being] May there be welfare and prosperity.

Notes

1. This record consists of two versions, one written in early Kannaḍa characters and the other in early Nāgarī, on the same slab (This calls to mind the Śāḷuvnkuppam inscription of (Pallava) Atiraṇachaṇḍa dealt with above which too was incised at about the same period of the present record). The inscription is damaged and indistinct in parts. Further the slab containing this record is broken off to the right and consequently two-thirds of the Nāgarī version incised on that side is lost. But enough is available to enlighten us that the Nāgarī text is an almost identical copy of the Kannaḍa version except for the Śaka year cited.

2. The Kannaḍa version cited the Śaka year 635 which is not specified to have been the expired year (*atītēshu* – "gone by") as is found in all other cases. It is thus clearly indicated that the Śaka year cited was current at the time of the issue of this charter. This is also confirmed in the Nāgarī version which quotes the 636 year, though therein the inevitable *varshēshu atītēshu* has been lost in the missing right half. Though the details of date given are insufficient for verification, they have been equated with 713 A.D., May 13 (*EI*, XXXV, p.122).

3. The Nāgarī characters employed here are comparable in form to those in the Atīraṇachaṇḍa cave inscription referred to above.

4. After the mention of Pulikēś II and Kīrttivarman his son Pulakēśin II is not mentioned but he is referred to as Paramśvara without recording their achievements as done in the other records.

5. While Vikramāditya, his son Vinayāditya, and the latter's son Vijayāditya are also mentioned without expatiating on their achievements, it is glaring that Vikramāditya has been referred to merely as Vikramāditya-bhaṭṭāraka without any other usual titles.

6. *Prākāra*, in the case of south Indian temples is an enclosed promenade around the central shrine. (Sometimes more than one are there in succession) which is meant for circumambulation.

♣♣♣♣

No. 29

ANDHAVARAM PLATES OF ANANTAVARMADEVA

Location	: Andhavaram, Narasannapeta Taluk, Śrīkākulam District, Andhra Pradesh
Date	: Ganga Era : 216 : 714 A.D. (M.S.Sarma 720 A.D.)
Script	: Early Kannada
Language	: Sanskrit
King	: Anantavarmā
Dynasty	: Eastern Ganga
Reference	: Subrahmanyam, R., *EI*, XXXI pp.199-202

Text

Metres : Vv.1-4 *Anushṭubh*

ओं स्वस्ति। सर्व्वर्तुसुखरमणीयाद्विजयवतः कलिङ्गनगरान्महेन्द्राचला
मलशिखरप्रतिष्ठितस्य चराचरगुरोः सकलभुवननिर्म्माणैकसूत्रधारस्य
भगवतो गोकर्णस्वामिनोनवरतप्रणामादपगतसकलकलिकळङ्को निज
निस्त्रिंशधारोपार्जितसकलकलिङ्गादिराज्यः प्रविततच्चतुरुदधितरङ्गमाला
मेखलावनितलामलयशानेकाहवसंक्षोभजनितजयशब्दः प्रतापावनत सम
स्तसामन्तचक्रचूडामणिप्रभामञ्जरीपुञ्जरञ्जितच्चरणकमलः परममाहेश्वरो
मातापितृपादानुध्यातः श्रीमद्गाङ्गामलकुलोद्भवो महाराजः श्रीमाननन्त
वर्म्मा वराहवर्त्तन्यां कालडंबिशकुनग्रामे सर्व्वसमवेतान्कुटुम्बिनः समा
ज्ञापयति। विदितमस्तु भवतां यथायं ग्रामः सर्व्वकरभरात्प्रतिमुच्या
चन्द्रार्क्कप्रतिष्ठितमुदकपूर्व्वं कृत्वा मातापित्रोः पुण्याभिवृद्धये विसर्जनदान
निमित्तं ज्येष्ठमासासितपक्षैकादश्यां आनन्दपुरवास्तव्यनानागोत्रेभ्यो
वेदाङ्गपारगेभ्यः सर्व्वेभ्यो ब्राह्मणेभ्यः संप्रदत्तस्तदेवं विदित्वा यथोचित

भागभोगमुपनयन्तः सुखं प्रतिवसथेति। सीमास्थितयः लिख्यन्ते। ग्रामपूर्व्वेण इन्द्रपुरसीमान्ते सिन्धिवासे सर्व्वपाल्याम् अश्वत्थवृक्षः ततो दक्षिणमुखा वनराजिः इन्द्रपुरदन्तपुरग्रामतत्रिकूटे जल मार्ग्गः अर्द्धचन्द्र इव दक्षिणेन वक्रस्थितस्ततो वनराजिः पश्चिममुखदिर्पिकवाटशकुनग्राम सीमान्तः कूपोत्तरहलः ततो दक्षिणमुखावक्रवनराजिः दक्षिणपूर्व्वेण गतोनन्दितरुः ततः पूर्व्वमुखातिवद्राहलिदक्षिणमुखावनराजिः पुनः पश्चिममुखा वनराजिः ओर्वङ्गपाडशकुनग्राम सीमान्ते जलमार्ग्गसहित वनराजिः पश्चिमायां दिशि पिशाहलिवुकडपाटकसामन्तपाटकशकुन ग्रामत्रिकूटः तत उत्तरेण वनराजिः पूर्वस्यां यावदिति। भविष्यतश्च राज्ञः प्रज्ञापयति।

आयुर्यौव्वनमालोलं लक्ष्मीञ्चाप्यतिचञ्चलाम्।
विज्ञायैवं नृपैः पाल्यो धर्मः साधरणोद्यमः॥ १॥ तथा च गीता॥
बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ २॥
स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम्॥ ३॥
षष्टिवर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आक्षेप्ताचानुमन्ता च तान्येवनरेके वसेत्॥ ४॥ इति

प्रवर्द्धमानविजयराज्यसंवत्सरशतद्वयषोडशोत्तरे २१६ स्वमुखाज्ञया लिखितमिदं शासनं गुणगोपाध्यायेनोत्कीर्ण्णञ्च मातृचन्द्रनामाक्षशालि

केनेवमेव ॥

Summary

From the victorious Kalinganagara which is attractive and full of happiness in all the seasons.

Maharāja Anantavarma born in the pure Gaṅga family, has freed himself from all the blemishes of the Kali age by bowing down constantly to the god Gokarnasvāmi, who is the sole controller of the creations of the whole earth. Who is the Head of all the movable and immovable and Who is installed on the bright top of the mount Mahēndra. He has conquered the whole of Kalinga-rājya through his own arms. The sound of his victory has caused havoc because of numerous battles, on the earth surrounded by the rows of wave of the famous four oceans. His lotus like feet are illuminated by the glow of the jewels on the heads of all the *sāmantas* who wereforced to bend low, by his valour. He is a great devotee of Śiva and he meditates on the feet of his parents. He issues orders thus to all the families assembled in the village Kālamaḍamhiśakuna situated in the division of Varāhavartani:

May it be known to you that this village which is exempted from all taxes is donated to all the Brahmaṇas learned in the Vēdāngas and belonging to different gōtras, so that by enjoying the same properly they may live happily. The grant was made for the increase of the merit of the parents on the eleventh tithi of the dark half in the month of Jyēṣṭha.

This is followed by the detailed description of the boundaries of the grant-village. The future kings also are exorted to follow this dharma considering that, after all, the longevity and youth are uncertain and wealth is fickle.

This is followed by the imprecatory passages extolling the value of donating grans and protecting them.

Φ Φ Φ Φ

No. 30

KANCHIPURAM INSCRIPTION OF RAJASIMHA

Location : Kāñchipuram,[1] Chengalpattu District, Tamilnadu
Date : C.720 A. D.[2]
Script : Grantha
Language : Sanskrit
King : Rājasimha-Narasimhavarman II
Dynasty : Pallava
Reference : Hultzsch, E, *SII*, I, pp.8-13

Text

Metre: Vv. 1-5,11 *Sragdharā* ; 6,9 *Prithvī* ; 7, 8
Śārdūlavikrīḍita ; 12 *Anushṭubh*

.... त्वङ्गटाभिः
नीलत्वं कण्ठधाम्ना फणिमणिकिरणैः शोणिमानन्दधान ।
निर्य्यान्ती स्थाणुरत्ना त्रिभुवनसरसीपूरणी वः पुनीता
न्नानावर्ण्णार्ण्णवार्णास्समसकलहरिन्मण्डल .... ॥ १ ॥

.... सत्तदनु मुनिरसावङ्गिरास्तन्मनोजः
तत्सूनुश्शक्रमन्त्री गुरुरमृतभुजान्तस्य शंयुस्तनूजः ।
तस्मादुग्रप्रभावस्त्रिभुवनमहिताल्लब्धजन्मा मुनीन्द्रः
स श्रीमान्पल्लवानां कुलनिधिरभवद्यो भरद्वाजनामा ॥ २ ॥

तस्माद्द्रोणः स रामाद्गुररतिमहितः पाण्डवानां कुरूणां
अश्वथामा ततोभूत्पृथुरवनिभृतां स्थैर्य्यमानापहारी ।
तत्सूनुः पल्लवाख्यः सकलवसुमतीभोगिनां पार्त्थिवानां
शूराणामादिभूतो मनुरिव जैनामन्ववायस्य कर्ता ॥ ३ ॥

ब्रह्मण्यानामुदीर्ण्णप्रबलकलिमदध्वंसिनां सत्यवाचां
गम्भीराणान्त्रिवर्ग्गस्थितिचतुरधियां वृद्धसेवापराणां ।
कामाद्यन्तश्चरारिप्रसभविजयिनां हेतिविद्यावराणान्
धीराणामूर्ज्जितानान्नयविनयताम्पल्लवानानृपाणां ॥ ४ ॥
तेषां वंशे प्रसूताद्रणरसिकपुरोन्मर्दनादुग्रदण्डा
त्सुब्रह्मण्यःकुमारो गुह इव परमादीश्वरादात्तजन्मा ।
शक्तिः क्षुण्णारिवर्ग्गे विदितवहुनयश्शैवसिद्धान्तमार्ग्गे
श्रीमानत्यन्तकामः क्षतसकलमलो धूर्द्धरःपल्लवनाम् ॥ ५ ॥
कलाचतुरयोषितां रहसि रञ्जने मन्मथ
स्त्रयीपथनिषेविणां सततपालने वासवः ।
मनुर्द्विजसुरद्विषां हृदयदारणे माधवः
स च द्रविणसंपदा सुजनतोषणे वित्तदः ॥ ६ ॥
दुष्यन्तप्रमुखैः श्रुताम्बरगता वाणी शरीरं विना
क्ष्मानाथैःसुरदृश्वभिर्य्यदि कृते कण्वादिभिस्वीकृतैः ।
तन्नाश्चर्य्यमिदं पुनःकलियुगे दूरीभवत्सद्गुणे
सो श्रौषीदिति तां गिरम्महदहो विस्मापनं श्रीभरः ॥ ७ ॥
येनेमे नयविक्रमात्तकमलासंपत्तिदर्पोद्धतां
भ्रूभंगक्षणमात्राधूतधिषणा नम्रीकृताः पार्थिवा ।
जातोसौ पुरुषोत्तमो रणजयस्त्रातुञ्जनाम्मज्जतः
पापाब्धेःकलिकालभीममकरग्रस्तान्स जीयाच्चिरम् ॥ ८ ॥

नयोर्ज्जितपराक्रमार्ज्जितमनेन सर्वज्जगन्नृ
पेण हतकण्टकं प्रणतराजकं भुञ्जता ।
यशःसद्रशमात्मनो भवनमेतदुत्थापितं
हरस्य हरहासरूपमतिमानमत्यद्भुतम् ॥ ९ ॥
श्रीराजसिंहपल्लवेश्वरे नागेन्द्रभोगभीमभूषणः ।
देवासुरेन्द्रवृन्दवन्दितस्थाने स्थितोस्तु शंकरश्चिरम् ॥ १० ॥
अस्मिन्नुद्वृत्तशत्रुद्विरदघनघटाराजसिंहेन राज्ञा
राज्ञामाज्ञाविधेयीकृतसकलदिशानिर्मिते धर्मभाजा ।
शैले कैलसलीलामपहरति गृहे राजसिंहेश्वराख्यां
विभ्रत्यभ्रंलिहाग्रे विरचयतु सदा सन्निधानं वृषाङ्कः ॥ ११ ॥
राजसिंहो रणजयः श्रीभरश्चित्रकार्मुकः ।
एकवीरश्चिरं पातु शिवचूडामणिर्महीम् ॥ १२ ॥

Translation

Verse 1 May (Gaṅga) purify you - she who springs from the jewel (on the head) of Sthāṇu (Śiva), appearing . . . . . black by the splendour of (his) neck and red by the rays of the gems on the hoods (of his snakes), who fills the lake of the three worlds . . . . .

Verses 2 . . . . . . After him (there was) that sage Aṅgiras,[3] who was born from his (viz., Brahman's) mind. His son was (Brihaspati) the minister of Śakra (Indra) and preceptor of the gods. His son was Śaṁyu. From him, who possessed terrible power and was honoured in the three worlds, there took birth that illustrious chief of sages, Bharadvāja[4] by name, who became the source of the race of the Pallavas.

Verse 3 From this lovely one came Drōṇa, the highly honoured preceptor of the Pāṇḍavas (and) Kurus; from him was born the great Aśvatthāman, who deprived the princes of their constancy and pride. Just as the first-born Manu, his son, Pallava by name, became the founder of a race of brave and victorious kings, who enjoyed the whole earth.

Verse 4 Of the Pallava princes, who were pious, who destroyed the excessively great pride of the Kali (age), who spoke the truth, who were profound, whose minds knew how to practice the *trivarga*,[5] who assiduously honoured the aged, who forcibly subdued lust and the other internal foes,who excelled in the knowledge of weapons, who were firm, mighty and endowed with righteousness and modesty. :

Verse 5 Just as Guha (also called Subrahmanya or Kumāra) took birth from the supreme lord (Śiva), the destroyer of the warlike (demon) Pura, thus from the supreme lord Ugradaṇḍa, who was born in the race of these (viz., the Pallavas), the destroyer of the city of Raṇarasika, there took birth a very pious prince (Subramanyaḥ kumārah), the illustrious Atyantakāma, the chief of the Pallavas, who crushed the multitude of his foes by his power (or spear), whose great statesmanship was well-known and who had got rid of all impurity (by walking) on the path of the Śaiva doctrine.

Verse 6 Like Manmatha (*Kāma*) he charmed refined women in secret; like Vāsava (Indra), he constantly protected those, who frequented the path of the three *Vēdas*; like Mādhava (Vishṇu), he tore the hearts of the enemies of sages, twice-born and gods; and like Vittada (Kubēra), he gratified good people with abundant wealth,

Verse 7 If in the Kṛita (age) kings like Dushyanta, who saw the gods and were engaged by (saints) like Kaṇva, would hear a heavenly voice without body, that is not a matter of wonder; but ah! this is extremely astonishing, that Śribhara[6] has heard that voice in the Kali age, from which good qualities keep aloof.

Verse 8 May Raṇajaya be victorius for a long time, who humbled those princes, who were puffed up with the pride of abundant prosperity, which they had acquired by polity and prowess, depriving them of their intelligence in the mere space of knitting his brows, and who, like Purushōttama (Vishṇu) was born to rescue from the ocean of sin the sinking people, who were swallowed by the horrid monster, (called) the Kali age!

Verse 9 While the prince enjoyed the whole world, which he had conquered by valour combined with polity, and in which he had killed rebels and humbled kings, he erected this extensive and wonderful abode of Hara (Śiva), which resembles his fame and the laughter of Hara.[7]

Verse 10 May Śaṁkara (Śiva), whose terrible ornaments are the coils of the king of serpents, and who is praised by the hosts of the kings of gods and of demons, reside for a long time in this temple, (called) the holy Rājasṁha-Pallavēśvara[8] !

Verse 11 May the bull-marked (Śiva) always lend his presence in this temple of stone, called Rājasiṁhēśvara, which touches the clouds with its top, which robs Kailāsa of its beauty, and which was built by that pious king of kings, who made all quarters obedient to his orders and (who proved) a royal lion (Rājasiṁha) to the dense troops of the elephants of his during foes!

Verse 12 May Rājasiṁha, the conqueror in battle (Raṇajaya), the bearer of prosperity (Śrībhara), the wonderful archer (Chitrakārmuka), the unrivalled hero (Ēkavīra), who has Śiva for his crest-jewel (Śiva-chūḍāmaṇi), for a long time protect the earth!

Notes

1. This inscription is stated to run around the outside of the central shrine of the Kailāsanātha temple at Kāñchīpuram and is stated to be in excellent condition of preservation as it is engraved on granite slabs (*SII*, I, p.9).

2. This date has been assigned to this undated record on historical grounds.

3. Actually Aṅgiras is stated to have been one of the *ṛishis* who has sprung from Brahmā, the creator (MW, *SED*, p.8, col.2).

4. Bharadvāja is stated to have been the *kula-nidhi* of the Pallavas, the treasure-trove from which the Pallava dynasty is said to have descended.

5. The word *tri-varga* can mean the three pronged division or classification of anything or the three stages or three dimentional nature of life/matter. In view of the praise of the Pallava kings the three *vargas* referred to are the "three stages of life, birth, progress and stationariness and decline" (M.W, *SED.*, p.460 col.2)

6. The title of the king, Śrībhara, literally means "one who possesses wealth", but here the poet refers to a relevant incident related in Śakuntalōpākhyānam, (*Mahābhāratam,* Ādiparva, Sambhavaparva, Śakuntalōpākhyānam, - I, 69, verses 28-33 and 48). An ethereal voice is stated to have admonished Dushyanta (king of that name) to bear with or cherish (or accept or accord recognition to (भर) Śakuntalā and the son brought by her, as she was his wedded wife, and the boy brought by her was his own offspring, when they presened themselves before him. The voice uttered the word (भर) thrice in three contexts and directed the king to name the prince in consequence.

7. The laughter of God Hara being artless is poetically conceived to be foamy and pure and as being white. For the temple to have been pure white, as it is not constructed in white marble. And must have well-chiselled in pure granite with which the temple is built, is referred to.

8. In verse 10 the poet has pointed out that God Śaṅkara is worshipped both by *dēvas* and *asuras* (both the celestial beings and demons).

□□□□

No. 31

KANCHIPURAM INSCRIPTION OF PALLAVA PERIOD

Location : Kāñchīpuram, Kanchipuram Taluk, Chengalpattu District, Tamilnadu.

Date : C. 720 A.D. [1]

Script : Grantha

Language : Sanskrit

King : . . . .

Dynasty : [Pallava?]

Reference : Hultzsch, *SII*, I, No.30, p.24.

Text

Metres : V.1 *Vasantatilakā*; 2 *Upajāti*

आकारसुन्दरविलासवतीसहस्र
सर्ग्गप्रबन्धचिरसंस्कृतकौशलस्य ।
लावण्यमार्द्दवविलासमृजा समग्रा
निर्म्माणसिद्धिरिव या प्रथमस्य धातुः ॥ १ ॥

अक्लिष्टमाधुर्य्यविलोभनीयां
विभूषितां विभ्रमहावभावैः ।
आकर्षविद्यामिव लो . . . .
. . . . ॥ २ ॥

Translation

Verse 1. She, who, full of loveliness, softness, grace and cleanliness, seemed to be the master-piece of the first creator, whose skill had attained perfection at last, after he had created thousands of good-looking women;

Verse 2. She, who was charming through genuine sweetness, who was adorned with grace, eoquetry and feeling who, like the art of attraction . . . .

□□□□

No. 32

KANCHIPURAM INSCRIPTION OF PALLAVA MAHENDRAVARMAN III

Location : Kāñchīpuram, Kanchipuram Taluk, Chengalpattu District, Tamilnadu
Date : C. 720 A.D. [1]
Script : Grantha
Language : Sanskrit
King : Mahēndravarman III
Dynasty : Pallava
Reference : Hultzsch, E., *SII*, I, No.27, pp.22-23

Text

Metres : Vv.1-3 *Sragdharā*; 4 *Vaṁśastha*

श्रीभारद्वाजगोत्रक्षितिधरशिखर . . . .

प्रादुर्भूतो महेन्द्रः प्रतिनृपतिगजत्रासिवीर्योर्ज्जिताद्यः ।
एतत्तेनोपकण्ठे विहितमनुपमं राजसिंहेश्वरस्य
प्रीत्या नित्यम्महेन्द्रेश्वरमधिवसतु स्थाणुरीशस्सुराद्यः ॥ १ ॥

लोकादित्यात्प्रसूतो रणरसिकचमूपङ्कशोषिप्रतापा
द्यन्देवो राजसिंहस्तनयमलभत श्रीमहेन्द्राभिधानं ।
तेन श्रीराजसिंहेश्वरगृहविहिते श्रीमहेन्द्रेश्वरेऽस्मिन्
आवासे कृत्तिवासाः सह गुहपरिषन्मण्डलैः सन्निधत्ताम् ॥ २ ॥

यं राजा राजसिंहस्तनयमजनयन्मेधिनीवीरसिंहो
वृत्तैरम्होनिवृत्तैः कृतयुगमपरं निर्म्मिमाणो महेन्द्रम् ।
तेनेदं राजसिंहेश्वरनिकटसमुत्थापितं सप्रसादो
नित्यावासम्महेन्द्रेश्वरगृहमुमया सार्द्धमीशो विधत्ताम् ॥ ३ ॥

करोतु कालान्तकरः पुरान्तको महेश्वररस्सर्व्वसुरासुराश्रयः ।
पदं सदा .... ॥ ४ ॥

महेन्द्रवर्म्मेश्वरगृहम् ॥

Summary

Verse 1 May the motionless, the lord, the first of gods for ever joyfully dwell in this matchless (temple of) Mahēndrēśvara, which was constructed near (the temple of) Rājasiṁhēśvara by Mahēndra, who sprang ..... (from) the chief of the princes of the holy Bhāradvāja-gōtra, from that Ūrjjita,[2] whose bravery frightened the elephants of rival kings!

Verse 2 May the skin-robed (Śiva) together with the troops of his attendants, the Guhas, be present at the dwelling, (called) the holy Mahēndrēśvara, which was constructed (near) the temple of the holy Rājasiṁhēśvara by the illustrious Mahēndra, the son of king Rājasiṁha, who sprang from that Lōkāditya[3] (i.e. the sun of the world), whose valour dried up the army of Raṇarasika,[4] just as the heat of the sun does the mud |

Verse.3 May Īśa, together with Umā, graciously take for his permanent dwelling this temple of Mahēndrēśvara, which was erected near Rājasiṁhēśvara by Mahēndra, the son of king Rājasiṁha, the lion among the heroes of the earth, who produced another *Kṛita*[5] age by his sinless conduct !

Verse 4 May Mahēśvara, the refuge of all gods and demons, who puts an end to time and has made an end of (the demon) Pura, always (take up) his residence ......

The temple of Mahēndravarmēśvara.

Notes

1. This approxmate date has been assigned to this undated record for historical reasons.

2. *Ūrjjita* was a title of Narasimhavarman II Pallava, Rājasiṁha (See *SII*, I, No.25, niche 2).

3. *Lōkāditya* was the title of Paramēśvaravarman I Pallava (See *ibid.*, p.9).

4. *Raṇarasika* was the title of Chāḷukya Vikramāditya I of Vātāpī (See for instance Gadvāl Plates of Vikramāditya I, A.D. 674, *EI*, X, p.103, verse 5. Here a diametrically opposite version of the encounter between Paramēśvaravarman I and Vikramāditya is found given).

5. *Kṛita-yuga* or *Satya-yuga* was the first of the four epochs (the following three are *Trētā*, *Dvāpara* and *Kali* – the world is now passing through the last) into which the progress of time in the world is understood to be divided. The first, *Kṛita* epoch is stated to have been one when everything was pure and perfect and none committed any sin.

Φ Φ Φ Φ

No. 33

KANCHIPURAM INSCRIPTION OF RANGAPATAKA

Location : Kāñchīpuram, Kanchipuram Taluk,
Chengalpattu District, Tamilnadu
Date : C. 720 A.D.[1]
Script : Grantha
Language : Sanskrit
King : Narasiṁha-varman (II) Rājasiṁha
Dynasty : Pallava
Reference : Hultzsch, E., *SII*, I, No.29, pp.23-24

Text

Metres : Vv.1-2 *Vasantatilakā* ; 3 *Anushṭubh*

नमश्शिवाय ॥

भर्त्तुः पुरोन्मथनदृष्टधनुर्बलस्य
शैलाधिराजतनयेव वृषध्वजस्य ।
या कालकाल इति विश्रुतपुण्यकीर्त्तेः
कान्ता नितान्तदयिता परमेश्वरस्य ॥ १ ॥

देवे जगद्वलयरक्षणबद्धदीक्षे
निर्ब्भिन्नशत्रुहृदये नरसिंहविष्णौ ।
वाल्लभ्यमूर्ज्जितमवाप्य विराजते या
निर्जित्य गर्वमिव पुष्करदेवतायाः ॥ २ ॥

निर्म्मापितमिन्धाम तया चन्द्रशिखामणेः ।
पताकयेव नारीणां रम्यं रंगपताकया ॥ ३ ॥

Translation

Adoration to Śiva !

Verse 1 She, who was the dearly beloved mistress of her husband, the supreme lord, who was famed by the name of Kālakāla,[2] whose sign was the bull, and the strength of whose bow had become manifest at the destruction of cities, just as the daughter of the king of mountains (Pārvati) is the dearly beloved mistress of her husband, the supreme lord (Śiva), whose sign is the bull, and the strength of whose bow has become manifest at the destruction of (the demon) Pura;

Verse 2 She, who is resplendent, as she has attained the mighty position of favourite with king Narasiṁhavishṇu, who has split the hearts of his foes, and who has devoted himself to the protection of the circle of the world, and as thus she seems to have subdued the pride of Pushkaradevatā (i.e. Lakshmi, the wife of the god Narasiṁha-Vishṇu);

Verse 3 That Raṅgapatākā, who was, as it were, the banner (*patākā*) of women, caused to be built this lovely dwelling of (Śiva) whose crest-jewel is the moon.

Notes

1. This approximate date, late in the reign of Narasimha-varman II Rājasiṁha, has been assigned to this record in consideration of the fact that this adjunct shrine could have come up only after the main shrine built by that king had been completed.

2. God Śiva was Kālakāla, (i.e.) death to the Lord of Death as He had rescued sage Mārkaṇḍēya from Death (Kāla) after killing the God of Death. The king also bore that title. The background for his assuming this title can only be guessed. Either he sported this title in reverence to the God of his devotion or it was his claim that he had beaten the ravages of time (*kāla*) and preserved his youth by disciplining his life pattern (*cf.* T.V. Mahalingm – *Inscriptions of the Pallavas*, p.LV).

ΦΦΦΦ

No. 34

MAHABALIPURAM INSCRIPTION OF SRI NARAPATISIMHA PALLAVA

Location : Mahābalipuram[1], Chengalpattu Taluk and District, Tamilnadu
Date : C. 720 A.D.
Script : Grantha
Language : Sanskrit
King : Narapatisimha Pallavēśvara
Dynasty :
Reference : Gai, G.S. *ARIE*, 1966-67, p.35, B.188

Text

श्रीनरपतिसिंह पल्लव ईश्वर विष्णुगृह ॥

Translation

This is the Vishṇugṛiham of Śrī-Narapatisiṁha Pallava.

Notes

1. This label inscription is found on the lintel of the Vishṇu shrine in the above Rājasiṁhēśvaram (a Śiva) temple at Mahābalipuram. This Vishṇu in this shrine is reclining in a watery sanctum. This temple is wedged in between two shrines of God Śiva one of which is having a tall tower and the other a smaller tower. But the tower over what is called the *Vishṇugṛiham* is very small.

* * * *

No. 35

LAKSHMESVAR INSCRIPTION OF VIJAYADITYA

Location : Lakshmēśvar, Shirhatti Taluk, Dharwar District, Karnataka
Date : Śaka 645; R.year 28 = 723 A.D.
Script : Early Kannaḍa
Language : Sanskrit
King : Vijayāditya
Dynasty : Chāḷukya of Bādāmi
Reference : Gai, G.S. *SII*, XX, No.5, pp.4-5

Text

Metre: V.1 *Anushṭubh*

....
.... भुवनं वपुः ॥ १ ॥

श्रीमतां सकळ .... त्राणां हारीतिपुत्राणां सप्तलोक
मातृभिर .... परिरक्षणप्राप्तकल्याणपरंपराणां भगवन्नारायण
प्रसादसमासादित .... लाञ्छनेक्षणेक्षणवशीकृताशेष
महीभृतां चळुक्यानां कुळमळङ्करिष्णोरश्वमेधावभृथस्नानपवित्रीकृत ....
.... श्रीपोलकेशिवल्लभमहारजस्य सूनुः पराक्रमाक्रान्तवन
वास्यादिपरनृपतिमण्डळप्रणिबद्धविशु ....
श्रीकीर्त्तिवर्म्मप्रिथ्वीवल्लबमहाराजस्तस्यात्मजः समरसंसक्तसकळोत्तरा
पथेश्वरश्रीहर्षवर्द्धनपराजयोपात्त .... स्य
सत्याश्रयश्रीप्रिथ्वीवल्लभमहाराजाधिराजपरमेश्वरस्य प्रियतनयस्य प्रज्ञा
तनयस्य खड्गमात्रसहायस्य चित्रकण्ठाभिधानप्रवरतुरङ्गमेणैकेनै .....
.... शेषविजिगीषोरवनिपतितृतयान्तरितां स्वगुरोश्रिय ....

.................प्रभावकुळिशदळितपाण्ड्यचोळकेरळ......
.....विभ्रमस्यानन्यावनतकाञ्चीपतिमकुटचुंबितपादांबुजस्य विक्रमा
दित्यसत्याश्रयश्रीपृथ्वीवल्लभ महाराजाधिराज परमेश्वरपरमभट्टारकस्य
प्रियतनयः पितुराज्ञया बाळेन्दुशेखरस्य तारकारातिरिव दैत्यबळ.....
........त्रैराज्यकाञ्चीपतिबळमवष्टभ्य करदीकृतकमेरपारसीकसिंहळा
दिद्वीपाधिपस्य......सकळोत्तरापथ........पाळिध्वजादि....
.........पारमैश्वर्यचिह्नस्य........सत्याश्रयश्रीप्रिथ्वी
वल्लभमहाराजाधिराज...........शैशव येवाधिग.........
तास्त्रो दक्षिणाशाविजयिनि पितामहे समु.........रुत्तरापथ
विजिगीषोर्गुरोर.......वाहवव्यापारमाचरन्नरातिगजघटापाटनविशी
र्य्यमाणकृपाणधारसमग्रविग्रहाग्रेसरसत्साहसरसि........तशत्रु
मंडळो गंगायमुनपाळिध्वजपटढक्कामहाशब्दचिह्नमाणिक्यमतंगजादीन्
पितृसात्कुर्वन् परैः.......रासाद्य कथमपि विधिवशादपनीतोपि
प्रतापादेव विषयप्रकोपमराजकमुत्सारयन्वत्सराज यिवानपेक्षितापर
सहायकः तदवग्रहान्निर्ग्गत्य स्वभुजावष्टम्भप्रसादिताशेषविश्वंभरः प्रभुर
खण्डितशक्तित्रयत्वाच्छत्रुमदभंजनत्वादुदारत्वान्निरवद्यत्वाद्यस्समस्तभुव
नाश्रयस्सकळपारमैश्वर्यव्यक्तिहेतुपाळिध्वजादुज्वळप्राज्यराज्यो विजया
दित्यसत्याश्रय श्रीपृथ्वीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्सर्व्वानेव
माज्ञापयति विदितमस्तु वोस्माभिः पंचचत्वारिंशदुत्तरषट्छतेषु शक
वर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरे अष्टविंशे वर्त्तमाने श्रीरक्तपुर

मधिवसति विजयस्कन्धावारे भाद्रपदपौर्णमास्यां सर्व्वग्रासचन्द्र ग्रहणो
पलक्षितायां श्रीमूलसंघान्वयप्रवर्त्तकश्रीदेवाचार्य्यस्तस्य शिष्यो चिकण
देवाचार्य तच्छिष्यो रामदेवाचार्य्यस्तस्य धर्मतनयो जयदेव पंडिता
चार्य्यस्तन्निमित्तं नानानृपकुळप्रधानभूतागुणवंशोत्पन्नो द्रोणम्म
नामधेयस्तस्य सूनुः सद्धर्म्मनामा ततुप्रियतनयस्य विजयनाम्नो सु
महत्तरस्य विज्ञापनया श्रीबिक्किराणकेन पुरिकरनगरे श्रीशंखजिनालयां
तर्व्वर्त्ति यत्कारितं श्रीजिनभट्टारकायतनं तस्यायतनस्य खण्डस्फुटित
दानशालानिमित्तं तं नगराद्दक्षिणस्यां दिशि सेंबोळलनामग्रामं सर्व्वबाधा
परिहारं ददौ ॥ तस्य . . . . ख्यायते । पूर्व्वस्यां दिशि नाग
तटाकं ॥ पूर्व्वदक्षिणस्यां दिशि दिण्डीभदत्तपूर्व्वसमीपवर्त्ति कृष्णपाषा .
तस्मात्पश्चिमस्यां दिशि . . . . ॥

स्वं दातुं सुमहच्छक्यं दुःखमन्यस्य पाळनं ।
दानात्पाळनाच्चेति दानाच्छ्रेयोन्पाळनम् ॥ २ ॥

Summary

[The introductory portion of this charter is identical with that of the Jamaḷagāma grant.(*USVAE*, IV-II, No.97)

That Vijayāditya-Satyāśraya (titles as found in the previous charters) orders thus : Let it be known to you (all) when six hundred and fortyfive Śaka years had elapsed and the twentyeighth year of our ever-growing victorious reign was progressing, and while he was resident in Raktapura,[1] the *vijaya-skandhāvāra*, on the day of the full-moon of the month of Bhādrapada on sighting the all-enveloping lunar eclipse,[2] the village Śemboḷal was given to Jayadēvapaṇḍit-āchāryya, the *dharmmatanaya*[3] of

Rāmadēvāchāryya, and also a disciple of Chikaṇadēvāchāryya, and also the disciple of Dēvāchāryya, the originator of the pontifical lineage of śrī-Mūlasaṅgha,

by Bikki-rāṇaka on the supplication of Vijaya, the *sumahattara,*[4] son of Saddharma, who was himself the son of Drōṇamma, born of Āguṇa[5] dynasty, the most eminent of the various dynasties[6] of kings, had been given, free from all encumbrances the village named Śembolal, on the south of Purikara-nagara,[7] for the purpose of maintenance and repairs of the charity-gifts, and (running of) a rest-house for free-feeding, in the temple of śri-Jinabhaṭṭāraka, raised within śrī-Saṅkha-Jinālaya in Purikara-nagara.

The boundaries (of the gift village) – to the east of the Nāga-tank; to the south-east the black rock near and east of Diṁḍibhadatta; to the west Khaṁpajā; to the north, svētakōpam. There were the rivers and streams flowing towards the east. The pond marked by the jambū tree, was on the border extending upto the Nāga-tank.

[The grant is followed by one of the usual imprecatory verses seeking protection and perpetuation of the gift, without any attribution.]

Notes

1. Raktapura has been identified with Paṭṭadakal, Bagalkot District, which by its very name, can be understood to have been the place of anointment of the Chāḷukyan kings (See Ramesh, K.V., *op.cit.*, p.143). This name is interpreted as the Sanskrit rendering of the name Kisuvoḷal (red city). Kisuvoḷal, Raktapura, Paṭṭadakal and Vātāpi and Aihoḷe together formed a complex which was the seat of the Chāḷukyas of Vātāpi (See *EI*, XXXII, p.318).

2. An eclipse is an aberration in the course of nature. To the observers on the earth an eclipse inspires awe. Hence the adjective "*sarvva-grāsā*" as used here can be understood as indicative of that awe. It is possible that this adjective also indicated that the eclipse was total.

3. *Dharma-tanaya* or *dharma-putra* is stated to refer to an adopted son or the son begot from a sense of duty (MW, *SED*, p.511 col.2).

As used here, the term may also have been used to indicate that Jayadēva-paṇḍit-āchāryya was an issue from wedlock but his father Rāmadēvāchāryya, was such an adoptive disciple who had preferred to adopt the life of a householder (*gṛihasthāśrama*), and his Chikaṇa (Junior) Dēvāchāryya, apparently, was a celebate monk in the line of succession in the lineage of Mūlasaṅgha.

4. *Sumahattara* might have been an official designation.

5. *Āguṇa* dynasty of chiefs has not been otherwise heard of.

6. It has been suggested that Bikki-rāṇaka might have been the king's son and heir apparent to the Chāḷukyan throne. Vikramāditya, seems to have been abbreviated to Bikki (Such abbreviation was probably a practice in Jain context. *cf.* The name Vishṇuvarddhana of the Hoysaḷa dynasty was rendered as Biṭṭiga) (See Ramesh, K.V., *op.cit*, p.146).

7. Prikara-nagara was the ancient name of Lakshmēśvar, the findspot of the inscription and it is also called Puligere, Purigere, Pulikara and Purikara. (See *EI*, XXXII, p.318).

* * * *

No. 36

MANGRAON INSCRIPTION OF VISHNUGUPTA'S TIME

Location : Mangraon[1], Buxar Sub-division, Shahabad District, Bihar
Date : C. 722-725 A.D.
Script : Siddhamātṛikā (Early Nāgarī)
Language : Sanskrit
King : Vishṇugupta
Dynasty : Later Gupta
Reference : Altekar, A.S., *EI,* XXVI, pp.241-246

Text

ॐ[2] । महाराजाधिराजपरमेश्वरश्रीविष्णुगुप्तदेवप्रवर्द्धमानविजयराज्यसम्वत्सरे सप्तदशे सम्वत् १० ७ श्रावणशुदि २ चुन्दस्कीलातपोवनप्रतिष्ठित श्रीमित्त्रकेशवदेवप्रतिबद्धपुष्पपट्टे स्वसिद्धान्ताभिरतोनेकशिवसिद्धायतन तीर्थावगाहनपवित्त्रीकृततनुः कुट्टुक्कदेशीयो विमुक्तज्जोङ्गारग्रामके सकल कुटुम्बिनां सकाशादाचन्द्रार्कक्षितिसमकालीनः तैलस्य पलमेकमुपक्रीय भगवतः श्रीसुभद्रेश्वरस्य प्रदीपार्थं प्रतिपादितवान् ॥ एवं योन्यथा करोति यदत्त्रापायंस्तनदवाप्नोतीति ॥ लिखिता देवदत्तेन संक्षिप्ता क्रयचीरिका । उत्कीर्ण्णा सूत्त्रधारेण कुलादित्येन धीमता ॥

Translation

[Ōm][2] On the second day of the bright fortnight of the Srāvaṇa of the victorious and prosperous of the 17th year of the *mahārājādhirāja* Paramēśvara śrī-Vishṇugupta, while residing in the flower garden attached to (the temple of) Śrī-Mitra and Śrī-Kēśava in the penance grove of Chundaskīlā[3] and Avanīmuktaṅgāra (i.e. the renowned Avanukea), a resident of Kuṭukka country[4], who was devoted to his own native doctrine, whose body has been devoted to sanctity by baths at numerous holy places connected with Śiva, purchased from the householder of the Aṅgāra, one *pala* of oil (per day) to last as long as the moon, Sun and the earth last and offered it to the holy Subhadrēśvara for the purpose of a lamp. He who set at naught this arrangement will get all sins.

The concise document of sale[5] was composed by Kulāditya son of Dēvadatta. It is a engraved by the mason Kulāditya.

Notes

1. Mangraon is identified with Aṅgāra or with its close neighbour Sangraon (*EI, X*XVI, p.245).

2. Symbol

3. Chundaskīlā may be Sunda-kīlālapa (*ibid.*, pp.245-246.).

4. Kuṭukka country is probably a miastake of Kutukka-dēśa.

5. The Sanskrit expression to *kraya-chīrikā* refers to a sale-document [*ibid.*, 246 n.8]

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No. 37

BARADUR GRANT OF SRIPURUSHA

Location	: Sāligrāma, Krishnarājanagar Taluk, Mysore District, Karnataka
Date	: Regnal year 1 = C. 725-26 A.D[1].
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Śrīpurusha
Dynasty	: Western Gaṅga
Reference	: 1) *MAR*, 1944, pp.69-79 and plate XII 2) Ramesh, K.V. *IWG*, pp.145-149.

Text

Metre: V.1 *Sragdharā* ; 2 *Vasantatilakā* ; 3-6 *Anushṭubh*

सिद्धं। स्वस्ति। जितं भगवता गतघनगगनाभेन पद्मनाभेन। श्रीमज्जाह्नवेयकुलामलव्योमावभासनभास्करस्य स्वखाड्गैकप्रहारखण्डितमहाशिलास्तम्भलब्धबलपराक्क्रमयशसो दारुणारिगणविदारणरणोपलब्धवृणविभूषणभूषितस्य काण्वायनसगोत्रस्य श्रीमत्कोङ्गणिवर्म्मधर्म्ममहाधिराजस्य पितुरन्वागतगुणयुक्तस्य विद्याविनयविहितवृत्तस्य सम्यक्प्रजापालनमात्राधिगतराज्यस्य नानाशास्त्रार्त्थसद्भावाधिगमप्रणीतमति विशेषस्य विद्वत्कविकाञ्चननिकषोपलभूतस्य विशेषतोऽप्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलस्य श्रीमन्माधवमहाराजस्य पुत्रस्य पितृपैतामहगुणयुक्तस्य अनेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादित यशसः श्रीमद्धरिवर्म्ममहाधिराजस्य पुत्रस्य द्विजगुरुदेवतापूजनपरस्य नारायणचरणानुध्यातस्य श्रीमद्विष्णुगोपमहाधिराजस्य पुत्रस्य त्र्यम्बकचरणाम्भोरुहरजः पवित्रीकृतोत्तमाङ्गस्य स्वभुजबल

पराक्कमक्रयक्कीतराज्यस्य कलियुगमलपङ्कावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धस्य श्रीमन्मा धवमहाधिराजस्य पुत्रस्य अविच्छिन्नाश्वमेधावभृथाभिषिक्तश्रीमत्कदम्ब कुलगगनगभस्तिमालिनः श्रीमत्कृष्णवर्म्ममहाधिराजस्य प्रियभागिनेयस्य जननीदेवताङ्क एवाधिगतराज्यस्य विद्याविनयातिशयपरि पूरितान्तरात्मनो निरवग्रहप्रधानशौर्य्यस्य विद्वत्सु प्रथमगण्यस्य अविनीत नामधेयस्य पुत्रस्य विजृम्भमाणशक्तित्रयसम्पन्नस्य अन्दरियालत्तूर्प्पोरुळरे पेळ्नगराद्यनेकसमरमुखमखाहूतप्रहतशूरपुरुषपशूप हांरस्य किरातार्जुनीये पञ्चादशसर्ग्गटीकाकारस्य पुत्रस्य दुर्द्दन्तिविमर्द्दविमृदित विविध विश्वम्भराधिपमौलिमालामकरन्दपुञ्जपिञ्जरीक्रियमाणचरणयुगल नळिनस्य मुष्करद्वितीयनामधेयस्य पुत्रस्य उदितोदितसकलदिगन्तरप्रथितसिन्धुराजदुहितृजननीकस्य श्रीविक्कमप्रथितनामधेयस्य चतुर्द्दशविद्यास्थानाधिगतविमलतरमतिविशेषस्य रिपुतिमिरनिराकरणोदयभास्करस्य पुत्रः अनेकसमरसम्पातविजृम्भितद्विरदरदनकुलिशाभिघातव्रणसं रूढभास्वद्विजयलक्षणलक्षीकृतविशालवक्षस्थलश्शक्तित्रयसमन्वितः समधिगतसकलशास्त्रार्त्थतत्वस्समाराधितत्रिवर्ग्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावः श्रीमत्कोङ्गणिमहाराजो भूविक्कमद्वितीयनामधेयः। अपि च

नानाहेतिप्रहारप्रविघटितभटोरःकवाटोत्थितासृग्
धारास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द्दभीमे।
संग्रामे पल्लवेन्द्रन्नरपतिमजयद्यो विळन्दाभिदाने

राजा श्रीवल्लभाख्यस्समरशतजयावाप्तलक्ष्मीविलासः ॥ १ ॥

तस्यानुजो धृतिमतिद्युतिनीतिविनीतिकीर्त्तियोषितामतिसेव्यो दानमानविश्रंभविधेयीकृतबन्धुभृत्यो मन्वदिभिर्य्यथोक्तधर्म्मैरभिरक्षितचातुर्व्वर्ण्णाश्रमः प्रजानां पितेवानुग्रहपरश्चतुर्दिक्षु प्रशान्तविग्रहः स्वविक्क्रमाक्क्रान्तानेकशत्रुसंघापहृतकोशपरिपूर्ण्णात्मकोशः द्विषल्लक्ष्मीकचग्रहग्रहणासक्तभुजद्वयः शश्वदनवनताहितसैन्यानेकतस्करान्तकरः स्मृत्यविरोधेन वर्षशतपूर्णायुः श्रीमत्पृथिवीकोङ्गणिवृद्धराजः। श्रीपुरुषद्वितीयनामधेयः। अपि च।

नक्तन्दिनन्नतनरेन्द्रकिरीटकोटि
रत्नार्क्कदीधितिविराजितपादपद्मः।
लक्ष्म्या स्वयंवृतपतिर्न्नवकामनामा
शिष्टप्रियोऽरिगणदारणगीतकीर्त्तिः ॥ २ ॥

तस्य पौत्रेण स्वपितामहसकलगुणसम्पद्युक्तेन समस्ततदङ्कमालाङ्कितेनानवरतसमरसंघट्टनिराकृताशेषप्रतिपक्षेण देवद्विजगुरुपूजातत्परेण चिरकालप्रणष्टदेवभोगब्रह्मदायप्रवर्त्तनातिशयबुद्धिना श्रीमत्पृथिवीकोङ्गणिमहाराजेन श्रीपुरुषनामधेयेन आत्मनः प्रथमराज्याभिषेके वातापीवास्तव्याय वत्स गोत्राय तैत्तिरीयचरणाय नागशर्म्मणः पुत्राय बाणशर्म्मणे तगडूर्व्विषये बारदूर्न्नामग्रामस्सर्वपरिहारोपेत उदकपूर्व्वन्दत्तः अस्य दानस्य साक्षिणष्षण्णवतिसहस्रविषयप्रकृतयः। योऽस्यापहर्त्ता लोभात्क्रोधात्प्रमादाद्वा स पञ्चभिर्म्महद्भिः पातकैस्संयुक्तो भवति यो

रक्षति स पुण्यभाग्भवति। अपि चात्र मनुगीताः श्लोकाः भवन्ति।

ब्रह्मस्वन्तु विषं घोरं न विषं विषमुच्यते।
विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकं ॥ ३ ॥

भूमिदानात्परन्दानन्न भूतन्न भविष्यति।
तस्यैव हरणात्पापं न भूतं न भविष्यति ॥ ४ ॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यत्र पालनम्।
दानं वा पालनं वेति दानाच्छ्रेयोऽनुपालनम् ॥ ५ ॥

स्वदत्तां परदत्तां वा यो हरेति वसुन्धराम्।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ६ ॥

अस्य ग्रामस्य पूर्वदिक्सीमा निडुतूंबूर्प्पल्ळं दक्षिणतः परदगेरेपल्ळं पश्चिमतः कमुन्तेगुण्डपल्ळं उत्तरतो गोट्टेगेरेपल्ळम् ॥ चित्राश्रयेन लिखितं ॥

Summary

[The opening invocation and the genealogical account in this record are very similar to those found in the Haḷḷigere Plates of Śivamāra, Year 34 (See Ramesh, K.V. *IWG*, pp.120-128) upto the mention of *śishṭa-priyōrigaṇadāraṇagītakirttiḥ*].

Grandson of Pṛithivī-Koṅgaṇi-mahārāja, also named as Śripurusha[2] was endowed with the same name.
At his first anointment to the kingship[3], Bāradūr in Tagaṭṭūr-vishaya has been granted with oblation of water to Bāṇaśarman, son of Nāgaśarmman of Vatsa-gōtra and Taittirīya-charaṇa, who hailed from Vātāpī.

The witnesses for this grant were the subjects of the 96,000 vishaya.

After a prose passage containing a warning to such a one, who, out of greed or anger or by forgetfulness, nullifies, this grant, would be deemed to have committed all the five great sins and the protector of the grant gets all merit. [Four of the usual imprecatory verses attributed to Manu are given.]

Then the four boundaries of the gift - village are given, the bundary on the east, Niḍutūmbur-paḷḷam[4], on the south Paradegere-paḷḷam and on the west Kamuntē-guṇḍi-paḷḷam and on the north Goṭṭēgeṛe-paḷḷam[4].

This (record) was written by Chitrāśraya.

Notes

1. This date has been given here in accordance with the assignment by Ramesh, K.V. (*op.cit.*, p.145, lix).

2. Whereas in the other charters and even in the Agaḷi grant of this same ruler the younger brother of Bhūvikrama-Śrivallabha is styled as Pṛithivī-Koṅguṇi-mahārāja and is attributed with the names Navakāma and Śivamāra, here he is styled as Pṛithivī-Vṛiddharāja and is stated to have had the second name Śrīpurusha. This was possibly done to stress that his grandson inherited not only the qualities and marks of his grandfather but also his name.

3. The expression used is *prathama-rājy-ābhishēkē*. It can only mean that it was the first coronation of Pṛithivīkoṅguni-mahārāja-Śrpurusha. Probably it was a preliminary coronation which was meant to be followed by an elaborate one.

4. The suffix, *paḷḷam* in the designation of the features on the four boundaries has been translated as rivulet. It is not unlikely that the word signified a depression or pit as in the Tamil language.

* * * *

No. 38

NANDI PLATES OF SRIPURUSHA (?)

Location	: Nandi, Chikkaballapura Taluk, Chikkaballapura District, Karnataka
Date	: Regnal year 3=727 A.D
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Śrīpurusha (?)
Dynasty	: Gaṅgas of Talakāḍu
Reference	: Narasimhachar, R., *MAR*, 1914, pp.27-28; Ramesh, K.V., *IWG*, pp.152-54.

Text

Metre: Vv.1-4*Anushṭubh*

स्वस्ति। जितम्भगवता गतघनगगनाभेन पद्मनाभेन। श्रीमत् जह्नवेय कुलामलव्योमावभासनभास्करः स्वखाड्गैकप्रहारपरिखण्डितोत्तुंग प्रकाश्यमानबलपराक्रमयशाः दारुणारिगणविदारणरणमुखोपलब्धव्रण विभूषणभूषितः काण्वायनसगोत्रः श्रीमत् पृथिवीकोङ्गणिवर्म्मधर्म्म महाधिराजः। अनेनरणभाजननामधेयेन आत्मनः प्रवर्द्धमानविपुल विजयराज्यतृतीयसंवत्सरे वर्त्तमाने पेरूरपुरमधिवसति तत्र कोङ्गेश्वरं नाम चैत्यालयस्थः फल्गुणपौर्ण्णमास्यां पूरनक्षत्रे चन्द्रवारे हरितायंन गोत्राय छन्दोगकल्पाय शिवशर्म्माणाख्यानुज ईश्वरशर्म्मणे तुरुग लूर्व्वास्त व्याय पेरूरपुरे कित्तङ्गाडिनाम तत्र शेर्पडयवेळ्कन्दनाय्गगृह मध्ये गृहस्थानं उमा दत्ततोट्टात् पूर्व्वतः तोट्टक्षेत्रं द्वौ। कल्केरे नाम तटाकाधस्तात् दक्षिणबाह्यपृथुकूलाया उत्तरतः बाटकारिक्षेत्रात्पूर्व्वतः वलिक्षेत्रात् दक्षिणतः कलिङ्गद्वारमुखस्य षट्खण्डिकशालिक्षेत्रं अपि च

आलमण्डलस्य षट्खण्डिकं शालिक्षेत्रञ्च अपि च कर्प्पूरकूपात् दक्षिणतः आनेकूपात् पूर्व्वतः कयवनरे उत्तरपार्श्वदेवभोगात् उत्तरतः शकटमहापन्थात् पश्चिमतः बाताळं खण्डिकं आरण्यक्षेत्रं अपि च रोहिणिनाम वटवृक्षात् पश्चिमतः अष्टखण्डिकमारण्यक्षेत्रं अद्भिर्द्दत्तः। श्रीअत्ताणि समस्तसाक्षिणः सर्व्वपरिहारसंयुक्तं। प्रमादात् द्वेष्यात् हरणात् स सपञ्चमहापातकसंयुक्तो भवति। इह मनुगीताः श्लोकाः।

भूमिदानात्परं दानं न भूतन्न भविष्यति।
तस्यैव हरणात्पापं न भूतन्न भविष्यति॥ १॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिवर्षसहस्राणि विष्टायां जायते क्रिमिः॥ २॥
स्वन्दातुं सुमहच्छक्यं दुःखमन्यार्त्थपालनम्।
दानं वा पालनं वेति दानाच्छ्रेयोऽनुपालनम्॥ ३॥
बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम्॥ ४॥

सर्व्वपरिहारसंयुक्तो भवति॥

Summary

All well. Obeisance to Padmanābha, who is like the serene cloudless sky. He is the great king Pṛithvī-Koṅgaṇivarmma-dharmmamahādhirāja, who earned the fame by exhibiting his valour by breaking (a mighty pillar) by a single stroke of his sword, who has been decorated with numerous scars of wounds obtained in battles while striking at the fierce enemies and who belongs to Kāṇvāyanasa-gōtra.

This king, also known as Raṇabhājana[1] camping at Pērūrupura in the *chaityālaya* known as Kongēśvara[2] on Monday with Pūra nakshatra[3] on Amāvāsyā in the month of Phālguṇa, made grants of lands with the boundaries specified in details to Īśvaraśarma, the brother of Śivaśarma and belonging to Haritāyana-gōtra Chandōgakalpa.[4]

After describing in details the boundaries of the land granted the usual imprecatory passages ascribed to Manu are enumerated.

Notes

1. Raṇabhājana is a strange name of Western Gaṅgas.

♠ ♠ ♠ ♠

No. 39

BONDADA GRANT OF VISHNUVARDDHANA

Location : Pārvatīpuram, Srikakulam District.[1]
Andhra Pradesh
Date : C.730 A.D.[2]
Script : Early Telugu
Language : Sanskrit
King : Vishṇuvarddhana III
Dynasty : Eastern Chāḷukya
Reference : Sastry, P.V.P., *Epigraphia Āndhrica*, VI, pp.13-17

Text

Metre: Vv.1, 2 *Anushṭubh*

स्वस्ति । श्रीमतां सक । . . . . त्राणाम् कौशिकीवरप्र
. . . . तृ गण परिपा . . . . नेक्षणक्ष . . . . त्राणां
चलुक्यानां . . . . स्वासिधारानमित . . . .
. . . . णारविन्दयुगलः अनेकसमरसंघट्टोपलब्धविजयिनः श्री मंगिद्दुग
राजस्य पुत्रः प्रवर्धमानप्रतापोपनतसमस्तसामन्तमंडलः स्वशक्तिस्त्र
यशुलावभिन्नपरनरपतिसकलबलचेतनस्ववंशोदयश्रीगिरिशिखरवभासिम
होदयत्वान्मेरुरिव स्थितिमान् रविरिव तेजस्वी परमब्रह्मण्यो मातापितृ
पादानुध्यातः पृथुरिव प्रथितयशः श्री विष्णुवर्द्धनमहाराजः इत्थमाज्ञा
पयति । पसिण्डिपरुवास्तव्यस्य तैत्तिरीय सहब्रह्मचारिणे भारद्वाज
गोत्रस्य त्रिवेदस्य आपस्तंवसूत्रस्य देवशर्म्मणः पौत्राय वेदवेदांगविदे
द्रोणमण्डस्य पुत्राय गोविन्दशर्म्मणे अनेककलाशास्त्रज्ञाय चन्द्रग्रहण
निमित्ते तोयपूर्व्वं कृत्वा प्राङ्ग्गुणाळविषये बोण्डाडनामग्रामकुटुम्बिनः

समाज्ञापयति गृहस्थान तोटवाटसहितं दत्तं। आग्नेयदिग्भागे व्रीहिवीज त्रिंशत्खण्डिकं च क्षेत्रं नूरु १०० मरुन्त्रु क्षेत्रेभ्यन्तरं दत्तवान्॥ अस्य क्षेत्रस्य सीमाविभागः। पूर्व्वतः काळ्सी यवाट भोय क्षेत्र सीमा। दक्षिणतः तुंखतलपरु भोय क्षेत्रसीमा। पश्चिमतः कुल्य उत्तरतः कामदेवक्षेत्रः क्षेत्रमिति॥ अस्य धर्मस्याहर्त्ता परिपालयितागामिकाल राजर्षिमया शिरसा प्रतिपूजित इति॥ व्यासगीत द्वौश्लोकौ।

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता।
यस्य यस्य यदाभूमिस्तस्य तस्य तथा फलम्॥ १॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिर्व्वर्ष सहस्राणि विष्टायां जायते कृमिः॥ २॥

आज्ञप्तिरस्य प्रागुणाल राष्ट्रकूट कुण्डिविल्लि मुट्टु ककण्डिवेल्ल मुट्लु॥

स्वस्ति॥

Summary

[The introductory portion upto the mention of Pulikēśin II of Chālukyas is identical with the other charters of this family][3]

Pulakēśin II's younger son was Vishnuvarddhana-yuvarāja.[4] He was actually in Vēṅgī as the king of Vēṅgī. After many other Vēṅgī rulers there was Maṅgiyuvarāja. After him there was Jayasiṁha I Vallabha. Then there was Vishṇuvarddhana-mahārāja III who was so powerful that he was attracted to the whole circle of the feudatories. His tri-fold potencies[5] could demolish the enemy kings. He was so brilliant as to dazzle even the Sun. He could climb upto Sirigitrai which was the local Mēru.[6] He was pious and a benefactor for the Brahmins. He was tremendous as

king Prithu. Kubja Vishnuvarddhana I was only a feudatory but even his son's became king of Vēṅgī even after the main Chāḷukyas had been defeated by 775 A.D. He ordered the house-holders that in Boṇḍāḍa[7] village of Praṅguṇāla-vishaya[8], thirty *khaṇḍukas* (hundred *maruntus*)[8] along with a house-site, garden land and park-land had been granted with due oblation of water in view of lunar eclipse to Gōvinda-śarman, well versed in many arts and science, son of Drōṇā-maṇḍa, who was well-versed in the Vēdas and their auxiliaries and grandson of Dēvaśarmman,who was well-versed in three Vēdas, who belonged to Bhāradvāja-gōtra, an adherent of Āpastamba-sūtra who belonged to Taittirīya-śākhā (Kṛishna-Yajur-vēda and hailed from Pāsiṇḍiparu[9].

The boundries of this village are - on the east the limit of the land of *bhōya* [10] of Kalasīyavāṭa[11], on the south of the land there was another *bhōya* of Timikhatalaparu[12] on the west, a canal on the north the laṇd of Kāmadēva.[13]

[Two of the imprecatory verses, of such of Vyāsa the composer of Vēdas]. The sagacious kings are requested to protect this benefaction.

The (*ājñapti*) for this grant is Kakaṇḍi-veḷḷi-muṭḷu[14], the *rāshṭrakuṭumbi* of Prāguṇāḷa-vishaya.

Notes

1. This set of copper-plates is stated to have been handed over to a lecturer at Pārvatīpuram, Srīkākulam District by some students. Wherefrom these students got possession of the plates it is not known (*EA*, VI, p.13)

2. This undated record has been assigned to a random date in the reign-period of the king, Vishṇuvarddhana III, in the absence of any other clue.

3. The first plate of the charter containing the introductory portion of the genealogy of the king is broken (the right hand portion has been lost). However the extant portion is very well indicative of the text of this plate.

4. Kubja-vishṇuvarddhana was the one feudatory who became king even upto 12th century.

5. The three potencies, are *prabhutra śakti* (pre-eminence), *mantra-śakti*-(good counsel), *utsāha-śakti* (energy).

6. This mention of Śrīgiri suggests that the king of the charter had conquered Śrīgiri whose present name is Śrī-Śailam.

7. The village Boṇḍāḍa was probably the modern village of the same name in the Bhīmavaram taluk. The villages Kālasīyavāṭa and Tuṁkhatalapaṟu might be represented by the modern villages Kaliśapūḍi and Tinalapūḍi also in the same taluk. However it has not been stated if these two villages were adjacent to Boṇḍāḍa.

8. Prāṅguṇāla-vishaya is stated to have been an ancient territorial division comprising (portions of) the modern taluks of Bhīmavaram, Tanuku, Narasāpuram and possibly Tadepalligudem of the West Godavari district.

9. Pāsiṇḍipuṟu has not been identified (*EA*, VI, p.15)

10. *Bhōya* was probably the same as *Bhōjaka* but he is stated to refer to the "title of a feudatory" or to "one who enjoys a thing/the possess" (Sircar, D.C.,*IEG.,* p.56).

11. Kalasīyavāṭa has not been identified (*ibid.*)

12. Timikhatalaparu also has not been identified (*ibid.*)

13. Kāmadēva might have been the proper name of a resident of the locality or it might have been the divine being, cupid, in the temple in that locality..

14. Kakandi-velli-muṭlu also has not been identified.

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No. 40

NERUR PLATES OF VIJAYADITYA AND VIKRAMADITYA (II)

Location : Nerūr, Kundal Taluk, Ratnagiri District, Maharashtra
Date : C. 730 A.D.[1]
Script : Early Kannaḍa
Language : Sanskrit
King : Vijayāditya[2]
Dynasty : Chālukya of Bādāmi
Reference : Fleet, J.F. *IA*, IX, pp.132-135

Text

Metre: Vv.1-3 *Anushṭubh.*

स्वस्ति ॥

जयत्याविष्कृतं विष्णोर्व्वाराहं क्षोभिताण्र्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमान्व्यसगोत्राणां हारितीपुत्राणां सप्तलोकमातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरंपराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतां चलुक्यानां कुलमलङ्करिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपोलेकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराजस्तस्यात्मजस्य समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपात्तपरमेश्वरशब्दस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्य प्रियतनयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्रकण्ठाभिधानप्रवर

तुरंगमेणैकेनैवोत्सारिताशेषविजिगीषोरवनिपतित्रितयान्तरितां स्वगुरोः श्रियमात्मसात्कृत्य प्रभावकुलिशदलितपाण्ड्यचोळकेरलकळभ्रप्रभृतिभूभृददभ्रविभ्रमस्यानन्यावनतकाञ्चीपतिमकुटचुम्बितपादाम्बुजस्य विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियसूनोः पितुराज्ञया बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धतं त्रैराज्यकाञ्चीपतिबलमवष्टभ्य करदीकृतकमेरपारसीकसिंहळादिद्वीपाधिपस्य सकलोत्तरापथनाथमथनोपार्ज्जितोर्जितपाळिध्वजादिसमस्तपारमैश्वर्य्यचिह्नस्य विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियात्मजश्शैशव एवाधिगताशेषास्त्रशास्त्रो दक्षिणाशाविजयिनि पितांमहे समुन्मीलितनिखिलकण्टकसंहतिरुत्तरापथविजिगीषोर्ग्गुरोरग्रत एवाहवव्यापारमाचरन्नरातिगजघटापाटनविशीर्य्यमाणकृपाणधारस्समग्रविग्रहाग्रेसरस्सत्साहसरसिकः पराङ्मुखीकृतशत्रुमण्डलो गंगायमुनापाळिध्वजपडढक्कामहाशब्दचिह्नमाणिक्यमतङ्गजादीन्पितृसात्कुर्वन्परैः पलायनमानैरासाद्य कथमपि विधिवशादपनीतोपि प्रतापादेव विषयप्रकोपमराज्ञकमुत्सारयन्वत्सराज इवानपेक्षितापरसाहायकस्तदैवाग्रहान्निर्ग्गत्य स्वभुजावष्टम्भप्रसादिताशेषविश्वम्भरः प्रभुरखण्डितशक्तित्रयत्वाच्छत्रुमदभञ्जनत्वादुदारत्वान्निरवद्यत्वाद्यः समस्तभुवनाश्रयसकलश्रीपारमैश्वर्य्यव्यक्तिहेतुपाळिध्वजाद्युज्ज्वलप्राज्यराज्यो विजयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्सव्वानिवमाज्ञापयति। विदितमस्तु वोस्माभिः सूनुः विक्रमादित्यसत्याश्रयश्रीपृथिवी

वल्लभमहाराजाधिराजपरमेश्वरः सर्व्वानिवमाज्ञापयति। शाकान्तिदत्तमाळवूर नामग्रामः सभोगः सर्व्वबाधापरिहारो दत्तः कौण्डिन्यसगोत्राय बम्मण्डस्वामिनः पुत्राय . . . . दीक्षितसर्व्वादित्याय चतुर्विंद्यसम . . . . णिय ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम् ॥ २ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः ॥ ३ ॥

Summary

[The preliminary portion of this charter delineating the genealogy and achievements of the king is identical with the corresponding portion in the Jamaḷagāma grant in *USVAE*, IV-II, No.97].

That Vijayāditya-Satyāśraya-Śrī-Pṛithivī-vallabhamahārājādhirāja-Paramēśvara-bhaṭṭāraka[2] ordered all thus.

Let it be known to you. By us,

our son Vikramāditya Satyāśraya-Śrī-Pṛithivī-vallabha-mahārājādhirāja-paramēśvara[2] orders all thus:

That the village Maḻuvūra along with (all rights of) enjoyment and with all impediments removed, had been given (on *saṅkrānti* ?)[3] to Sarvvāditya, a *dīkshita,* well versed in the four *Vidyās* (Vēdas), son of Bammaṇḍa-svāmi, belonging to Kauṇḍinya-sagōtra.

[The grant is followed by two of the imprecatory verses].

Notes

1. From the details furnished by the record, it is made evident that it should belong to the closing years of Vijayāditya's reign.

2. Though Vijayāditya is seen cited as the then ruling monarch, Vikramāditya (II) stated to have ordered the issue of the grant. Vikramāditya is also endowed with all the regal titles (the absence of *bhaṭṭāraka* among them may or may not be significant - In the Paṭṭadakal inscription (with Kannaḍa text again undated) where again both Vijayāditya and Vikramāditya figured wherein the latter is referred to as *bhatārar* (*bhaṭṭāraka* ?) – (*IA*, X, pp.165-166 and *cf.* Ramesh, K.V., *op.cit.*, p.150).

3. *Śākānti-datta-Mal̤uvūra* indicated either that Mal̤uvūura was gifted by Śākānti or had it given in Śakānti. What has been written a Śākānti might have also been a feudatory or it is a mistake for *Saṅkrānti.*

Mal̤uvūr has not been identified.

* * *

No. 41

LAKSHMESVAR INSCRIPTION OF VIJAYADITYA

Location	: Lakshmēśvar, Shirhatti Taluk, Gadag District, Karnataka
Date	: Śaka 631; R.year 34 = 730 A.D.
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Vijayāditya
Dynasty	: Chāḷukya of Bādāmi
Reference	: Gai, G.S., *SII*, XX, No.6, pp.6-7.

Text

Metre: V.1 *Anushṭubh.*

. . . श्रीविजयादित्यसत्याश्रयश्रीपृथ्वीवल्लभमहाराजाधिराजपरमेश्वर भट्टारकः सर्व्वानिवामाज्ञापयति विदितमस्तु वोस्माभिः एकपञ्चाशदुत्तर षट्छतेषु शकवर्षेष्वतीतेषु प्रवर्त्तमानविजायराज्यसंवत्सरे चतुस्त्रिंशे पौर्णमास्यां श्रीमूलसङ्घान्वयसुधासमुद्रचंद्रस्य स्वपरमतवेदितः श्री पूज्यपादस्यांतेवासिनः उदयदेवपंडितस्य श्रीनिरवद्यपंडिताख्ययतिपतिः स्वगुरोः धर्मोपदेशिनः श्रीमत्पुरिकरनगरप्रख्यातश्रीशंखजिनेंद्रनित्य नैमित्तिकपूजानिमित्तं तद्दानशालाप्रवर्त्तनार्त्थं तं नगराद्दक्षिणदिग्भागे कद्दमग्रामं दत्तवान् तस्य सीमा समाख्यायते पूर्व्वतः स्नुहि निम्नसमी पस्य पाषाणपुंजिका तद्दक्षिणतः पाषाणतटाकं तद्दक्षिणतः भूसरः तद्दक्षिणतः हिच्चगेग्रामपथान्निर्ग्गतजळप्रवाहं ततः पावकदिशि मयूर कोण्डि तत्पश्चिमतः कन्नेरसरः तत्पश्चिमतः जम्बुकसरः तत्पश्चिमतः भूमिसरः तत्पश्चिमतः सबनियतटाकदक्षिणकोण्डिः ततो नैर्ऋत्यां दिशि

तण्डससरः तदुत्तरतः पाषाणपुंजिका भूमिसरः तदुत्तरतः कन्धारीसरः तदुत्तरतः मान्यसरः। तदुत्तरतः कारसरः। ततो वायव्यां दिशि अवुल्लपथः तत्पूर्व्वतः खनिपर्व्वतः। तत्पूर्व्वतः रक्तपाषाणकंदरः। तत्पूर्व्वतः मुड्डुकतटाकं। तत्पूर्व्वतः खळिपर्व्वतः। तत्पूर्व्वतः निम्नमध्य कृष्णगपाषाणघट्टं। तत्पूर्व्वतः पञ्चवटगर्त्तं। तत्पश्चिमस्यां दिशि हिच्चङ्गे गेग्रामपथात्पश्चिमतः पाषाणपुंजिका ततः प . . . . . पाषाणपुंजिका सीमा . . . . .।

न विषं विषमित्याहुः देवस्वं विषमुच्यते।
विषमेकाकिनं हं . . . . स्वं पुत्रपौत्रिकम्॥ १॥

Summary

[The introductory portion of this charter giving the account of the ancestry and achievements of the king corresponds with what is given in the Jamaḷagāma grant *USVAE*, IV-II, No.97.]

That Vijayāditya-Satyāśraya (with the usual titles) ordered all. Let it be known to you all :

By us, when six hundred fiftyone of Śaka years had elapsed and when the thirtyfourth year of our ever-growing victorious reign was progressing, on the day of the full moon in the month of Phalguṇa.

On the advice of his own preceptor, Niravadya-paṁḍita, the chief of hermits, (disciple of) Udayadēva-paṁḍita, an internal resident student of Śrī-Pūjyapāda who knew (all that was to be known about) his own and other faiths, and who was a moon in the ambrosian ocean that was in Dēvagaṇa (Dēva-gaṇa, branch of the lineage of Mūlasaṅgha),[1] for the worship daily as well as on special occasions of the well-known Śrī-Śaṅkha-Jinēndra in Śrīmat Purikara-nagara as also for instituting a charity-house,

the village Kaddama[2] (situated) to the south of that *nagara* has been given.

Its boundaries were delineated as follows : On the east Snuhi plant, towards the slope a mound of stones[3], near to the south the stony tank, to the south of that the earthern tank[4], to the south of that the stream starting from the pathway of Hichchage-village[5], then on the north-east Mayūrakoṁḍi[6], to the west of that Kannēra-tank, to the west of that Jambuka-tank, to the west of that, Bhūmi-tank, to the west of that Sabaniya tank and southern Koṁḍi; then to the south-east Taṁḍa-tank, to the north of that Kaṁdhārī-tank, to the north of that Mānya-tank, to the north of that Kāra-tank then to the south west of the Avulla-pathway, to the east of that Khani-mountain[7], to the east of that red stone valley[8], to the east of that Muḍuka-tank, to the east of that Khaḷi-mountain[7], to the east of that rock of black stones in the slope, to the east of that the five-banyan-cave, on the western direction of that the stone-mound west of the pathway of Hichchage village; then . . . . the stone-heap

[The grant is followed by one of the imprecatory verses without attribution.]

Notes

1. The text as it is, is confusing and led to tshe interpretation that Udayadēva-paṁḍita was also known as Niravadya-paṁḍita and that monk was the preceptor of the king's father Vinayāditya etc. (Ramesh, K.V., *op.cit.*, p.146; *IA*, VII, p.112; Bhndarkar, R.C., *Early History of the Dekkan*, p.59) However, it makes better sense if the text is suitably amended to read *śrī-Pūjyapādasya antēvāsinaḥ Udayadēva - paṁditasya [śishasya*] śrī-Niravadya-paṁdit-ākhya-yatīpatēḥ dharm-ōpadēśāt* (The name or title of the teacher Niravadya is significant (See *EI*, X, p.15).

2. Kaddama village has not been identified.

3. The mention of stones or mounds of stones as forming the boundaries of villages is of interest for topographical study.

4. Two words are used to indicate a water-reservoir or *sara* and *taṭāka*. Though both have been translated as tank, it is very likely that the former referred to a lake and the latter to a modest tank.

5. The reference to the flood-stream starting from the pathway of Hichchage village (not identified) indicates that even in the 8th century, there was a system of maintenance of roadways to save them from the devastations of heavy rains, by draining and drawing the water from the roads without allowing it to stagnate and corrode the roads.

6. *Koṇḍi* might have been a local derivative of the Sanskrit word *Kuṇḍa*-spring, basin of water or pond.

7. *Khaḷi* (*Khani*) means a mine (especially of precious stones) or a quarry or cave (MW, *SED*, p.336 col.3)

8. *Kaṁdara* appears to be a local topographical term.

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No.42

A GRANT OF WESTERN CHALUKYA OF VIJAYADITYA

Location : Deposited with the Prince of Wales Museum, Mumbai, Maharashtra
Date : Śaka 653; R.Year 36 = 731 A.D.
Script : Early Kannaḍa
Language : Sanskrit
King : Vijayāditya
Dynasty : Chāḷukya of Bādāmi
Reference : Upadhyaya, S.C., *EI*, XXV, pp.21-24

Text

Metres Vv.1-4 *Anushṭubh*

स्वस्ति ॥

जयत्याविष्कृतं विष्णोर्वाराहं क्षोभिताण्र्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां सप्तलोकमातृभिस्सप्त
मातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरंपराणां भगवन्ना
रायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतां चलि
क्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपुलकेशि
वल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणि
बद्ध विशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराजस्तस्यात्मजस्समर
संसक्तसकलोत्तरापथेश्वर श्रीहर्षवर्द्धनपराजयोपात्तपरमेश्वरशब्दाङ्कस्य
सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्य प्रियतनयस्य प्रज्ञा
तनयस्य खड्गमात्रसहायस्य चित्रकण्ठाभिधानप्रवरतुरङ्गमेणैकेनैवोत्सा

रिताशेष विजिगीषोरवनिपतित्रितयान्तरितां स्वगुरोः श्रियमात्मसात्कृत्वा
प्रभाव कुलिशदलितपाण्ड्यचोळकेरळकळभ्रप्रभृतिभूभृददभ्रविभ्रमस्या
नन्यावनतकाञ्चीपतिमुकुटचुंबितपादांबुजस्य विक्रमादित्यसत्याश्रयश्री
पृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियसूनोःपितुराज्ञया
बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धतं त्रैराज्यकाञ्चीपति
बलमवष्टभ्य करदीकृतकवेरपारसीकसिंहळादिद्वीपाधिपस्य सकलोत्तरा
पथनाथमथनोपार्जितोर्जितपाळिध्वजादिसमस्तपारमैश्वर्य्यचिह्नस्य विनया
दित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रिया
त्मजश्शैशव एवाधिगताशेषास्त्रशास्त्रो दक्षिणाशाविजयिनि पितामहे
समुन्मूलितनिखिलकण्टकसंहतिरुत्तरापथविजिगीषोर्गुरोरग्रत एवाहव
व्यापारमाचरन्नरातिगजघटापाटनविशीर्य्यमाणकृपाणधारस्समग्रविग्रहाग्रे
सरस्साहसरसिकःपराङ्मुखीकृतशत्रुमण्डलो गंगायमुनापाळिध्वजपटह
ढक्कामहाशब्दचिह्नमाणिक्यमतंगजादीन्पितृसात्कुर्व्वन्परैः पलायमानैरा
साद्य कथमपि विधिवशादपनीतोपि प्रतापादेव विषयप्रकोपमराजकमुत्सा
रयन्वत्सराज इवानपेक्षितापरसहायकस्तदवग्रहान्निर्ग्गत्य स्वभुजावष्टम्भ
प्रसाधिताशेषविश्वंभरः प्रभुरखण्डितशक्तित्रयत्वाच्छत्रुमदभंजनत्वादुदार
त्वान्निरवद्यत्वाद्यस्समस्त भुवनाश्रयस्सकलपारमैश्वर्य्यव्यक्तिहेतुपालिध्व
जाद्युज्ज्वलप्राज्यराज्यो विजयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजा
धिराजपरमेश्वरभट्टारकस्सर्व्वानेवमाज्ञापयति विदितमस्तु वोस्माभिस्त्रि
पञ्चाशदुत्तरष्ट्शतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरे षट्

त्रिंशे वर्त्तमाने रक्तपुरमधिवसति विजयस्कन्धावारे वैशाखपौर्ण्ण मास्यां विश्वामित्रगोत्राय .... वेदवेदांगपारगाय झशर्म्मपौत्राय पशुपतिशर्म्मपुत्राय सकलविदितशास्त्राय भवस्वामिभट्टाय .... विषये .... हारो .... लु .... पश्चिमे .... सीमा .... विजयादित्येन दत्तः तदागामिभिरस्मद्वंशैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशुचंचलमवगच्छद्भिराचन्द्रार्कधरार्णवस्थितिसमकालयशस्विभिः स्वदत्तिनिर्विशेषं परिपालनीयम् उक्तञ्च भगवता वेदव्यासेन व्यासेन ॥

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥
स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम् ।
दानं वा पालनं चेति दानाच्छ्रेयोनुपालनम् ॥ ३ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः ॥ ४ ॥

श्रीनिरवद्यश्रीपुण्यवल्लभेन लिखितमिदं शासनम् ॥

Summary

[The preliminary portion of this charter corresponds with that portion of the Jamaḷagāma grant. *USVAE*, IV-II, No.97.]

That Vijayāditya (titles same as in the foregoing charters) ordered :

By us, that is when six hundred and fiftythree Śaka years had elapsed and when the thirtysixth year of our ever-growing victorious reign was current, being resident in the victorious camp at Raktapura on the day of the full-moon in the month of Vaiśākha,

The village, Tārāvadra, in the midst of villages Koñha-utthā, Tellāda, Padamatthāna, Vēsīmā, in Tellāda-āhāra, in Navasāri-vishaya [1] has been granted on the occasion of the dedication of a well,[2] to Bhavasvāmibhaṭṭa, well-versed in all the *śāstras*, son of Paśupati-śarmman, grandson of Yajña-śarmman, an erudite scholar of the Vēdas and their adjunct branches, belonging to Viśvāmitra-gōtra.

[The grant is followed by the usual winding up of admonition and exhortation to future rulers of the area to ensure the perpetuation of the gift and three of the usual imprecatory verses attributed to Bhagavān Vyāsa, the compiler of Vēdas in the same strain].

This charter has been written by śrī-Niravadya-śrī-Puṇyavallabha.

Notes

1. Navsāri is a district in the erstwhile Baroda native state. The other localities mentioned have not been identified.

2. The following text had been given by N.L.Rao on the note 3 on the page 23. The importance given to the occasion of the dedication of a well is very significant. The water of the well might have been essential both for household purposes and for irrigation of fields (*cf. taṭāk-ōdyamana*, the occasion of the dedication of a tank is again seen to have been accompanied by a grant to a Brahmin recorded in the Modlimb plates (*USVAE*, IV-I, No.66).

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No.43

IPUR PLATES OF VISHNUVARDHANA (III)

Location	: Ipur, Tenali Taluk, Guntur District. Andhra Pradesh (Findspot somewhere in Krishna District).
Date	: Regnal year 23=732 A.D.[1] (?)
Script	: Early Telugu
Language	: Sanskrit
King	: Vishṇuvarddhana
Dynasty	: Eastern Chāḷukya
Reference	: Hultzsch, E., *EI*, XVIII, pp.58-60

Text

Metre: Vv.1-2 *Anushṭubh*

स्वस्ति ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां कौशिकवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां भगवन्नारायण प्रसादसमासादितवराहलाञ्छनानां अश्वमेधावभृथस्नानपवित्रीकृतवपुषां चलुक्यानां कुलमलंकरिष्णोः श्रीविष्णुवर्द्धनमहाराजस्य सूनोरनेकसमर संघट्टोपलब्धयुद्धविजययशः प्रसूत्यामोदगन्धिवासितसकलदिग्मण्डलस्य श्रीविजयसिद्धेः प्रियतनयः स्वविक्रमाक्रान्तमहीमण्डलस्य अरितिमिर प्रलयादित्यो युवतिजनमकरध्वजो विद्वत्कविविप्रवन्दित पाठकजनकधेनु मात्सर्यालस्यनैष्ठुर्यारिष्टपैशुन्यरहितस्त्रीबालवृद्धबुद्धप्रहर्षणीयरूपः श्री विष्णुवर्द्धनमहाराजस्स एवमाज्ञापयति ॥ कोम्मर वास्तव्याय आत्रेयगोत्राय हिरण्यकेशिसूत्राय अग्निशर्म्मणः पौत्राय ताळशर्म्मणः पुत्राय केशवशर्म्मणे प्लोल्नाण्डुविषये जळयूरु नामग्रामे पश्चिमदिशायां

एलियूरुनदीपश्चिमतः प्रभाकरक्षेत्रोत्तरतः काकण्डिवाड क्षेत्रपूर्व्वतो वल्मीकदक्षिणत एतच्चतुरवधि विंशतिखण्डिकाव्रीहिबीज परिप्रमाणं क्षेत्रं संक्रान्तिनिमित्तं उदकपूर्व्वंदत्तं गृहस्थानं पुष्पवाटिक सहितं सर्व्वकरपरिहारेण प्रवर्द्धमानविजयरासंवत्सरे विंशतित्रयोविंशे वर्षे श्रीमघिम्दुवराजप्रियदुहिता श्रीपृथिवीपोथिनाम दत्तम् ॥

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥
स्वदत्तां परदत्तां यो हरेत वसुन्धराम् ।
षष्टिंवर्षसहस्राणि विष्ठायां जायते कृमिः ॥ २ ॥

आज्ञाप्तिः कडएरेयो वातट्टनामा । तेनास्य गृहस्थानं दत्तम् ॥

Summary

Well being ! There was Vishnuvarddhana, who shone as an ornament in the family of Chālukyas, the members of which belonged to the Mānavya-sagōtra, praised by all the world, who were descendants of Hārīti,who had obtained the kingdom as a bounty due to the favour of Kauśikī, , who were protected by the group of the mothers (the seven divine mother-goddesses), who had secured their insignia of the boar as a blessing from the worshipful Nārāyaṇa, whose bodies had been purified by the valedictory bath at the conclusion of the *aśvamedha* sacrifice (each of such successive ruler of the dynasty had performed)

His son was Vijayasiddhi who had earned great fame due to victories in many battles, and the perfume of the sandal paste used on the occasion of the celebration of the birth (of the heir) had permeated in all the quarters.

His son is Vishṇuvarddhana-mahārāja, who had overpowered the whole world through his prowess, who was the Sun at the time of the deluge[2], who had dispelled the darkness (spread by) of his enemies, who was the very cupid in respect of the young damsels, who was Kamadhēnu (the divine cow) (in distributing the desired bounties) to the scholars, poets, Brahmins, and reciting ministrels, who was devoid of jealousy, lethargy, harshness, viciousness and malignity, whose visage charms was alike to the womenfolk, children, the aged and learned people. He ordered thus :

In the twentythird year of my ever increasing victorious reign, the field of the extent sowable with twenty *khaṇḍikā* of paddy, as bounded by Eliyēṟu river[3] on the west, the field of (belonging to) Prabhākara on the north, the field of Kākaṇḍivāḍa,[3] on the east and ant-hill on the south in the village Jaḷuyūru,[3] in Pḻōl-nāṇḍu-vishaya,[3] along with a house-site and a flower garden had been given with due oblation of water, and after exempting it from all taxes in view of the *saṅkrānti* to Kēśava-śarmman, son of Tāḻi-śarmman, grandson of Agni-śarmman, of Hiraṇyakēśi-sūtra and Ātreya-gōtra, native of Kommara[3] had been given by Prithivī-pōthi, the beloved daughter of Maghiṁduvarāja[4].

[The grant is followed by imprecatory verses.]

The *ājñapti* (executor) was Vātaṭṭa, the *kaḍa-ereya.*[5]

To him a house-site had also been given.

Notes

1. Fleet, (*IA.* XX, p.99) assigned the period of rule of Vishnuvarddhana III to 718 to 752 A.D. Venkataramanayya, N. (*The Eastern Chālukyas of Vengi*, p.74) assigned the same date for his rule. The equivalent given here is according to Fleet's opinion.

2. It has been stated that seven Suns would appear preliminary to the deluge or destruction of the world and drink up all water on the earth

(Thomas, P. *Epic, Myths and : Legends of India*, p.6) In the context under reference, *parlay-āditya* means only the extremely scorching Sun.

3. Of the geographical localities mentioned, Kommara has been said to be identical with Kōmali in Repalli Taluk, Guntur District. (See *A.R.Ep.* 1918, p.130) Therein the village Konbaru figuring in the Peddavēgi plates of Jayasiṁha I was sought to be identified with Kōmali. Kommara might have been the same as Kombaṛu. However one village Kommạra is also found at 16:"40' and 81"30' East, exactly in the same area (*Gazetteer of India and Pakistan*, p.674).

Pl̤ōl-nāṇḍu was evidently the same as Prōl-nādu or Prōlu-nāṇḍu mentioned in the epigraphs from around Piṭhapuram in the East Godavari District and hence it can be assumed that Pl̤ol-nāḍu was an ancient territorial division covering an area in the neighbourhood of the modern Pithapuram. (See *SII,* XVIII, p.58; and *ibid.,* IV, p.230). It may be mentioned here that the area around Pul̤al in Saidapet Taluk of the Chennai District was known as Pul̤al-kōttam during the days of the Pallavas of the 8-9th centuries A.D.

Jalayūru may be identical with the modern Jallūru in the modern Pithapuram Division of East Godavari District.

Eliyēr̤u river must be the modern river Yelēru an significant stream flowing along the Pithapuram Division (*Gazetteer of Godavari District*, pp.7-8).

The other localities mentioned have not been identified.

4. It is quite likely that the *anusvāra* that should precede, *ghi* , was mistakenly placed just above *ghi* and that the name is only *Maṅgi-Yuvarāja,* (*cf.* Venkataramanayya, N., *op.cit.* p.69). In that case, Pṛithivipōthi, should have been a sister or half-sister of Vishnu-varddhana III. Since such relationship is not referred to in the record, it can be inferred that she was the daughter of a concubine of Maṅgi-yuvarāja, as suggested by her surname *pōthi.* It may be seen that the Mahākūṭa inscription of Vijayāditya Satyāśraya (*IA*, X, p.103) specifically says that one Vināpōṭi was a harlot (*śuḷe*) of the king. *Pōthi* and *pōṭi* had probably different spellings of the same word. (See Ramesh, K.V., *Chāḷukyas of Vātāpi*, p.118). Apparently the charter was issued to accord royal approval to a grant made by the lady.

5. *Kaḍa-ereya* has been understood as the same as kaṭaka-rāja ("the chief of the royal camp" - or the executive administer of the royal camp). (See *EI*, XVIII, p.60 n.10; also *ibid.* VII, p.184; IX, p.49).

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No.44

LAKSHMESVAR INSCRIPTION OF VIKRAMADITYA II

Location : Lakshmēśvar, Shirhatti Taluk,
Gadag District, Karnataka
Date : Śaka 656, R.year 2=735 A.D.
Script : Early Kannada[1]
Language : Sanskrit
King : Vikramāditya (II)
Dynasty : Chāḷukya of Bādāmi
Reference : Fleet, J.F., *IA*, VII, pp.104, 106-107 (text lines 61-82);Gai, G.S., *SII*, XX, No.7, pp.7-8

Text

Metre: Vv.1-4 *Anushṭubh*

स्वस्ति

जयत्याविष्कृतं विष्णोर्वाराहं क्षोभिताण्णर्वम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकळभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां सप्तलोक
मातृभिः सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरं
पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्च्छनेक्षणक्षणवशीकृता
शेषमहीभृतां चाळुक्यानां कुळमळंकरिष्णोरश्ववमेधावभृथस्नानपवित्रीकृत
गात्रस्य श्रीपोलिकेशिवल्लभमहाराजस्य प्रियसूनुः श्रीकीर्त्तिवर्म्मपृथिवी
वल्लभमहाराजस्तस्यात्मजः सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराज
परमेश्वरस्य प्रियतनयः प्रभावकुळिशदळितपाण्ड्यचोळकेरळकदंबप्रभृति
भूभृदुदग्रविभ्रमस्य नित्यावनतकाञ्चीपतिमकुटचुंबितपादाम्बुजस्य विक्रमा

दित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्य प्रियसूनुः सकळोत्तरापथनाथमथनोपार्ज्जित पाळिध्वजादिसमस्तपारमैश्वर्यचिह्नस्य विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियात्मजस्साहसरसरसिकः पराङ्मुखीकृतशत्रुमण्डलस्सकळपारमैश्वर्यव्यक्तिहेतुपाळिध्वजाद्युज्वळप्राज्यराज्यो विजयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजप्रियसूनुः प्रतिदिनप्रवर्द्धमानयौवनो रिपुमण्डळाक्रान्तराज्याभ्युदयकेसरिकिशोरविक्रमैकरसो विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य विजयस्कन्धावारे रक्तपुरमधिवसति षट्पञ्चाशदुत्तरषट्छतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमान विजयराज्यसंवत्सरे द्वितीये वर्त्तमाने माघपौर्णमास्यां मूलसंघान्वयदेवगणोदितः परमतपश्श्रुतमूर्त्तिर्विशोकरामदेवाचार्यशिष्यो विजितविपक्षवादिजयदेवपण्डितान्तेवासिसमुपगतकविवादित्वादि श्रीविजयदेवपण्डिताचार्य्याय जिनपूजाभिवृद्ध्यर्थं वाहुबलिश्रेष्ठिविज्ञापनेन पुरिकरनगर्यां शंखतीर्थवसतेर्मण्डनमण्डितः तथा धवलजिनालयस्य जीर्ण्णोद्धरणं कृत्वा खण्डस्फुटितनवसंस्कारबलिनिमित्तं दानशालादिप्रवर्त्तनार्थं तं नगरादुत्तरस्यां दिशि गव्यूतिप्रमाणव्यवस्थितकर्प्पोटितटाकाद्दक्षिणस्यां दिशि राजमानेन शतार्द्धनिवर्त्तनप्रमाणक्षेत्रं सर्व्वबाधापरिहारं दत्तम्॥ तस्य सीमा समाख्यायते पूर्व्वदिशि तत्स्त्थापितकिन्नरपाषाणा दक्षिणस्यामाशायां ध्वळपाषाणपार्श्वशम्यः। पश्चिमस्यां दिशि श्वेतपाषाणादेकशमी उत्तस्यां दिशि अनीळपाषाणात्प्राक्प्रकाशिततटाकात्पूर्व्वस्यां दिशि

अरुणपाषाणात्पूर्वोक्तव्यक्तकिंनरपाषाणसंगता सीमा ॥

स्वं दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानात्पाळनाच्चेति दानाच्छ्रेयोनुपाळनम् ॥ २ ॥
बहुभिर्व्वसुधा भु ....
.... स्तस्य तस्य तदा फळम् ॥ ३ ॥
न विषं विषमित्याहुः देवस्वं विषमुच्यते ।
विषमेकाकि .... ॥ ४ ॥
.... यो हरेत वसुन्धरां ।
षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ५ ॥

वर्द्धतां जिनशासनम् ॥

Summary

[The beginning portion of this charter upto the mention of Polikēśi (I) is identical with the corresponding portion in the other charters of this family of Chāḷukyas[2]]

The dear son of that Polikēśi-vallabha-mahārāja (was) pṛithivī-vallabha-mahārājādhirāja-śrī-Kīrttivarman.

His son was Satyāśraya-Śrī-Pṛithivīvallabha-mahārājādhirāja-paramēśvara Pulikēśi II.

His dear son (was) Satyāśraya-Śrī-Pṛithivivallabha-mahārājādhirāja-paramēśvara,

His dear son (was) Vikramāditya-Satyāśraya-Śrī-Pṛithvivallabha-mahārājadhirāja-paramēśvara who knocked out the restless hauteur of the Paṇḍya, Chōḷa, Kēraḷa, Kadamba and other rulers, (mountains) with the thunderbolt that was (his great prowess and might, and whose lotus-like feet were being kissed by the crown of the constantly bowing lord of Kānchī.

His dear son (was) Vinayāditya-Satyāśraya-Śrī-Pṛthivivallabha-mahārājajādhirāja - paramēśvara-paramabhaṭṭāraka, who had acquired all the insignia of supreme lordship, like *pālidhvaja* etc. on defeating the lord of the entire Utarā-patha.

His dear son (was) Vijayāditya-Satyāśraya-Śrī-Pṛthivivallabha-mahārājadhirāja,who relished very much the quality of daring, who had disconcerted the host of (his) enemies, whose regal and imperial splendour was made explicit by the display of the insignia of *pālidhvaja* etc.

His son (was) Vikramāditya-Satyāśraya-Śrī-Pṛithivivallabha-mahārājadhīrāja-paramēśvara-bhaṭṭāraka, whose youthful spirit was being increased day by day, whose kingdom was expanding by his attacking and tackling (his) enemy hosts, whose outstanding might (i.e.) his distinguishing quality) was like (the scent of) the musk-deer and Kiśōra plant.[3]

Being resident in the victorious camp of Raktapura,

when six hundred and fiftysix Śaka years had elapsed and the second year of his ever growing victorious reign was current, on the day of the full-moon in the month of Māgha, on the supplication of Bāhubali-śrēshṭhi, having done the renovation of Dhavaḷa-jinālaya and embellishing and ornamenting the Śaṅkha-tirttha-vasati of Pulikara-nagara,

for the carrying out the (periodical) repairs and renewals, to provide for the food-offerings and for starting the charity-house etc.

a plot of half a century of *nivarttanas* in extent by royal measure, to the south of Karppaṭi-tank laid out to the size of a pasture-land,[4] on the north of the town (Pulikara-nagara) had been given with exemption from all impediments for the sake of the prosperity of the worship of Jina to Śrī-Vijayadēva-paṁḍitāchāryya, who had obtained the distinction of being the outstanding debater and who was an internal student[5] of Jayadēva-paṁḍita, who had overcome the propounders of contrary principles, the disciple of Rāmadēvachāryya, who was serene, learned and had performed great penance, who had come down in the Dēva-gaṇa of the lineage of Mūla-saṅgha

The boundaries (of that land) were on the east, the Śamī trees near the white rock; on the south, the well-polished Kinnara stone; on the west, the single Śamī tree jutting out near to the white rock, on the north the boundary was marked by the prominent Kinnara rock already referred to, the red rock on the east of the tank, that had been exposed on the east of bluish stone[6]

[Three of the imprectory verses.]

May the charter of Jina attain glory

Notes

1. The characters of the writing of this inscription are stated to pertain to the 10th century. As such this appears to be a later copy of the 8th century inscription (See above. It is noteworthy that all these inscriptions found in a set of the Śaṅkha-Jinālaya are recopies of eighth century inscriptions. It is left only to our imagination as to what happened to the original inscriptions and the circumstances that necessitated the recopying).

2. It is noteworthy that being a copy written in the tenth century, this record adopts the spelling "Chāḷukyas" while referring to the dynasty.

3. The scent of the musk of the musk-deer and of the Kiśōra plant must have spread far and wide. The reputation of the might of Vikramāditya had also spread in all directions.

4. The pasture-land was of that size of a *gavyūti.* (*cf. IA*, VII, p.107, text-line 75-76 and p.111 and n.26).

5. *antēvāsi* seems to have referred to the person belonging to the establishment presided over by a teacher (here Jayadēva-paṇḍita).

6. The boundaries described might have been quite intelligible to any person of that locality who lived during the concerned period. There were the stones and rocks which seem to have been quite prominent topographical features in that area.

Φ Φ Φ Φ

No. 45

KAVI PLATES OF JAYABHATA IV

Location : Kāvī, Jambusar Taluk, Broach District, Gujarat

Date : [Kalachuri] year 486=736 A.D

Script : Southern Brāhmī

Language : Sanskrit

King : Jayabhaṭa IV

Dynasty : Early Gūrjara

Referene : Buhler G., *IA*, V, p.109 f; Mirashi V.V., *CII*, IV, p.96 f.

Text

Metre: V.1 *Upajāti*;.2 *Gīti;* 3-5, 8 *Anushṭubh* ; 6-7 *Indravajrā*

तुरङ्गमनिकरभङ्गभासुरो द्रुतदलितद्विरदकुम्भस्थलगलितमुक्ताफलनिकर दन्तुरासिलतामरीचिनिचयमेचकितदक्षिणबाहुशिखरः पद्माकर इव प्रकटा नेकलक्षणो न पुनर्ज्जलाशयः क्षपाकर इव सकलकलाकलापान्वितो न पुनर्द्दोषाकरः सागर इवान्तःप्रवेशितविपक्षभूभृद्मण्डलो न पुनर्ग्राहाकुलः नारायण इव सुदर्शन चक्रक्षपितविपक्षो न पुनः कृष्णस्वभावः हर इवाङ्गीकृतभूतिनिचयो न पुनर्भुजङ्गपरिवृतः।

बालेन्दुबिम्बप्रतिमेन येन
प्रवर्द्धमानस्वतनूदयेन।
प्रणामकामोल्पकरेण लोकः
कृताञ्जलिः कान्तिमतां कृतोयम्॥ १॥

असिधाराजलेनशमितः प्रसभं वलभीपतेः पुरे येन।

जनसंतापकलापदताज्जिकानलो जयभट जलद एषः ॥ २ ॥

स विगीयते देववधूकदम्बकैर्नृपशतमकुटरत्नकिकरणावलिरंजितपाद
पङ्कजः समधिगतपञ्चमहाशब्दो महासामन्ताधिपतिश्रीजयभटः कुशली
सर्व्वानिव राजसामन्तभोगिकविषयपतिराष्ट्रग्राममहत्तराधिकारिकादीन्स
मनुदर्शयत्यस्तु वस्संविदितम्। यथा मया मातापित्रोरात्मनश्चैहिका
मुष्मिकपुण्य यशोभिद्धये केमज्जुग्रामनिविष्टाश्रमदेवपादेभ्यः गन्धधूपपुष्प
दीपप्रसदांत संगीतकसत्त्रप्रवर्तनसन्मार्जनोदयेन देवकुलस्य खण्ड
स्फुटितविशीर्ण्ण संस्कारनवकर्म्मोक्ताद्युत्सर्प्पणार्थं श्रीभरुकच्छविविष
यान्तर्ग्गतकेमज्जुग्रामे ग्रामस्यदक्षिणसीम्नि पञ्चाशन्निवर्त्तनप्रमाणो
भूखण्डः यस्याघाटनानि पूर्व्वतः छीरकहग्रामगामिपन्था दक्षिणतः
जम्भाग्रामसीमासन्धिः अपरतः जम्भाग्रामात् गोलिअवलिग्रामगामी
पन्था उत्तरतः केमज्जु ग्रामात्सीहुग्रामगामीपन्था वटवापी च। एवं
चतुराघाटनोपलक्षितक्षेत्रं सोपरिकरं सभूतवातप्रत्ययं सधान्यहिरण्यादेयं
सदशापराधं सोत्पद्यमानविष्टिकं अचाटभटप्रावेश्यं सर्व्वराजकीयानाम
हस्तप्रक्षेपणीयं पूर्व्वापरदेवब्राह्मदायरहितं भूमिन्छिद्रन्यायेनाचन्द्रा
र्कार्ण्णवक्षितिसरित्पर्व्वतसमकालीनमद्याषाढशुद्ध दशम्यां कर्क्कटकराशौ
सन्क्रान्ते रवौ पुण्यतिथावुद कातिसर्ग्गेण देवदायत्वेन प्रतिपादितं।
यतोस्योचितया तपोवनाचार स्थित्या भुन्जतः कृषतः कर्षयतः
प्रतिदिशतो वा न कैश्चिद्व्यासेधे वर्त्तितव्यमागामि भद्रनृपतिभिः
अस्मद्वंश्यैरन्यैर्व्वायमस्मद्दायोनुमन्तव्यः पालयितव्यश्च ।

यश्चाज्ञानतिमिरपटलावृतमतिराच्छिन्द्यादाच्छिद्यमानकं भवानुमोदेत। स पञ्चभिर्म्महापातकैस्सोपपातकैः संयुक्तः स्यादित्युक्तं च। भगवता वेदव्यासेन व्यासेन।

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमंता च तान्येव नरके वसेत्॥ ३॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये॥ ४॥
बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ५॥
अग्नेरपत्यं प्रथमं सुवर्णं
भूर्वैष्णवी सूर्यसुताश्च गावः।
लोकत्रयं तेन भवेद्धिः दत्तं
यःकाञ्चनं गां च महीं च दद्यात्॥ ६॥
यानीह दत्तानि पुरा नरेन्द्रैर्द्दानानि धर्मार्थ यशस्कराणि।
निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत॥ ७॥
स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति॥ ८॥

श्रीकण्डकणकदूतकं॥ संवत्सरशतचतुष्टये षडशीत्यधिके आषाढशुद्ध द्वादश्यां सं ४०० ८० ६ आषाढ शु १० २ आदित्यवारे निबद्धं लिखितं

चैतन्मया . . . . स्वहस्तो मम

श्रीजयभटस्य ।

Summary

There was Karṇṇa in the Brahmin (dvija) family. Then there was Dadda. His son was Jayabhaṭa I[1], whose son *Parama-māhēśvara, mahāśabda* Dadda II. His son was *mahāśabda, mahāśāmanta* Jayabhaṭa II. His son was *parama-mahēśvara, pañcha-mahaśabda, mahāsāmanta* śrīmad Ahirola and his son was Jayabhaṭa (III) who was as *samadhigata-pañchamahaśabda-mahāsāmanta*[2] was well and directed the rāja-sāmanta (a feudatory being a *rāja* and *sāmanta* (Sircar, D.C., *ibid.*, p.378) *rāshṭra, grāma, mahatta* and such magistrates (*ibid.*, p.6). Let it be known to you that for the increase of the merit and fame, here and hereafter, of my parents and myself, I have given as Dēvadāya through libation of water, today, Sunday the 10th day in the bright half of the month of Āshāḍha as long as the Moon, Sun, Ocean, Earth and mountains last, 50 *nivarttanas* of land (boundaries specified) in the village Kēmajju situated in Bharukachchha-vishaya for the repairs and renovation of the temple and worship in the temple of god Āśramadēva with all its incomes. (Details given) The grant was also meant for the expenses like perfume, flowers, lamps, services of music, maintaining a feeding house and the like. The conditions like barring the entry of the *chāṭas* and *bhaṭas* and forced labour are also laid down.

The *Dutaka* was Kaṇḍakanaka. The name of the writer is lost. Signed by Jayabhaṭa.

Notes

1. Mirashi, V.V. has told about Jayabhaṭa IV (*CII*, IV, pp.lii, and 104). Jayabhaṭa I is nowhere mentioned.

2. Karṇṇa, Dadda and Jayabhaṭa (??) were not said to have been *Paramēśvara*, *pañchamahāśabda* and *mahāśabda* Only Dadda II and his later rulers had that titles *pañchamahāśabdā*, and *mahāśabda*. Ahirōla and Jayabhaṭa (iii or iv) also added the title *mahāsāmanta*..

○ ○ ○ ○

No. 46

NAVSARI PLATES OF PULAKESIRAJA

Location : Navsārī, Surat District, Gujarat
Date : [Kalachuri] 490 = 739 A.D.
Script : Southern Script
Language : Sanskrit
King : Pulakēsirāja
Dynasty : Chālukya of Gujarat
Reference : 1) Indraji, Bhagvanlal, *Verhandlungen das VII Internationalen Orientalisten-Congresses*, Arische Section, p.211 f.; 2) Mirashi, V.V. *CII*, IV, p.137 f.

Text

Metre : Vv.1-5 *Anushṭubh* ; 6 *Indravarjā*

सिद्धं । जयत्याविष्कृतं विष्णोर्वाराहं क्षोभिताण्णर्वम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां सप्तलोकमातृभिस्स
प्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरंपराणां भगवन्ना
रायणप्रसादसमासादितवराहलांछनेक्षणक्षणवशीकृताशेषभूभृतां चलुक्यां
नां कुलमलङ्करिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रोनेकनरपतिमकुटत
टघटितमणिगणकिरणसमुल्लसितोद्योतितचरणकमलयुगलस्सत्याश्रयश्रीपृ
थिवीवल्लभमहाराजाधिराजपरमेश्वरश्रीकीर्त्तिवर्म्मराजस्तस्य सुतस्तत्पा
दानुध्यातः परमदेवताविशेषवद्वंदनीयतमस्सकलशास्त्रार्त्थतत्वज्ञकरिकर
निष्ठुरप्रकोष्ठकरकलितनिशितनिस्त्रिंशप्रहारदलितप्रमुखागतवैरिवारणकुंभ
स्थलोच्छलत्प्रत्यग्रधवलनिर्म्मलमुक्ताफलप्रकरकुंभस्तबकसमभ्यर्च्चितस

मरधरित्रीतलः श्रीमदुत्तरापथाधिपतिश्रीहर्षवर्द्धनपराजयोपलब्धोग्र प्रतापः परममाहेश्वरोपरनामा सत्याश्रयापरनामा श्रीपुलकेशिवल्लभस्तस्य सुतस्तत्पादानुध्यातोनेकनरपतिसामन्तमकुटकोटिघृष्टचरणारविन्दयुगलो मेरुमलयमन्दरविन्ध्यसमानधैर्य्योहरहरभिवर्द्धमानवरकरितुरगरथपदातिबलो मनोजवैकचित्रकण्ठाख्यप्रवरतुरंगमेणोपार्ज्जितस्वराज्यः विजितचेरचोलपांड्यचक्रमागतराज्यत्रयःपरममाहेश्वरःपरमभट्टारकस्सत्याश्रयः श्रीविक्रमादित्यराजस्तस्यानुजो विजितसकलारातिपक्षश्चतुरुदधिपर्य्यन्तमालामेखलायाः क्षितेर्म्मण्डनभूतो मत्तेभकुंभमण्डलविदारणकेसरिकिशोर इव विक्रमैकरसस्समस्तदिङ्मंडलप्रख्यातकीर्त्तिः परममाहेश्वरः परमभट्टारकधराश्रयः श्रीजयसिंहवर्म्मराजस्तस्य सुतस्तत्पादानुध्यातस्सकलजनमनानंदभूतोनेकसमरसंकटप्रमुखागतनिहितशत्रुसामन्तकुलवधू प्रभातसमयरुदितच्छलोद्गीयमानविमलनिस्त्रिंशप्रतापो निजभुजप्रभावोपार्ज्जितस्वकीयभूभागमण्डलःपरममाहेश्वरःपरमभट्टारकजयाश्रयश्रीमङ्गलरसराजस्तस्यानुजस्तत्पादपंकजाराधनानुध्यातः प्रतिदिनमुपचीयमानोदयः शैशवादेव समस्तगुणगणाधिष्ठानभूतः स्वयंवरयैव राजलक्ष्म्या समासादितवक्षस्थलो धवलयशोवितानविमलीकृतसकलजगन्मण्डलः परममाहेश्वरः परमभट्टारकः शरझषिरमुद्गरोद्गारिणितरलतरतारतरवारिदारितोदित सैन्धवकच्छेल्लसौराष्ट्रचावोटकमौर्य्यगूर्ज्जरादिराजो निःशेषदाक्षिणात्यक्षितिपतिजिगीषया दक्षिणापथप्रवेशाभिलाषमाना प्रथममेव नवसारिकाविषयप्रसाधनायागतेत्वरिततुरगखरमुखरखुरोत्खातधरणिधूलि

धूसरितदिगन्तरे कुन्तप्रान्तनितान्तविमर्द्यमानरभसाभिधावितोद्भट
स्थूलोदरविवरविनिर्ग्गतांत्रपृथुतररुधिरधारारंजितकवचभीषणवपुषिस्वामि
महा सन्मानदानग्रहणनिष्क्रयीकृतस्वशिरोभिमुखमापतितैरदयदशनाग्रद
ष्टौष्ठपुटैरनेक समराजिरविवरवारिवैरिकरिकटितटहस्तविघटनविगलितघन
रुधिरपटलपाटलितपट्टुकृपाणपट्टैरपि महायोधैरलब्धपरभागैः विपक्ष
क्षपणाक्षेपपक्षिप्रक्षिप्ततीक्ष्णक्षुरप्रहारविलूनवैरिशिरः कमलगलनालैराहवर
सरभसरोमांचकंचुकाच्छादिततनुभिरनेकैरपि नरेंद्रवृंदवृंदारकैरजितपूर्व्वे
व्यप गतमस्माकमृणमनेन स्वामिनः स्वशिरःप्रदानेनाद्यतावदेकजन्मीय
मित्येवमिवोपजातपरितोषानन्तरप्रहत पटुपटहरवप्रनृत्तकबन्धबद्धरासमंड
लीके समरशिरसि विजिते ताजिकानीके शौर्य्यानुरागिणा श्रीवल्लभनरेंद्रेण
प्रसादीकृतापरनामचतुष्टयस्तद्यथा दक्षिणापथसाधारचलुक्किकुलालंकार
पृथिवीवल्लभानिवर्त्तक निवर्त्तयित्रवनिजनाश्रयश्रीपुलकेशिराजस्सर्व्वानेवा
त्मीयानस्मद्वंशजानन्यांश्च यथासंबध्यमानकान्विषयपतिग्रामभोगिकवा
सावकायुक्तविनियुक्तकादीन्समनुदर्शयत्यस्तु वः संविदितम् यथास्माभि
र्म्मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये बलिचरुवैश्वदेवाग्निहोत्रादिक्रियो
त्सर्प्पणार्त्थं वनवासीविनिर्ग्गतवत्ससगोत्रतैत्तिरीयसब्रह्मचारिणे द्विवेद
ब्राह्मणकाञ्चलायब्राह्मणगोविन्दळिसूनवे। कार्म्मणेयाहारविषयांतर्ग्गत
पद्रकग्रामस्सोद्रंगसोपरिकरस्सदानप्रदानकः अचाटभटप्रावेश्यो भूमिच्छि
द्रन्यायेनोदकातिसर्ग्गेण महाकार्त्तिकायां पुत्रपौत्रान्वयभोग्यः पूर्व्वप्रदत्त
देवब्रह्मदायवर्ज्जो धर्म्मदायत्वेन प्रतिपादितः। यतोस्याग्रहार स्थित्या

भुंजतः कृषतः कर्षयतो वा न कैश्चिद्विघाते स्थातव्यमागामिभद्रनृपतिभिरस्मद्वंश्यैरन्यैर्व्वा विद्युल्लोलान्यनित्यान्यैश्वर्य्याणि तृणाग्रजलग्नजलबिन्दुचंचलमायुरवेक्ष्यास्मद्दायोनुमन्तव्योनुपालयितव्यश्च। यश्चाज्ञानतिमिरपटलावृतमतिराच्छिंद्यादाच्छिद्यमानं वानुमोदेत स पञ्चभिर्म्महापातकैस्सोपपातकैस्संयुक्तः स्यादिति। उक्तं च भगवता वेदव्यासेन व्यासेन।

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ २॥
विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये॥ ३॥
बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ४॥
स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर।
महीम्महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम्॥ ५॥
यानीह दत्तानि पुरा नरेंद्रै
र्द्दानानि धर्म्मार्त्थयशस्कराणि।
निर्भुक्तमाल्यप्रतिमानि तानि
को नाम साधुः पुनराददीत॥ ६॥

संवत्सरशतचतुष्टये नवत्यधिके कार्त्तिकशुद्धपञ्चदश्यां संवत् ४०० ९० कार्त्तिकशुद्ध १० ५। लिखितञ्चैतन्महासान्धिविग्रहिकप्राप्तपञ्चमहा

शब्दसामन्तश्रीबप्पभट्टिना महाबलाधिकृतहरगणसूनुना। न्यूनाक्षरमधिकाक्षरं वा सर्व्वं प्रमाणम्। सिद्धम्॥ सिद्धम्॥ स्वयमाज्ञा। श्री अवनिजनाश्रयः।

Summary

[The beginning portion upto the reference to Kīrttivarman I of the main Chāḷukya dynasty, as one whose body had been purified by the *avabhṛita* bath (at the conclusion) of *Aśvamēdha* sacrifice closely follows the corresponding text in other Chāḷukyan charters and continues].

That *Satyāśraya-Pṛitivivallabha Mahārājādhirāja-Paramēśvara*-śrī-Kīrttivarma-rāja, was one whose pair of lotus-like feet was glowing by the bright rays of the numerous gems studded on the crowns of many kings.

His son was *Satyāśraya-srī-Pulakēśi-vallabha* who meditated on his (father's) feet, who was most eligible to be worshipped like the great Supreme God, who had a masterly knowledge of the essence of all sciences, who had worshipped the earth in the battle fields by (scattering the flowers that were the) bouquets of the heaps of pearls, which were white and blemishless, scattered from the temples of the (multitude of) enemy's elephants that were sent against him, split open by the strokes of his sharp sword, adorning his hard wrists, resembling the trunk of the elephant, who, having achieved the fierce glory of having defeated śrī-Harshavarddhana, the supreme lord of Uttarāpatha bore the alternate name of Parama-māhēśvara (the most Supreme great lord).

His son, who meditated at his (father's) feet, was *Parama-māhēśvara-Parama-bhaṭṭāraka* Satyāśraya-śrī-Vikramādityarāja whose lotus-like feet were being rubbed by the tips of the crowns of many kings and feudatories, whose courage and steadfastness were like that of the mountains, Mēru, Malaya, Mandara and Vindhya, whose army kept growing in strength day by day with choice elephants, horses, chariots and foot-soldiers, who secured his own kingdom with the help of the (sole) horse of the choicest breed named Chitra-kaṇṭha with the speed of the mind, who had conquered the three traditionally inherited kingships of the Chēra, Chōḷa and Pāṇḍya.

His younger brother was *Parama-māhēśvara-Parama-bhaṭṭāraka*-Dharāśraya-śrī-Jayasiṁha-varmma-rāja, who shone like an ornament of the earth, girdled by the four oceans, in which all opponents had been vanquished (by him), who with his outstanding valour like that of the lion-cub had torn the temples of intoxicated (enemy) elephants, whose resounding fame had spread in all the quarters.

His son was *Parama-māhēśvara-Parama-bhaṭṭāraka*-Jayāśraya-śrī-Maṅgalarasa-rāja, who meditated at his (father's) feet, who caused delight to the minds of all people, the feat of whose arms were being sung in the form of the wails in the morning, of the wives of his enemies and feudatories who were slain when they confronted him in many battles, who acquired his own territorial division of the earth on the strength of his power and might.

His younger brother was Avanījanāśraya-śrī-Pulakēśirāja, who worshiped and meditated on the lotus-like feet (of his elder brother), whose prosperity was increasing day by day, who, even from childhood had been the abode of all virtues, whose bosom had been embraced by the Goddess of royalty of her own accord as if in a *svayamvara*, by the spread of the canopy of whose clean fame, the circle of the whole earth had been purified, who was a *Parama-Māhēśvara* (supreme lord /a devout worshipper of Īśvara) and *Parama-bhaṭṭāraka* (a great lord).

Having routed the Saindhava, Kachchhēlla, Saurāshtra, Chāvōṭaka, Mauryya, Gūrjjara, rulers after tearing apart (their armies) with the liberal use of the arrows, fishlike missiles[1] and hammers, in the battle, when the Turaga [2] army was about to enter the *dakshiṇāpatha* with the intent of conquering without exception the rulers of *dakshiṇāpatha*, and as a first step had come to subjugate the Navasārika-vishaya[3] with all the quarters filled with the dust raised by the hoofs of the horses and mules digging the ground by their feet movement and in the battle that ensued the bodies of (warriors) were rendered dreadful, with their armour reddened by being swathed in blood gushing out of their big stomachs with the intestines coming out of their stomachs cut open by the sharp javelins, when they impetuously rushed forward against them with determination with their lips cut by their teeth mercilessly exhibiting their grit in the heat of battle eager to discharge their indebtedness for the great rewards received from their lord, even though those soldiers were veterans of many battles, where the feats performed by their sharp swords were unexcelled and they had been covered with the thick blood emanating from the loins and trunks of the numerous elephants they had slashed when they had to contend with them in many battles and they had severed the heads of the enemies just as if they were lotus-stalks by discharging the sharp arrows tipped like the horse-shoe for eliminating the enemy and their great enthusiasm and at the sight of the battle-field was made apparent by their bodily hairs standing on end even like armour and were such who had never been defeated by the many hosts of kings, how they rushed forward ready to offer their heads to discharge their indebtedness to their lord and as if overjoyed that they could make the sacrifice in the service of their lord, their headless trunks were dancing around in the battle-field to the rhythm of the beat of the many battle-drums,

In such a fierce battle, the army of the Tājikas having been beaten (by Pulakēśirāja), which achievement was greatly appreciated by the Vallabha (Chāḷukya sovereign) who loved feats of valour, led him to confer on him (Pulakēsirāja) five titles, *dakshiṇāpatha-sādhāra* (the main stay of the region of the south), *Chaḷukkikulālaṅkāraa* (the ornament of the Chaḷukki family), *pṛithivī-vallabha* (the lord of the earth) and *anivarttaka-nivarttayitṭṛi* (the one who repelled the irresistible) *avani-janāśraya* (the refuge of the people of the world)[4]

That Pulakēsirāja drew the attention of his own family members, his descendants and such who were concerned in this regard, the *vishayapati* (governor of the *vishaya* – district) *grāma-bhōgika*[6] (those in whose enjoyment the village was), *vāsāvaka* (settlement officer),[7] *āyukta* and *viniyuikta* (higher and lower grade Commissioners)[8] to this. Be it known to you

That by us, for the increase of fame and merit of my parents as well as of our own self, the village Padraka, included in Kārmmaṇēya-āhāra[9] with the exeption of such lands granted already to temples and Brahmins, had been granted with due libation of water to Kāñchaḷa well versed in two *Vēdas,* son of the Brahmin Gōvandaḷi, a student of Taittīryka school, belonging to Vatsa-sagōtra, who had migrated from Vanavāsī, for the due performance of the daily routine rituals, *bali, charu, Vaiśvadēva, agnihōtra* etc., along with (the rights to collect) *udraṅga, uparikara* with the authorization to be gifted in turn in whole or in part, with the prohibition of the entry of *chāṭas* and *bhaṭas* were being barred under the rule of *bhūmi-chchhidra-nyāya*[10] with the guarantee that the gift could be enjoyed hereditarily in the line of sons and grandsons with the tenure of *dharmadāya* -

(a charitable gift)

In view of this village, having been made an *agrahāra.* [five of the usual peremptory verses attributed to the worshipful Vyāsa)

This is the [Kalachūri] Year 490, *Kārttika śuddha* 15.[10]

[This] is written by śrī-Bappa-bhaṭṭi, the *mahāsāndhi-vigrahīka,* and the *samanta,* the son of *mahābhalādhikṛita* Haragaṇa.

Any syllables, short or in excess [in this text of the charter do not affect] the authority of this charter.

This is my order

Seal - Śrī-Avani-janāśraya

Notes

1. *Jhasna* – means 'fish'. In the context, *jhashira* seems to have referred to the "fish-shaped missiles" (*cf. CII,* IV, p.140 n.16).

2. The Arabs were called by the name Turagas and Tājikas.

3. The region around the present day Navsāri where the present charter was found, occupied a strategical position for entry into the south of India from the north-west. The Chāḷukyas had stationed a scion of the family there to stem any invasion from that direction.

4. Cf. verse 2 in the Kāvī Plates of Jayabhaṭa, of the Kalachuri family (*CII,* IV, pp.96-102) The invasion by the Tājikas (Arabs) seems to have taken place even three years before the date of this charter. Pulakēśrāja seems to have stemmed the new invasion.

5. As only six titles are stated to have been conferred on Pulakēśirāja, it has to be construed that Pṛithivī-vallabha, the usual title assumed by all these rulers got inadvertently included here.

6. *Bhōgika* having referred to the fief-holder, it has to be understood that *grāma-bhōgika* meant "the dignitary in whose fief the village gifted was included" (Sircar, D.C., *IEG,* p.55).

7. *Vāsāvaka* seems to have been an officer in charge of the welfare of residents and settlers in the village. (*cf. ibid.,* p.366-67).

8. The duty of these officers is not specified in reference (*cf. ibid.,* pp.42, 375).

9. The identity of Kārmaṇēya-āhāra has already been indicated (*CII*, IV, p.139). Padraka might have been the old name of Pārdi, four miles east of Navsāri (*CII*, IV, p.139).

10. "*Bhūmichchhidra*" seems to have been uncultivated land. (*cf.* Sircar, D.C., *op.cit.*, p.50). The details of date culd be equated to 739 A.D. October 21, though they do not enable verification (*CII*, IV, p.139).

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No. 47

ELLORA PLATES OF DANTIDURGA

Location : Ellora, Aurangabad District, Maharashtra.
Date : Śaka 663=741 A.D[1]
Script : Siddhamātṛikā (Early Nāgarī)
Language : Sanskrit
King : *Sāmantādhipati* Durggarāja
Dynasty : Rāshtrakūṭa
Reference : Dikshit, S.K., *EI,* XXV, pp.25-31

Text

Metre: Vv.1-3 *Anushṭubh*

ॐ स्वस्ति। बदरिकावासकात्समधिगतपंचमहाशब्दमहासामन्ताधिपतिराष्ट्रकूटान्वयगोत्रालंकारश्रीकर्कराज[स्]तत्पादानुद्धयातपरममाहेश्वरसमधिगतपंचमहाशब्दमहासामन्ताधिपतिश्रीमदिन्द्रराजसुत[राजस्तत्सुता] मेरुमहीधरगिर(?विजर)स्थिररुचिरसमुन्नते विकसितयशसि महति स इन्द्रराज्ञा(ज्ञो)न्वये अनेक चातुर्द्दन्तगजघटाटोपसमरसंघट्टलब्ध विज[यः] समधिगतपंचमहाशब्दमहासामन्ताधिपति[पृ]थिवीवल्लभ खड्गाव(लो)कश्रीदन्तिदुर्ग्गराजः कुशली सर्वानिव राजसामन्तभोगिक विषयपतिराष्ट्रकूट महत्तराधिकारिकादी[न्] समाज्ञापयत्यस्तु वो विदितं यथा मया ए(ला) पुरव्यवस्थितेन अश्वयुजशुद्धत्रयोदश्यां स्वहस्तेन पा[दौ] प्रक्षाल्य परलोकमपेक्षत्वमंगीकृत्य [लोकमपेक्ष्य] महत्फलं च श्रुत्वा चन्दनपुरि चतुराशित्या[रशीत्य]न्तर्ग्गतपिप्पलालं नाम ग्राम[ः] नवसारिकाविनिर्ग्गतभरद्वा[ज]सगोत्रतथाध्वर्य्युरेवादित्यभट्टाय तथा माउल तथा [गो] विसरे[भ्यो] गुहेश्वरतीर्थस्नातेन बलिचरुवैश्वदेवाग्निहो

त्रादि(क्रि)योत्सर्प्पणार्त्थं मातापित्रोरात्मनश्च पुण्ययशोभि[वृ]द्धये पिप्पल ग्राम[ः] प्रतिपादितः यत[ः] अचाटभटप्रवेश्य[ः] अभ्यन्तरसिद्धिक[ः] सर्व्वादान संग्राह्य[ः] यतोस्म[द्व]वं(श्यै)रन्यैर्व्वा भोगनृपतिभिः [भाविनृप तिभोग पतिभिः] नलवेणुकदलीसारसंसारजलबुद्बुदोपमं जीवितमवधार्य्य अस्मद्दायोनुमन्तव्य[ः] प्रतिपालयितव्यश्च यो वाज्ञानतिमिरान्धावृतम तिरा(च्छि)न्द्यादा(च्छि)द्यमानं वानुमोदेत स पंचभिर्महापातकै[ः] (संयु नक्तु)। उक्तं च भगवतो (ता) वेदव्यासेन।

षष्टिं वर्षसहस्राणि स्व(र्ग्गे) तिष्ठति भूमिदः।
आच्छे[त्ता] चानुमन्ता च तान्येव नरके वसे[त्]॥ १॥
विन्ध्याटवीष्वतोयासु शुष्कको(ट)रवासिन ः।
[कृ]ष्णाहयो हि जायंते भूमिदायं हरन्ति ये॥ २॥
बहुभिर्वसुधा भुक्ता राजभि[ः] सगरादिभि[ः]।
यस्य यस्य यदा भूमि[स्]तस्य तस्य तदा फ [लम्]॥ ३॥

सं ६०० ६० ३ अश्वयुज शुद्ध त्रयोदश्यां सोमवारे। लिखितमिदं कुक्कुरे (ण) गवंग[वाब्बा]भिहितेन (?)

Summary

[The charter was issued] from the residence of Badarika.[2]

Khadgāvalōka Dantidurgarāja born in the family of Indrarāja who was the son of Karkarāja, the ornament of the Rāshṭrakūṭa family, orders all the officers like *rāja-sāmanta bhōgika vishayapati rashṭrakūṭa* and *mahattara*, thus :

Stationed in Elāpura,[3] I have granted the village Pippala[4] situated in Chandanapuri 84[5] after myself laying the feet, to Ādityabhaṭṭa of Bhāradvāja-gōtra, Māvula and Gōvisara[6] hailing from Navasārika,[7] for performing the rites of *bali*, *charu*, *vaiśvadēva* and *agnihōtra* for the increase of the merit and fame of my parents and myself. This was given by me after bathing in Guhēśvaratirtha.[8] This should be protected by all the future kings. Those who destroy this will incur the five great sins.

Year 600 60 3 Āśvayuja śuddha 13, Monday.

This charter was written by Kukkura, instructed by Gāvangavābbā.

Notes

1. Though the Śaka-samvat 663 is not regular as per the Indian Ephemeris of Śrī Sāmikannu Pillai, S.K.Dikshit thought that the date could correspond to 17th September of the date 774 A.D. though the correct Śaka Samvat is on the expired date of 664.

2. Badrikā is not identified.

3. Ēlāpura is the same as the modern Ellore. (*EI*, XXV, p.29).

4. Pippalāla is the modern Pimprāl, twelve miles south-east of Chandanpuri and 33 miles from Ellōra. (*ibid.*)

5. Chandanapuri has the same name on the bank of river Girna, three miles, south-west of Malegaon and about fortyfive miles to north-west of Ellora.

6. The names Māula and Govisāra, of the Brahmin names are quite unusual.

7. Navasārikā is the same as Navsārī in Barōda district.

8. Guhēśvara-tīrtha could be one of the twelve *jyotri-liṅgas* (Ghrishṇēśvara) of Ellore (*ibid.*)

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No. 48

NARWAN PLATES OF VIKRAMADITYA II

Location : Narwan, Chiplur Taluk, Ratnagiri District, Maharashtra
Date : Śaka 664; R.year 8 = 742 A.D.
Script : Early Kannaḍa
Language : Sanskrit
King : Vikramāditya II
Dynasty : Chāḷukya of Bādāmi
Reference : Khare, G.H., *EI*, XXVII, pp.125-131

Text

Metre: Vv.1-4 *Anushṭubh*

ओम्। स्वस्ति।

जयत्याविष्कृतं विष्णोर्वाराहं क्षोभिताण्र्णवम्।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः॥ १॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोक मातृभिः सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरंपरणां भगवन्नारायणप्रसादात्समासादितवराहलांछनेक्षणक्षणवशीकृताशेषमहीभृतां चळुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्रीकृतगात्रस्य श्रीपोलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवनवास्यादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराजस्तस्यात्मजस्य समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपात्तपरमेश्वरशब्दस्य सत्याश्रयश्रीपृथिविवल्लभमहाराजाधिराजपरमेश्वरस्य प्रियतनयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्रकण्ठाभिधानप्रवरतुरंगमेणैके

नैवोत्सारिताशेषविजिगीषोरवनिपतित्रितयान्तरितां स्वगुरोः श्रियमात्म
सात्कृत्य प्रभावात्कुलिशदलितपाण्ड्यचोळकेरळकळभ्रप्रभृतिभूभृदभ्र
विभ्रमस्यानन्यावनतकाञ्चीपतिमकुटचुंबितपादांबुजस्य विक्रमादित्यसत्या
श्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियसूनोर्बालेन्दु
शेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धतं त्रैराज्यकाञ्चीपतिबलम
वष्टभ्य करदीकृतकमेरपारसीकसिंहळादिद्वीपाधिपस्य सकलोत्तरापथनाथ
मथनोपार्जितोर्जि तपाळिध्वजादिसमस्तपारमैश्वर्य्यचिह्नस्य विनयादित्य
सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियात्मजः
शैशव एवाधिगताशेषास्त्रो दक्षिणाशाविजयिनि पितामहे समुन्मूलित
निखिलकण्टकसंहतिरुत्तरापथविजिगीषोर्गुरोरग्रत एवाहवव्यापारमाचरन्न
रातिगजघटापाटन विशीर्य्यमाणकृपाणधारस्समग्रविग्रहाग्रेसरः सत्सा
हसरसिकः पराङ्मुखीकृतशत्रुमण्डलो गंगायमुनापाळिध्वजपटढक्कामहा
शब्दचिह्नमाणिक्यमदगजादीन्पितृसात्कुर्व्वन्परैः पलायमानैरासाद्य
कथमपि विधिवशादपनीतोपि प्रतापादेव विषयप्रकोपमराजकमुत्सारय
न्वत्सराज इवानपेक्षितापर सहायकस्तदवग्रहान्निर्गत्य स्वभुजावष्टम्भ
प्रसाधिताशेषविश्वम्भरः प्रभुर खण्डितशक्तित्रयत्वाच्छत्रुमदभंजनत्वादुदा
रत्वान्निरवद्यत्वाद्यस्समस्तभुवनाश्रयः सकलपारमैश्वर्य्यव्यक्तिहेतुपाळि
ध्वजाद्युज्ज्वलप्राज्यराज्यो विजयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहा
राजाधिराजपरमेश्वरभट्टारकस्तस्य प्रियपुत्रः सकलभुवनसाम्राज्यलक्ष्मी
स्वयंवराभिषेकसमयानन्तरसमुपजातमहोत्साह आत्मवंशजपूर्व्वनृपति

जयापहारिणः प्रकृत्यामित्रस्य पल्लवस्य समुन्मूलनाय कृतमतिरतित्वरया तुंडकविषयं प्राप्याभिमुखो गत्वा नन्दिपोतवर्म्माभिधानपल्लवं रणमुखे संप्रहृत्य प्रपलाय्य कटुमुखमुलवादित्रसमुद्रघोषाभिधानवाद्यविशेषखट्वांगध्वजप्रमत्तप्रभूतप्रख्यातहस्तिवरांश्च विकासनिकाशनिराकृततिमिरं माणिक्यराशिमनेकानेकोपवहनीयमहाहेमराशिञ्च हस्तेकृत्य कलशभवनिलयहरिदंगनाञ्चितकुलधनकनिलयत्वरिरवाञ्चितकाञ्चीयमानां काञ्चीमविनाश्य सततप्रवृत्तदानानन्दितद्विजदीनानाथजनो नरसिंहपोतवर्म्मणा निर्म्मितशिलामयराजसिंहेश्वरादि देवकुलप्रभूतसुवर्णराशिप्रत्यर्पणोपार्जितोर्जितपुण्यो अनिवारितप्रतापप्रसरप्रसाधितपाण्ड्यचोळकेरळकळभ्रप्रभृतिराजन्यकः क्षुभितकरिमकरनिहतसितशुक्तिमुक्ताफलप्रकरमरीचिजालविलसितवेलाकुलोद्घूर्ण्णमानार्ण्णवनिधानदक्षिणार्ण्णवे शरदमलशशधरविशदयशोराशिमयं जयस्तंभमतिष्ठिपद्विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकः सर्व्वानेवमाज्ञापयति विदितमस्तु वोस्माभिश्चतुष्षष्ट्युत्तरषट्शतेषु शकवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरेष्टमे आदित्यवाडमधिवसति विजयस्कन्धावारे उत्तरायणकाले राष्ट्रकूटशिवराजपुत्रगोविन्दराजविज्ञापानया चिप्ररुलविषये समुद्रतीरे सोन्नेनद्यंबाडग्रामादिपरिवृतचतुःसीमान्तनरवणग्रामं चिन्द्रमाडसहितं कौशिकगोत्रदुर्ग्गनागस्वामिपुत्रदेग्गुलिस्वामिकौशिकगोत्रदोणस्वामिपुत्रनागडिदीक्षितावेतौ ब्राह्मणौ चारिकौ भूत्वा आराधितौ ग्रामं देग्गुलस्वामिनागडिदीक्षितकोन्तळनारायणनन्नस्वामिभुर्भुसगोदुध

नंजयदुग्गु आत्रेयबोळमावुवच्चपुत्रदेवुगोविदिवोवुणादिनानागोत्रसमयवेद वेदांगपारगब्राह्मणेभ्य इदं अचाटभटप्रवेशाभ्यन्तरसिद्धिसहितं सभोगं दत्तं यत्किञ्चिद्द्रव्यं अंबाडग्रामदेयमरुहणादि राजपुरुषेभ्यो ददाति तदर्धन्नरवणदेयं तदागामिभिरस्मद्वंश्यैः राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशुचञ्चलमवगच्छद्भिराचन्द्रार्कताराणामवस्थितिसमकालं यशश्चिचीषुभिः स्वदत्तिनिर्व्विशेषं परिपालनीयमुक्तञ्च भगवता वेदव्यासेन व्यासेन ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम् ॥ २ ॥
स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम् ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥ ३ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ ४ ॥

इति महासन्धिविग्रहश्रीअनिवारितपुण्यवल्लभेन लिखितमिदं शासनम् ॥

Translation

[The introductory portion describing the genealogy of the Chāḷukya family upto the mention of Vijayāditya corresponds with the account given in the Jamaḷagāma and other (*USVAE*, IV-II, Nos.97-100) grants of Vijayāditya]

That Vijayāditya's dear son Vikramāditya-satyāśraya-Śrī - Pṛithivī - vallabha - mahārājadhīrāja - paramēśvara bhaṭṭāraka, being greatly enthused on being anointed as *yuvarāja* and having been preferred by the Goddess Lakshmī for universal sovereignty,

with a view to annihilate the natural enemy,[1] who had truncated the victorious career of the earlier kings of his dynasty,

had quickly and with determination reached Tuṇḍaka-vishaya (Toṇḍaimaṇḍalam-province).[2] He smashed the Pallava named Nandipōta-varmman and made him to take to his heels and snatched from him, the special wind-musical instrument named Samudraghōsha,[3] the musical instrument (drum?) called Kaṭumukha,[3] the standard-ensign known as Khaṭvāṅga,[3] (many) choice elephants, intoxicated, well-grown and reputed, heaps of precious gems and a collection of gold that could be transported only with the help of many vehicles.[4] The girdle encircling the (hip of) the luscious lady, i.e. the abode of Kalaśabhava,[5] (entering it), gladdened the Brahmins, humble and orphaned people by continuous gifts and earned the great merit of restoring the abundant heaps of gold of the temples like Rāja-siṁhēśvara built in stone by Narasiṁha-pōtavarmman,[6] who with his unimpeded valour had reduced to subjection, the Pāṇḍya, Chōḷa, Kēraḷa, Kaḷabhra[7] and other such warrior-kings. He set up the pillar of victory in the form of his abundant fame, pure like the moon in the clear, autumnal sky, on the southern ocean, with shining pearls ejected from the oysters due to those seas being beaten (trampled) by the trunks of the elephants.[8]

The Vikramāditya-satyāśraya-Śrī-Pṛithivī-vallabha-mahārājādhirāja-paramēśvra-bhaṭṭāraka ordeed all thus : Let it be known to you.

In the Śaka year 664, in the prosperous year 8, in Uttārayaṇa, at the request of Gōvindarja, the son of Rāshṭrakūṭa Śivarāja,[8] I have given, while camping at Ādityavāḍa,[9] the village Naravaṇa along with Chindravāḍa[10] in Chipraruḷa-vishaya on the shore of the sea, with the boundaries surrounded by the river Sonnē and Aṃbavāḍa and other villages, to many *brāhmaṇas* headed by Deggulisvāmi, the son of Durganāgasvāmi of Kauśika-gōtra and Nāguḍi-dikshita, the son of Dōṇasvāmi of the same gōtra on conditions such as no entry to *chāṭas* and *bhaṭas* etc. It was stipulated that from the amount of tax like *aruvaṇa* due to be given to the State offices, half should go to (the village) Naravaṇa.

Imprecatory verses follow.

This inscription was written by *Mahāsāndhivigraha* Śri-Anivārita-puṇya-vallabha.

Notes

1. Pallavas were the inveterate enemies of the Chālukyas.

2. Toṇḍaka-vishaya is Toṇḍai-maṇḍalam or the chief territory of the Pallavas.

3. *Samudraghōsha* was probably a conch.

Kaṭumukha might have been a musical instrument.

Khaṭvāṅga might have been skull-topped emblem of the Pallava .

4. The Pallavas might have been lustrous jewels in the Pallava kingdom to be looted by Chālukyas.

5. Kalaśabhava was Agastya, who might have been a protector of the Pallavas.

6. The Rājasiṁha's Śiva temple was always protected by even Vikramāditya I. Vikramāditya II could demolish even this temple (See *EI*, III, pp.359-60).

7. The Kaḷabhras were long out of the picture. The Chālukyas include even Simhala and Dārasikas were included in the hegemony as a flair.

8. Śivarāja and Gōvindarāja were otherwise unknown

9. Ādityavāḍa is one of the two Āitawadas in the Valwa taluk of Satara District". (*EI*, XXVII, p.127)

10. Chindravāḍa may be the modern village of the same name in the 4th mile to the east of Naravaṇa.

11. Sonne river is probably the modern Śāstri river, south of Naravaṇa.

12. Bāḍa is not identified.

13. ātraybōḻu is not known.

14. Ambaḍa village has not been identified.

15. Arahāṇahas not been identified.

16. *Chāṭas* and *bhaṭas* were not clearly identified. (Sircar, D.C., *IEG,* p.51 and p.73).

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No. 49

SRIKAKULAM PLATES OF DEVENDRAVARMAN

Location : Srikakulam, Andhra Pradesh

Date : Gaṅga year [2*] 51 = 747 A.D.[1] (?)

Script : Early Telugu

Language : Sanskrit

King : Dēvendravarmman

Dynasty : Eastern Gaṅga

Reference : Fleet, J.F., *IA*, XIII, p.273 f.

Text

Metre: Vv.1, 2; *Anushṭubh.*

ओम् स्वस्ति अमरपुरानुकारिणः सर्वर्तुसुखरमणीयाद्विजयवतः कलिङ्ग
नगराधिवासकात् महेन्द्राचलामलशिखरप्रतिष्ठितस्य सचराचरगुरोः
सकलभुवननिर्माणैकसूत्रधारस्य शशाङ्कचूडामणेर्भगवतो गोकर्ण्णस्वामि
नश्चरणकमलयुगलप्रणामात् विगतकलिकलङ्कोनेकाहावसंक्षोभजनितजय
शब्दप्रतापावनतसमस्तसामन्तचक्रचूडामणि प्रभामञ्जरीपुञ्जरञ्जितनिजानि
स्त्रिंशधारोपार्जितवरच्चरणसित कुमुदकुन्देन्दुवदातयशोध्वस्तारातिकुला
चलो गङ्गामलतिलकमहाराजश्रीमदनन्तवर्मदेवसूनुः श्रीदेवेन्द्रवर्मदेवः
कुशली वराहवर्तनीनामविषये तामरछेरुनामनिवासिनं कुट्टुम्बिनं

समाज्ञापयति विदितमस्तु भवतां ग्रामोयं वाजसनेयचरणनानागोत्र ब्राह्मणशतत्रयाय महेन्द्रशिखरे गोकर्ण्णभट्टारकमुदकपूर्वकं कृत्वा सूर्यग्रहोपरागे दत्तः॥ अत्र सीमालिङ्गानि भवन्ति पूर्वस्यां दिशि पवन राजिका वरवधूपाषाणः पुनः वनराजिका दक्षिणस्यां दिशि वनराजिका तेन्तली पुनः वनराजिका पश्चिमस्यां दिशि वनराजिका वल्मीकं उत्तरस्यां दिशि वनराजिका पाषाणः॥ अत्र व्यासगीतानि कथ्यंते।

बहुभिर्वसुधा दत्ता राभिस्सगरदिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा तदाफलम्॥ १॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां।
स्वविष्ठायम् क्रिमिर्भूत्व पितृभिः सह पच्यते॥ २॥

गाङ्गेयवंशप्रवर्द्धमानविजयराज्यसंवत्सरकपञ्चाशत् एवं॥ लिखितं नागराजश्रीसामन्तेन। उत्कीर्ण्णं चाक्षशालिना सर्वदेवेनेति॥

Translation

Ōm ! Well-being ! From the victorious residence at Kaliṅganagara, which, resembling the celestial city, is comfortable and pleasant in all the seasons.

Śrī-Dēvēndrvarmadēva, who has got himself freed from the taints of the Kali age by prostrations at the pair of lotus-like feet of the worshipful God Gōkarṇṇasvāmin, who has the moon as the head-ornament, of the sole contribute the creation of all the worlds, the progenitor of the mobile and immobile animate and inanimate things, and stationed on the clear peak of the Mahēndra mountain;

(the king) whose the mountainous inimical families of whom have been reduced to nonentities by his reputation

characteristically pure like the white lily and jasmine, and whose feet have been made crimson by the cluster of rays shed by the crown jewels of the rulers reduced to feudatory status by his pulverizing them in many battles with the point of his sword, who is the abode and the fountain-head of wealth of the qualities of diplomacy, modesty, compassion, generosity, kindness, heroism, chivalry and liberality, who is a devout worshipper of Mahēśvara, and meditates on the feet of his parents and is the son of mahārāja śrīmad-Anaṇtavarmadēva, the ornament of the faultless family of the Gaṅgas, is well.

(and) orders the *kuṭumbins* residing in Tāmarachcheru in Varāhavarttanī-vishaya thus – May it be known to you.

This village of yours has been given with the libation of water in the (immediate) presence of Gōkarṇṇa-bhaṭṭāraka on the summit of Mahēndra, to 300 brahmins[2] of several *gōtras* belonging to *Vājasanēya-charaṇa*,[3] on the occasion of the solar eclipse.[4]

These are the boundary-marks (of this village) – on the east, the row of forests; the stone of bridegroom – bride, and again the row of forests; on the south, the row of forests; Tentalī and again row of forests; on the west, the row of forests and the ant-hill; on the north, the row of forests and stone.

Here what have been sung by Vyāsa are cited [Two of the usual slōkas have been given]

The fiftyfirst year of the ever-growing victorious kingship of the Gāṅgēya – family

Thus (this) has been written by Nāgarāja Śrī Sāmanta.
Inscribed by akshasāli Sarva-dēva.

Notes

1. See the long discussion of the date by Fleet (*IA*, XIII, pp.273-74). As, palaegraphically, this record cannot belong to 547 A.D. (year 51 of the Gaṅga era), it is assumed that on some purpose, the two

hundreds had been suppressed and only the fifty first has been cited (cf. Krishna Rao, B.V., *Early Dynasties of Āndhradēśa*, pp.586-88).

2. It appears that as the occasion for the grant was imminent on account of the solar eclipse, it was symbolically made over for the benefit of 300 *brāhmaṇas*. The details of identifying the *brāhmaṇas* eligible to receive the grant was to be undertaken subsequently by the concerned officials.

3. Vājasanēya-charaṇa was the school of Yajur-vēda promulgated by Yājñavalkya (The circumstances attending on the schisu in the study of Yajur-vēda has been explained by Monier Williams *SED*, p.938 col.2).

4. The mention of the month might have been skipped over as superfluous as probably there was only one solar eclipse in the year cited. However, it is seen that in 746 A.D., there was a solar eclipse in the solar month Mithuna (May 25), in 747 A.D., there were two solar eclipses, one in the solar month vṛishabha (May 14) and another in the solar month vṛiśhika (November 7) and in 749 A.D. there was a solar eclipse in the solar month Mēsha (March 23). As the settled opinion (Ramesh, K.V.,*Indian Epigrapy*, p.85) is that the Gaṅga era started sometime between 496 and 498 A.D., it is not possible to say definitely which of those solar eclipses in those three years cited above was the occasion for the grant.

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No. 50

AGALI GRANT OF SRIPURUSHA

Location	: Chikkasāraṅgi, Tumkur Taluk, Tumkur District, Karnataka
Date	: Śaka 669 (Expired), R.22=748 A.D.
Script	: Early Kannada
Language	: Saṇskrit
King	: Śrīpurusha
Dynasty	: Western Gaṅga of Taḷakkāḍu
Reference	: 1) *MAR,* 1947-56, p.26 2) Ramesh, K.V., *Inscriptions of the Western Gaṅgas*, pp.155-161.

Text

Metre: Vv.1 and 4 *Sragdharā* ; 2 *Vasantatilakā* ; 3 *Śārdulavikriḍita* ; 5-8 *Anushṭubh*

सिद्धम्। ओं स्वस्ति॥ जितम्भगवता गतघनगगनाभेन पद्मनाभेन। श्रीमज्जाह्नवेयकुलामलव्योमावभासनभास्करः स्वखड्गैकप्रहारखण्डितमहाशिलास्तम्भलब्धबलपराक्रमो दारुणारिगणविदारणोपलब्धव्रणविभूषणविभूषितः काण्वायनसगोत्रः श्रीमत्कोङ्गणिवर्म्मधर्म्ममहाधिराजस्तस्य पुत्रः पितुरन्वागतगुणयुक्तो विद्याविनयविहितवृत्तः सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चननिकषोपलभूतो नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो दत्तकसूत्रवृत्तेःप्रणेता श्रीमन्माधवमहाधिराजस्तत्पुत्रः पितृपैतामहगुणयुक्तोऽनेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादितयशाः श्रीमद्धरिवर्म्ममहाधिराजः तत्पुत्रो द्विजगुरुदेवतापूजनपरो नारायणचरणानुध्यातः श्रीमान्विष्णुगोपमहाधिराजः तत्पुत्रः

त्र्यम्बकचरणाम्भोरुहरजःपवित्रीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्रयक्रीतराज्यः कलियुगबलपङ्कावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धः श्रीमान्माधवमहाधि राजः तत्पुत्रः श्रीमत्कदम्बकुलगगनगभस्तिमालिनः कृष्णवर्म्ममहाधि राजस्य प्रियभागिनेयो विद्याविनयातिशयपरिपूरितान्तरात्मा निरवग्रह प्रधानशौर्य्यो विद्वत्सु प्रथमगण्यः श्रीमान्कोङ्गणिमहाधिराजः अविनीत नामा तत्पुत्रो विजृम्भमाणशक्तित्रयः अन्दरिआलत्तूर्प्पोरुळरेपेन्नगराद्यनेकसमरमुखमखहुतप्रहतशूरपुरुषपशूपहारविघसविहस्तीकृतकृतान्ताग्निमुखः किरातार्जुनीयपञ्चदशसर्ग्गटीकाकारो दुर्व्विनीतनामधेयः तस्य पुत्रो दुर्द्दन्तविमर्द्दविमृदितविश्वम्भराधिपमौलिमालामकरन्दपुञ्जपिञ्जरीक्रियमाणचरणयुगलनळिनो मुष्करनामधेयः तस्य पुत्रश्चतुर्द्दशविद्यास्थानाधिगमविमलमतिर्व्विशेषतोऽनवशेसस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो रिपुतिमिरनिराकरणोदयभास्करः श्रीविक्रमप्रथितनामधेयः तस्य पुत्रः अनेकसमरसंपातविजृम्भितद्विरदनरदनकुलिशाभिघातव्रणसंरूढभास्वद्विजयलक्षणलक्षीकृतविशालवक्षस्थलः समधिगतसकलशास्त्रार्त्थतत्त्वस्समाराधित त्रिवर्ग्गो निरवद्यचरितःप्रतिदिनमभिवर्द्धमानप्रभावो भूविक्रमनामधेयः। अपि च

नानाहेतिप्रहारप्रविघटितभटोरःकवाटोत्थितासृग्
धारास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द्दभीमे।
संग्रामे पल्लवेन्द्रन्नरपतिमजय्द्योविळन्दाभिधाने
राजा श्रीवल्लभाख्यस्समरशतजयावाप्तलक्ष्मीविलासः॥ १॥

तस्यानुजो नतनरेन्द्रकिरीटकोटि
रत्नार्क्कदीधितिविराजितपादपद्मः ।
लक्ष्म्या स्वयंवृतपतिर्न्नवकामनामा
शिष्टप्रियोऽरिगणदारुणगीतकीर्त्तिः ॥ २ ॥

तस्य कोंगुणिमहाराजस्य शिवमारापरनामधेयस्य पौत्रः समवनतसमस्त सामन्तमकुटतटघटित बहलरत्नविलसदमरधनुःखण्डमण्डितचरणनख मण्डलो नारायणचरणनिहितभक्तिः शूरपुरुषतुरगवरवारणघटासंघट्ट दारुणसमरशिरसि दर्शितात्मकोपो भीमकोपः प्रकटरतिसमयसमनुवर्त्तन चतुरयुवतिजनलोकधूर्तो लोकधूर्त्तः सुदुर्द्धरानेकयुद्धमूर्ध्नि लब्धविजय संपदहित गजघटाकेसरी राजकेसरी । अपि च

यो गंगान्वयनिर्म्मलांबरतलव्याभासनप्रोल्लसन्
मार्त्तण्डोऽरिभयंकरश्शुभकरः सन्मार्ग्गरक्षाकरः ।
सौराज्यं समुपेत्य राजसमितौ राजन्गुणैरुत्तमै
राजा श्रीपुरुषश्चिरं विजयते राजन्यचूडामणिः ॥ ३ ॥
कामो रामासु चापे दशरथतनयो विक्क्रमे जामदग्न्यः
प्राज्यैश्वर्य्यै बलारिर्बहुमहसि रविः स्वप्रभुत्वे धनेशः ।
भूयो विख्यातशक्तिः स्फुटतरमखिलप्राणभाजां विधाता
धात्रा सृष्टः प्रजानां पतिरिति कवयो यं प्रशंसन्ति नित्यम् ॥ ४ ॥

तेन प्रतिदिनप्रवृत्तमहादानजनितपुण्याहघोषमुखरितमन्दिरोदरेण श्रीपुरुष प्रथमनामधेयेन पृथिवीकोंगुणिमहाराजेन एकोनसप्तत्युत्तरषट्छतेषु शक

वर्षेष्वतीतेष्वात्मनःप्रवर्द्धमानविजयैश्वर्य्यसंवत्सरे द्वाविंशे वर्त्तमाने कोणिगिल्नगरमधिवसति विजयस्कन्धावारे माघमासशुक्लपक्षत्रयोदश्यां पुनर्व्वसुनक्षत्रे बृहस्पतिवारे काश्यपगोत्राय तैत्तिरीयचरणाय प्रावचन कल्पाय केसम्मडिवास्तव्याय नन्दशर्म्मणाःपौत्राय माधवशर्म्मणःपुत्राय नन्दीश्वरशर्म्मणे मरुगरेविषये ऐडेदिन्डेनामधेयमध्येतोळ्ळेनदीदक्षिण पार्श्वे अगळिनामग्रामस्सर्व्वपरिहारयुक्तमुदकपूर्व्वन्दत्तः। स च ग्रामः पुनस्तथैव तेन . नन्दीश्वरशर्म्मणा स्वयमपुत्रकत्वादात्मानुजस्य नागशर्म्मणः पुत्राभ्यां माधवशर्म्ममारशर्म्मभ्यां राजसमक्षं पुत्रीकृत्य उदक पूर्व्वन्द त्तः। महाराजाधिराजपरमेश्वरश्रीपुरुषदेवेनापि तथा प्रसादः कृतः। अस्य दानस्य साक्षिणः षण्णवतिसहस्त्रविषयप्रकृतयः। योऽस्यापहर्त्ता लोभान्मोहात्प्रमादाद्बाधेत ततस्स पञ्चभिर्म्महद्भिः पातकैस्संयुक्तो भवति। यस्सम्यग्रक्षति स पुण्यभाग्भवति। अपि चात्र मनुगीताः श्लोकाः।

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिं वर्षसहस्त्राणि विष्ठायां जायते क्रिमिः॥ ५॥
स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम्।
दानं वा पालनं वेति दानाच्छ्रेयोऽनुपालनम्॥ ६॥
बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ ७॥
ब्रह्मस्वन्तु विषं घोरं न विषं विषमुच्यते।

विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम् ॥ ८ ॥

सर्व्वकलाधारभूतचित्रकलाभिज्ञेन विश्वकर्म्माचार्य्येणेदं शासनं लिखितं । चतुष्कण्डुकव्रीहिवापक्षेत्रे द्विकण्डुककुल्यं क्षेत्रं तदपि ब्रह्मदेयमिव रक्षणीयम् । श्री ।

Summary

Victory to worshipful Padmanābha with the lustre of the clouldless sky.

In the Gaṅga dynasty and in the Kāṇvayana sagōtra there was Koṅganivarmma-dharmma-mahārāja, who with his one stroke of the sword had smashed the mighty stone pillar; His son who was the well-learned and who properly protected the subjects was Śrīman-Mādhava-mahārāja. His son was Hari-varmma-mahādhirāja. His son was Vishṇu-gupta-mahādhirāja who had worshipped the Brahmins, elders and god. His son was Śrīman-Mādhava-*mahādhirāja* who was devoted to God Śiva. His son was Koṅgani-mahārāja Avinīta, who was the son of the sister of Kṛishna-varmma-mahādhirāja who was the Sun in the sky of Kadamba dynasty. His son was Durvvinīta, who had possessed *prabhutva-śakti*, *mantra-śakti* and *utsāha-śakti*, who had conquered the enemies in the battles like Andari, Ālattūr, Poruḷarē, Perunagara, and others, who had written commentary on the fifteenth sarga of Kiratārjunīya. His son was Mushkara who had shattered the skulls of elephants. His son was Śrī-vikrama who was through in the exposition and practice of Nītiśāstra. His son was Bhūvikrama, *alias* Śri-vallabha who had smashed elephants of the enemies in many battles, who had mastered all arts and sciences and who had conquered the Pallava king at a place known as Viḷandā. His younger brother was Navakāma who had the other name as Koṅgaṇi-mahārāja and Śivamāra.

His grandson was Śrīpurusha, whose feet were worshipped by many feudatrories, who were devoted to God Nārāyaṇa, who was furious on the battle-fronts. He was like Kāma among women, in archery he was like Rāma, the son of Daśaratha. In valour he was like Paraśurāma, the son of Jamadagni. He had great wealth like Indra (the killer of the demon, named Bala), he was like Sun on his having great glory, he was like Dhaneśa (Kubera) in possessing great property, he was the dispenser (vidhāta), in having the well-known power to create the living beings.

This was Pṛithivī-Konguṇi-mahārāja *alias* Śrīpurusha, whose palace was echoed by religious incantations because of his being engaged in giving great *dānas* every day..

On the Thursday, the thirteenth of the bright fortnight of Māgha in the Punarvasu asterism on the elapsing of the Śaka year 669 which is the twentysecond year of his victorius reign, when he was residing in Kongil-nagara[1], the village of Agaḻi which was on the river Toḻḻe[2] and in the midst of the locality named Eḍedinde[2] in Maṟugare-vishaya[2], was granted with due libations of water to Nandīśvara-śarmman, son of Mādhava-śarmman, and grandson of Nanda-śarmman, belonging to Kaśyapa-gōtra, taittirīya-charaṇa and prāvachana-kalpa and hailing from Kēsammaḍi[3], with all exemptions and privileges.

Again, that village was transferred by that Nandīśvara-śarmman, through the ritual of pouring of water, to Mādhava-śarmman and Māṟa-śarmman, the sons of his brother Nāga-śarmman, after duly adopting them as his own sons due to his being sonless, in the presence of the king,

Mahārājādhirāja-Paramēśvara-Śrīpurusha, has approved This with his gracious pleasure. The witnesses to the grant were the people of 96,000 vishaya[4].

[Four of the imprecatory verses from Manu]

This charter was written by Viśvākarma-āchārya.

Two *kaṇḍukas* of land out of the four *kaṇḍukas* were given to Viśvakammāchārya. The rest would be *brahmadēya.*

Notes

1. Kōnigil-nagara may be the modern Kuṇigal, in Tumkur District, Karnataka (*EI*, XXXVII, p.134).

2. The exact location of the gift village Agaḷi on the bank of the river Toḷḷe and the units, Eḍedinde and Maṟugare is not certain. However Maṟugare is evidently in the Tumkur District. (*ibid.*).

3. Kasummaḍi cannot be identified (*ibid.*).

4. The 96,000 vishaya is the famous Gaṅgavādi 96,000 Division. (*ibid.*)

* * *

No. 51

AINULI PLATES OF KIRTTIVARMAN II

Location : Ainūli, Chincholi Taluk, Gulbarga District, Karnataka
Date : Śaka 671, R.year 4 = 748 A.D.[1]
Script : Early Kannaḍa
Language : Sanskrit
King : Kīrttivarman (II)
Dynasty : Chāḷukya of Bādāmi
Reference : Narasimhachār, R., *MAR,* 1909, pp.12a, 13-14

Text

रणार्णव शरदमलशशधरविशदयशोराशिमयं जयस्तम्भम् अतिष्ठिपद्विक्रमादित्यसत्याश्रयश्रीपृथुवीवल्लभ महाराजाधिराजपरमेश्वरभट्टारकस्य प्रियसूनुः बाल्ये सुशिक्षितशास्त्रशस्त्रश्शत्रुषड्वर्ग्गनिग्रहपरस्वगुणकलापानन्दितहृदयेन पित्रा समारोपितयौवराज्यः प्रकृत्यमित्रस्य पल्लवस्य समुन्मोलनाय कृतमतिरतित्वरया तुण्डाकविषयं पल्लवं समन्ततोविभूय भग्नशक्तिं कृत्वा प्रभूतमत्तमतङ्गजमाणिक्यसुवर्णकोटीरादाय पित्रे समर्प्पितवान् एवं इत्थं क्रमेण समर्प्पितसार्व्वभौमपदः प्रतापानुरागावनतसमस्तसामन्तमकुटमालारजःपुञ्जपिञ्जरितचरणसरसिजः कीर्त्तिवर्म्मसत्याश्रयश्रीपृथुवीवल्लभमहाराजाधिराज परमेश्वरभट्टारकस्सर्व्वानिवमाज्ञापयति विदितमस्तु वोस्माभिरेकसप्तत्युत्तरष्ट्च्छतेषु शकवर्षेष्वतीतेषु प्रवर्धमानविजयराज्यसंवत्सरे चतुर्त्थे वर्त्तमाने भैमरथीनदीपश्चिमे तीरे नेलवोडिगेनामग्रामं अधिवसति विजयस्कन्धावारे आषाडशुद्धाष्टम्यां

श्रीसेन्द्रककुलतिलकायमानश्रीनागशक्तिविज्ञापनया अगत्स्यसगोत्राय बालशर्मणःपौत्राय अज्जशर्म्मणः पुत्राय भवशर्म्मणे काश्यपगोत्राय मादस्वामिनः पौत्राय सोमस्वामिनः पुत्राय सब्बस्वामिने चकरिवोडे विषयतूंबुवरखुपूर्व्वतटे वारिवोळेतूम्बुनामग्रामयोर्मध्ये कारवन्दनामग्रामः भवशर्म्मणे द्वौ भागौ सब्बस्वामिने एकभागं कृ ॥

Translation

There was [2]Vikramāditya II -Satyāśraya-Śrī-Pṛithivī-vallabha-mahārājādhirāja-Paramēśvara-bhaṭṭāraka,

His son was Kīrttivarmman II-satyāśraya-Śrī-Pṛithivī-vallabha-mahārājādhirāja-paramēśvara-bhaṭṭāraka, who even in childhood had received full instructions in the sciences and weaponry (use of weapons) and had mastered them, who was absorbed in (the task of) putting down the six kinds of enemies,[3] who was installed in the *yauvarājya*[4] by his father on being pleased with the string of his (good and great) qualities, who resolved to totally uproot the Pallava, the natural enemy (of his family),[5] expeditiously and reached Tuṇḍāka-vishayam,[6] over-powered comprehensively the Pallava king who confronted him and crushing his power and might, appropriated a huge collection of rutting elephants and crores of precious gems and gold and presented them to his father and thus, in due course had invested him with the distinction of a universal sovereign, whose lotus-like feet are being coloured yellow with the pollen from the garlands of (strung with) the crowns of all the feudatories brought under subjection through his prowess or through their love for him

He orders all. Let it be known to you. By us, when six hundred seventyone Śaka years had elapsed and the fourth year of our ever-growing victorious reign was current, being resident in the village, Nelavoḍige[7] on the western bank of Bhaimarathī river,[7] the victorious camp, on the day of the eighth phase of the bright fortnight in the Āshāḍha month, on the supplication of śrī-Nāgaśakti, who was like the ornament of Sēndraka-kula,[8]

the village named Kāravandar is in between the villages Vāṟivoḷe and Tūmbu on the eastern bank of Tūmbu-varavu in Chakarivode-vishaya,[9] (had been given) to Bhava-śarmman, son of Ajja-śarmman, and grandson of Bāla-śarmman belonging to Agastya-sagōtra and Sabbasvāmin and grandson of Mādasvāmin belonging to Kāśyapa-gōtra, in the ratio of two is to one.[10]

Notes

1. Thouigh the Śaka year (671) quoted is stated to have been the one that had expired, when studied in the light of the revelation made in the Kendūr plates of this same king (see below), it appears that the Śaka year cited might have been current.

2. The editor of this record in *MAR* had stated that the charter consists of five plates strung together with a ring, thus reflecting that the whole charter was made available to him, (this fact is further revealed in the details of the grant he has discussed). However, he chose to present only the text as contained in the fourth plate (of which only the facsimile is found included in the report).

3. The six kinds of enemies referred to are apparently the six bad traits that mar the personality of a man, viz. *kāma* (inordinate desire), *krōdha* (bitterness), *lōbha* (greed and avarice), *harsha* (delight or frivolous happiness), *māna* (self-esteem and pride) and *mada* (conceit and arrogance) (MW, *SED,* p.1109 col.2), Kirttivarman (II) had conquered these failings and he was a sober man.

4. *Yauvarājya* indicated not only the preferment but the significance of being the heir-apparent and being in the position of an associate in the rulership (*cf.* MW, *SED,* p.855 col.3).

5. In the light of the available corroborating evidence from the Pallava side, the antagonism between the Chāḷukyas and Pallavas started with the overrunning of the northern territory of the Pallavas by Pulakēśin II to confront the Pallava Mahēndravarman I on the battle-front very near Kāñchīpuram : The statement that the Pallavas were the natural enemies of the Chāḷukyas suggests that the rivalry

started with the contest for the hold of the Guntur-Nellore region, which was the original nuclear territory of the Pallavas. That was also the right of getting the ownership of Bādāmi by Narasimhavarman I. Thereafter the enemity between these two ruling families was constant.

6. *Vishayam* usually denotes a geographical division which in modern terms can be called a District. Tuṇḍāka-vishaya obviously refers to the basic Pallava kingdom which in Tamil is termed as Toṇḍai-maṇḍalam.

7. The river Bhaimarathī mentioned here is obviously the river Bhīmā, a tributary of river Krishṇā, which flows through Gulbarga district. Nelavoḍige might have been the ancient name of the modern Wāḍi, which is, however, situated to the north of river Bhīmā.

8. This Nāgaśakti of Sēndraka-kula, might have been in charge of the area or considering that Kīrttivarman II was again found camping on the north of Bhaimarathī river (i.e., in the region of that river, in his eleventh regnal year, it would appear that the king was very well aware of the trouble that the rising of Rāshṭrakūṭas was building up for him and was in this region to attempt to counter their moves and foil their plans and the Sēndraka feudatory whose territory was in the region of Banavāsi, was in the king's company to aid him as necessary.

9. All these villages and geographical features have not been identified.

10. From Narasimhachar's write up, it is clear that he had before him the fifth plate also which must have contained the information on the primacy that was given to Bhava-śarmman in this grant as he was given another sizable plot of land in another village. Apart from this, this plate is stated to have contained the usual exhortation and admonition and verses with the same import and the statement that this charter was written by *mahāsāndhivigrahika* Dhanaṁjaya-puṇya-vallabha. As the text contained in this plate has not been made available, the above translation is terminated where the text in the fourth plate stops.

Φ Φ Φ

No. 52

KENDUR PLATES OF KIRTIVARMAN II

Location : Kendur, Khed Taluk, Poona District, Maharashtra

Date : Śaka 672; R.year 6 = 749 A.D.[1]

Script : Early Kannaḍa

Language : Sanskrit

King : Kīrtivarman II

Dynasty : Chāḷukya of Bādāmi

Reference : Paṭhak, K.B., *EI*, IX, pp.200-206

Text

Metres Vv. 1-4 *Anushṭubh*

स्वस्ति । जयत्याविष्कृतं विष्णोर्वाराहं क्षोभितार्णवं ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥१ ॥

श्रीमतां ॥ सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां सप्त
लोकमातृभिः सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरं
पराणां भगवन्नारायणप्रसादसमासादितवाराहलाञ्छनेक्षणक्षणवशीकृता
शेषमहीभृताञ्चालुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्रीकृत
गात्रस्य श्रीपोलेकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवनवास्यादि
परनृपतिमण्डलप्रणिबद्ध विशुद्धकीर्त्तिश्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराज
स्यात्मजस्समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपात्तपरमेश्वर
शब्दस्तस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्य प्रिय
तनयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्रकण्ठाख्यप्रवरतुरंग
मेणैकेनैवोत्सादिताशेषविजिगीषोरवनिपतित्रितयान्तरितां स्वगुरोश्श्रियमा

त्मसात्कृत्य प्रभावकुलिशदलितपांड्यचोळकेरळकळभ्रप्रभृतिभूभृददभ्रविभ्रमस्यानन्यावनतकांचीपतिमकुटचुंबितपादांबुजस्य विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियसूनोः पितुराज्ञया बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धतं त्रैराज्य कांचीपतिबलमवष्टभ्य करदीकृतकवेरपारसीकसिंहळादिद्वीपाधिपस्य सकलोत्तरापथनाथमथनोपार्जितोर्जितपाळिध्वजादि समस्तपारमैश्वर्य्यचिन्हस्य विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियात्मजश्शैशव एवाधिगताशेषास्त्रशास्त्रो दक्षिणाशाविजयिनि पितामहे समुन्मूलितनिखिलकण्टकसंहतिरुत्तरापथविजिगीषोर्गुरोरग्रत एवाहवव्यापारमाचरन्नरातिगजघटापाटनविशीर्य्यमाणकृपाणधारस्समग्रविग्रहाग्रेसरःसन्साहसरसिकः पराङ्मुखीकृतशत्रुमण्डलोगंगायमुनापाळिध्वजपडढक्कामहाशब्द माणिक्यमतंगजादीन्पितृसात्कुर्व्वन्पैरः पलायमानैरासाद्य कथमपि विधिवशादपनीतोपि प्रतापादेव विषयप्रकोपमराजकमुत्सारयन्वत्सराज इवानपेक्षितापरसाहायकस्तदवग्रहान्निर्ग्गत्य स्वभुजावष्टम्भप्रसाधिताशेष विश्वम्भरः प्रभुरखण्डितशक्तित्रयत्वाच्छत्रुमदभंजनत्वादुदारत्वान्निरवद्यत्वाद्यस्समस्त भुवनाश्रयस्सकलपारमैश्वर्य्यव्यक्तिहेतुपाळिध्वजाद्युज्ज्वलप्राज्यराज्यो विजयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियपुत्रस्सकलभुवनसाम्राज्यलक्ष्मीस्वयंवराभिषेक समयानन्तरसमुपजातमहोत्साहः आत्मवंशजपूर्व्वनृपतिच्छायापहारिणः प्रकृत्यमित्रस्य पल्लवस्य

समूलोन्मूलनाय कृतमतिरतित्वरया तुंडाकविषयं प्राप्याभिमुखाग्रत
न्नन्दिपोतवर्म्माभिधानं पल्लवं रणमुखे संप्रहृत्य प्रपलाय्य कटुमुखवादित्र
समुद्रघोषाभिधानवाद्य विशेषान्खट्वांगध्वज प्रमतप्रभूतप्रख्यातहस्ति
वरान्स्वकिरणनिकरविकासनिराकृततिमिरम्माणिक्यराशिञ्च हस्ते कृत्य
कलशभवनिलयहरिदंगनां चितकांचीयमानां कांचीमविनाश्य प्रविश्य
सततप्रवृत्तदानानन्दितद्विजदीनानाथजनः नरसिंहपोतवर्म्मनिर्मापित
शिलामयराजसिंहेश्वरादिदेवकुलसुवर्णराशिप्रत्यर्प्पणोपार्जितोर्जित पुण्यः
अनिवारितप्रतापप्रसरप्रतापितपाण्ड्यचोळकेरळकळभ्रप्रभृति राजन्यकः
क्षुभितकरिमकरकरहतदलितशुक्तिमुक्तमुक्ताफलप्रकरमरीचिजालविलसित
वेलाकुले घूर्णमानार्णोनिधाने दक्षिणार्णवे शरदमलशशधरविशदय
शोराशिमयं जयस्तम्भमतिष्ठिपत् विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभ
महाराजाधिराजपरमेश्वरभट्टारकस्य सूनुर्बाल्ये सुशिक्षितशास्त्रशास्त्रः
स्वगुणकलापानन्दित हृदयेन पित्रा समारोपितयौवराज्यः स्वकुलवैरिणः
कांचीपतेर्न्निग्रहाय मां प्रेषय इत्यादेशं प्रार्थ्य लब्ध्वा तदनन्तरमेव
कृतप्रयाणस्सन्नभिमुखमागत्य प्रकाशयुद्धं कर्तुमसमर्थं प्रविष्ठदुर्ग्गं पल्लवं
समन्ततोभिभूय भग्नशक्तिं कृत्वा प्रभूतमत्तमतंगजसुवर्णमाणिक्यकोटी
रादाय पित्रे समर्प्पितवानेवं क्रमेण प्राप्तसार्व्वभौमपदः प्रतापानुरागावनत
समस्तसामन्तमकुटमालारजः पुंजपिंजरितचरणसरसिरुहः कीर्तिवर्म्म
सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्सर्वानिवमाज्ञाप
यति। विदितमस्तु वोस्माभिर्द्विसप्तत्युत्तरषट्छतेषु शकवर्षेष्वतीतेषु

प्रवर्द्धमान विजयराज्यसंवत्सरे षष्ठे वर्त्तमाने रक्तपुरमधिवसति विजयस्कन्धावारे वैशाखपौर्णमास्यां सोमग्रहणे काश्यपगोत्राय वाजप्पशर्म्मणः पौत्राय माकयवाजपेययाजिनः पुत्राय वेदवेदांगपारगाय रामशर्म्मणे वेळ्वोलविषये पेण्वसारुकिसुमंगलंसुळ्ळंपेर्वळ्ळिनाम ग्रामाणाम्मध्ये बेप्पट्टिनाम ग्रामो श्रीमहादेविविज्ञपनया दत्तः तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशुचञ्चलमवगच्छद्भिराचन्द्रार्कधरार्णवस्थितिसमकालं यशश्चिकीर्षुभिस्स्वदत्तिनिर्व्विशेषं परिपालनीयमुक्तञ्च भगवता वेदव्यासेन व्यासेन ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ २ ॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।

दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं ॥ ३ ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।

षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिरिति ॥ ४ ॥

धनंजयपुण्यवल्लभेन लिखितमिदं ॥

Summary

After eulogizing the *Varāha-avatāra* of Vishṇu, the inscription gives the descriptive genealogy of the Chālukyas of Bādāmi upto Vikramāditya II. His son Kirtivarma is said to have been well trained in the *śāstras* and the use of the *śastras* even when he was a child. When he was anointed as *yuvarāja* by his father who was pleased with him, he requested the latter to send him to Kañchi to subdue the lord of Kañchi who was the enemy of the family. On being permitted, he entered Kañchi and

defeated the Pallava king who could not put up a straight fight and took shelter within the fort. Having defeated him thoroughly, Kirtivarma acquired large number of elephants and huge wealth which he presented to his father. He then obtained sovereignty and was bowed down by the *sāmants.* Further, he orders all the people thus :

Be it known to you that while camping at Raktapura[1], in the Śaka year 692 in the prosperous 6th year of rule, on Vaiśakha Pūrṇimā on the occasion of Lunar eclipse, I have given, at the request of the chief queen, the village Bēpaṭṭi[2] surrounded by Peṇbasaru Kisumangala, Suḷḷa and Perbalḷḷi[3] in Veḷvola-vishaya[4] to Rāmaśarma, the son of Mākaya, the performer of the Vajapēya sacrifice. and grandson of Vājappaśarma of Kāśyapa-gōtra.

The future kings and others are requested to protect this grant. Imprecatry verses follow. The charter was written by Dhananjaya-punyavallabha

Notes

1. Raktapuram is the same as Kiśurōḷal or modern Paṭṭadkal in Hungund Taluk of Bagalkot District, Karnātaka.

2. Bēpaṭṭi is modern Byahatti in Dharwad district, Karnataka.

3. Suḷḷa and Perbaḷḷis (modern Hebballi) are in the Dharwad district, Karnataka.

4. Veḷvola-vishaya usually figuring as Beḷvola-vishaya comprised of Gadag region in Gadag district, Karnataka.

* * *

No. 53

MANOR PLATES OF DANTIDURGA

Location : Mānōr, Pālhar Taluk, Thāṇa District, Maharashtra
Date : [Śaka] 671 = 749-50 A.D.
Script : Early Nāgarī
Language : Sanskrit
King : Dantidurga
Dynasty : Rāshṭrakūṭa
Reference : Mirashi, V.V., *IHQ*, XXXV, p.183 f.

Text

सिद्धं सवस्ति। संवत्सरशतेषु षट्सु एकसप्तत्यधिकेषु सं ६०० ७० १
समधिगतपंचमहाशब्दपृथिवीवल्लभ खड्गावलोकश्रीदन्तिदुर्ग्गराजप्रवर्द्ध
मानराज्ये तत्पादानुध्यातश्रीअनिरुद्धप्रभुज्यमाने श्रीपुरे भगवतो ब्रह्मणः
पादमूले तत्रत्यत्रैविद्यमहाजनप्रमुखबोडवर्म्मभोगिकदुर्ग्गभोगिकदेव
वर्म्मभोगिकगोवीयसंगभोगिकगोवियप्रमुखमहाजनेन कौण्डिन्यसगोत्र
स्वामिधर्म्मभट्टतत्पादानुध्यात बादडिभोगिककारितबादेश्वरदेवायतनाय
श्रीपुरविषयान्तर्ग्गततंबसाहीकाग्रामः खण्डस्फुटितसंस्कारार्थं उदकपूर्व्वं
दत्तः। तत्काले गच्छता नकैश्चिद्व्यासेधः कार्य्यः। यः कश्चित्कुब्वाध्या
वमानी विवदते स पंचभिर्म्महापातकैः संयुक्तो भवति संगभोगिकसंग
आचडिवैरमकुण्णम्मश्रीनगरप्रमुखैः दत्तम्। बोदडिभोगिकोत्र सामान्य।
सोनार चण्डहरि। लिखितं चेदं देवकत्रिभोगिकेण।

Translation

Established ! Well-being ! In the year six hundred increased by seventy one, saṁ[1] 600 70 1

In the increasingly (prosperous) kingdom of śrī-Dantiyadurgga-rāja; who has acceded to the five great sounds, who is the master of the earth,[2] and whose look is sharp and cutting like a sword.

In Śrīpura[3], which is being enjoyed by śrī-Aniruddha, meditating on his (Dantiyadurga's) feet,

at the feet of the worshipful Brahmā,[4] by the *traividya-mahājanas*[4] there, headed by Bōḍavarmma-bhōgika[5], Durgga-bhōgika, Daevamma-bhōgika, Gōviya-saṅga-bhōgika and Goviya

the village taṁbasāhīka[6] situated in Śrīpura-vishaya[3] has been granted with libation of water for the purpose of (carrying out) repairs and renovation to the temple of Bādēśvara, constructed by Bādaḍi-bhōgika, meditating at the feet of Svāmi-dharmma-bhaṭṭa of Kauṇḍinya-sagōtra[7]

[The grant is followed by the usual cautioning against disturbing, this grant]

saṁga-bhōgika, Saṁga, Āshaḍivaivama and Kuṇṇamma[8]

Bodaḍi-bhōgika is the sāmānya[9] here

The goldsmith,[10] Chaṇḍahari

This has been written by Dēvaka-tribhōgikas [10]

Notes

1. Here also (cf. above) the era to which the year cited belonged is not stated. That it must have been Śaka is an inference on circumstantial evidence.

2. Of the adjectival epithets of the ruler Dantiyadurgga cited here. *samadhigata-pañcha-mahāśabda* is usually associated with feudatories, but the others are those of independent rulers.

3. Śrīpura has been doubtfully identified with Śirgaon, on the coast, fourteen miles west of Manor and four miles from Pālghar. It seems to have been an important town of the Vishaya named after it. (*IHQ*, XXXV, p.187).

4. Brahmā mentioned in the context may not have been the main deity at a temple dedicated to him but the patron-God of the institution, Traividyā (with a small shrine therein which was probably a centre for teaching the three *vēdas.* The *mahājanas* referred to might have been the teacher-administrators of that institution as also the leading land holders in that village being the *de facto* holders of land in the village, which actually belonged to the institution. Such a designation of an educational institution was probably peculiar to the Gūjarat region (*csf* Sircr, D.C., *IEG*, p.289). The grantors/teachers seem to have taken the blessings of Brahmā before making the grant as probably all the villages and lands in the enjoyment of the temple/educational institution was held in the name of the God Brahmā (*cf. IHQ*, XXXV, pp.186-87).

5. *Bhōgika* or in the derived form *bōya* is often met with in the inscriptions of the region. It seems to have referred to those members of the village holding sizable land therein and enjoying membership in the body administering the village (*cf. ibid.*, p.55).

6. Taṁbasāhikā has been doubtfully identified with Tamsāhī, about two miles from Mānor (*IHQ*, XXXV, p.187)

7. It is noteworthy that of all the Brahmins mentioned in the record, the builder of the temple is the only one in whose case the *gōtra* is cited.

8. It appears that the whole body of the leading citizens (*mahājanas*) had given the grant. This fact probably explains the citing of different sets of the mahājanas at the two places where such a set is given.

9. Probably Bōdadi-bhōgika represented the whole body of the land holders and the term *sāmānya* seems to have indicated this fact. (Sircar, D.C., *IEG*, p.289).

10. Goldsmith was required to engrave the record on metals, copper-plates.

11. Tri-bhōgika as a surname indicates that the concerned had three shares in the village.

* * * *

No. 54

ATIYA INSCRIPTION FROM NAMAKKAL

Location : Nāmakkal, Salem District, Tamilnadu
Date : C. 750 A.D.
Script : Grantha
Language : Sanskrit
King : Guṇaśila
Dynasty : Atiyaman
Reference : Srinivasan, K.R. and Srinivasan, P.R., *EI*, XXXVI, pp.131-138

Text

Metre : Vv.1, 4 *Āryā*; 2 *Śārddulavikrīḍita*; 3 *Anushṭubh*

अतियकुल . . . . . नुःककुभान्दर्प्पणमिदं गृहम्विष्णोः ।
श्रीगुणशीलो नृपतिः कारितवानतियनाथविष्णुगृहम् ॥ १ ॥

ओं ॥

मार्क्कण्डेयमहर्षिसुपर्ण्णवरुणब्रह्मेशदक्षाशशी
सूर्यस्तुम्वुरुनारदौ गुरुभृगू शार्ङ्गञ्च कौमोदकी ।
चक्रं नन्दकपाञ्चजन्यसहितः कर्त्रे दिशन्तु श्रियं
भ्राजन्ते मधुकैटभक्षयिकृतश्शय्यागृहेद्रेर्वृताः ॥ २ ॥

. . . . त्रषु यस्याद्येषु यशस्विषु ।
सोमः पूर्व्वोतियेन्द्राणाम् दौहित्रेष्वन्वयेस्थितः ॥ ३ ॥

अतियान्वयगुरुणा नरपतिनाम्नवति . . . . ।
अतियेन्द्रविष्णुगृहमितिममुना कारितं कृतिना ॥ ४ ॥

१ उत्पलकर्ण्णिकः

२ नरवाहनः

३ मदनविलासः

४ मानसारः

५ नयपरः

६ नरदेवः

७ प्रकृतिप्रियः

८ उदारचित्तः

९ विमलचरितः

Translation

Verse 1 Atiyakula . . . . God Vishṇu's mansion has the mirror. The Atiyanātha-Vishṇu's palace or temple had been constructed by the king.

Verse 2 The couch of the [God Vishṇu] one who had killed (the demons) Madhu and Kaitabha, around His mountain there are Mārkkaṇḍēya-maharshi, Parṇṇa, Varuṇa Brahma, Īśa, Daksha, Moon, Sun, Tumburu, Nārada, Bhṛgū (who is a preceptor) the weapons of this God) Śāriṅga (the bow), the club (given by Varuṇa, discus, sword (named Nandakā), Pāñchaganya (named as Conch). He has also abundant wealth from his own wife named (Śrī or Lakshmī)

Verse 3 There was Sōma, one of the earlier Atiya kings, who was in the dynasty and who was also a woman's son.

Verse 4 One of the kings in Atiya dynasty had constructed the temple known as Atiyendra-Vishṇugṛiham.

The Birudas (laudatory exploits)

Utpala-Kārunikaḥ

Naravahanaḥ

Madana-vilāsaḥ
Māna-sāraḥ
Nayaparaḥ
Naradēvaḥ
Prakṛiti-priyaḥ
Udāra-chittaḥ
Vimala-charitaḥ
Udarachitaḥ
Vimalacharitaḥ

* * * *

No. 55

TENALI PLATES OF VIJAYADITYA

Location : Tenali, Guntur District, Andhra Pradesh
Date : C. 750 A.D.
Script : Telugu-Kannaḍa
Language : Sanskrit
King : Vijayāditya
Dynasty : Eastern Chālukya
Reference : Gai, G.S., *EI*, XXXVI, pp.297-300

Text

Metres : Vv.1-2 *Anushṭubh*

सिद्धं ॥ स्वस्ति श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां कौशिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां भवन्नारायणप्रसादसमासादितवरवराहलाञ्छनेक्षणवशीकृताराातिमण्डलानां अश्वमेधयाजिनां चलुक्यानां कुलमलंकरिष्णोः चतुरुदधिजलविलंघितयशसो विजयसिद्धिश्रीमंगियुवराजस्य पौत्रः निजभुजनिशितासिधाराप्रशमितपरचक्रविक्रमस्य सर्व्वळोकाश्रयस्य जिष्णोः श्रीविष्णुवर्द्धनमहाराजस्य प्रियतनयः स्वप्रभावोपलब्धप्राज्यराज्यः कौन्तेय इव दुःशासनक्षयकरः कार्त्तिकेय इवाप्रतिहतस्वामिशब्दः शक्तित्रयालङ्कृतः परमब्रह्मण्यः परममाहेश्वरो मातापितृपादानुध्यातः समस्तभुवनाश्रयः श्रीविजयादित्यो महाराजाधिराजपरमेश्वरः [विळानाण्डुविषयनिवासिनो राष्ट्रकूटप्रमुखान् कुटुम्बिनः सर्व्वानित्थमाज्ञापयति] विदितमस्तु वो यथास्माभिः काराञ्चेडुवास्तव्याय आपस्तम्भसूत्राय वेवेदांगेतिहासपुराणोपनिषदर्त्थतत्वज्ञाय हारितगोत्राय देवशर्म्मणः पौत्राय पितुस्समान

गुणस्य श्रीकुमारशर्म्मणः पुत्राय सदानुष्ठीयमानपञ्चमहायज्ञवक्रियाय सदा तिथ्याराधनतत्पराय भट्टारकाय देवशर्म्मणे विळानाण्डुविषये सवितुरु दगयने चन्द्रग्रहणनिमित्ते अस्मदायुरारोग्याभिवृद्धये सर्व्वबाधापरिहारेण शङ्खरंबुंनामग्रामो दत्तः तस्य पूर्व्वतः कावुरीसीमावधिः दक्षिणतः गोट्टि मुकसीमावधिः पश्चिमतः सन्नव्रोलिसीमावधिः उत्तरतः इंटुरिसीमावधिः अस्योपरि न कैश्चित् बाधा करणीयः यः करोति स पञ्चभि र्म्महापातकै स्संयुक्तो भवति अत्र व्यासगीतौ श्लोकौ

बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदाभूमिस्तस्य तस्य तदा फलम् ॥ १ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
गवां शतसहस्रस्य हन्तुः पिबति किल्बिषम् ॥ २ ॥
आज्ञप्तिरस्य धर्म्मस्य निर्म्मलो धर्म्मसंग्रहः ।
एरय्यवर्म्मा इति विख्यातः उन्नतचित्तो विचक्षणः ॥ ३ ॥

लिखितं अर्जुनस्य पुत्रेण ईशानवर्म्मणा ॥

Summary

The inscription narrates the whole *praśasti* of the Chālukya kings upto Vijayaditya, the son of Vishṇuvardhana, who had obtained the kingdom by his own strength and who destroyed the wicked rulers just as the son of Kunti killed Duśyāsana, who, like Kārtikēya came to be known as unquestioned master, and who was endowed with the three powers.

This king orders all the residents of Viḷānāṇd-vishaya headed by the *rāshṭrakūṭas* thus : I have given the village Śancharaṃbu free from all imposts, situated in Viḷānāṇḍu-vishaya to *bhaṭṭāraka* Dēvaśarma who was learned in *Vēdas, Vēdangas* and other sciences, who was always engaged in the performance of *pañcha-mahāyajñas*, who was a resident of Kārānchēḍu and who was the grandson of Dēvaśarma and the son of Kumāraśarma of Hāritī-gōtra and Āpastuṃbha-sūtra. The boundaries of the grant village are given.

Imprecatory verses follow.

The *Ājñapti* was the learned Esrayyavarma. The inscription was written by Iśānavarma, the son of Arjuna.

* * *

No.56

CHHOTI DEORI INSCRIPTION OF SANKARAGANA

Location : Choti Deori,[1] Murvara Tahsil, Jabalpur District, Madhya Pradesh
Date : C 750 AD.[2]
Script : Early Nāgarī[3]
Language : Corrupt Sanskrit influenced by Local dialect
King : Śankaragaṇa
Dynasty : Kalachuri of Tripuri
Reference : Mirashi, V.V, *CII*, IV, pp. 176-78.

Text

Metre :V.1 *Vaṁśastha*

सिद्धिः नमः।

जटाधरः खंडशशांकशेखरः कपालमालः सितभस्मधूसरः।
दुरात्महा पन्नगधारिकंकणः सदा शिवं वो विदधातु शंकरः॥ १॥

ककदकुटुधुतु शंकरश्रीशंकरगणदेवराज्ये ककंदकुटुविषये श्रीचुदुनागकः। करीकतिनि असेकतिनि अमुकेनैव लिखितं कृदरं पुनर्लिखितं। सर्वप्रमाणमिति। इहके लिखितं तत् सर्व प्रमाणमिति।

Translation

Verse Well being ! Obeisance ! May Śiva, who wears matted locks, whose head is adorned by the crescent moon, who wears a garland of skulls, whose body is grey with white ashes, who destroys evil-minded (people), who wears the bracelet of serpents, always bestow his blessings on you all !

In the family of Kakada Śaṅkara

In the kingdom of Śaṁkaragaṇa-dēva[5], in the *vishaya* of Ḳakaṅdakuṭa[6] (there is) Chuṭu-nāgaka

By him (the grant is made) through writing (written document) of the store-house[6] (granary ?) in (the villages) Karikatin (and) Aśēkatin[7]. What is written here is the authority[8]. What is written here is the authority.

Notes

1. The village is so-called.probably to distinguish it from the larger village named Deori which lies about five miles to the west. It is also called Maḍhā Deori on account of a number of small temples (*mathīs*) thirty to forty in number, which lie buried in dense jungle. According to Cunningham, all these were most probably Śaiva shrines. The pillar on which the present inscription is incised must have also belonged to a Śaiva temple as is indicated by its contents.

2. The ascription of this approximate date to this record is based on the reasoning of Mirashi *(CII*, IV, p.177)

3. This represents a certain stage in the evolution of the Brāhmī script into Nāgarī in the north of India.

4. The expression "Kakada kuṭudhutu Śaṅkara-"preceding the mention of "*Śrī-śaṅkara-gaṇa-dēva-rājyē*" is a puzzling one. As the language of the inscription is mixed with local dialect, it is possible to interpret only tentatively that Śaṅkara (referred to as śrī-Śaṅkaradēva subsequently) belonged to the family (*kuṭu-kuṭumba* of Kakada) of Kakada. The expression, "*kakaṁda kuṭu*-vuśe " as read by Mirashi in the latter part of the inscription, might have had reference to the similar expression in the preceding part of the inscription. By reading the last two syllables as *vuśe* instead of *dhuśe* Mirashi was enabled to interpret that it stood for *vishayē* and that *kakadakuṭu* was the name of the *vishaya* of which Chuṭu-Nāgaka was in charge. It is possible that the suffix *kuṭu* was the local colloquial form of kōṭa i.e. fort (and that *kakada* or *kakaṁ-de-kōṭe* was the seat of Śankara/Śaṅkaragaṇa. Interpreted this way, it will be difficult to explain how śrī-chuṭu-Nāgaka was in the charge of a *vishaya* around Kahada-kōṭa. As the expressions stands in the inscription, nothing definite can be asserted. *cf. CII*, IV, p.177 n.12-13.

5. Though Mirashi has assigned Śaṅkaragaṇa mentioned in this inscription, to a branch of the Kalachuris at Tripurī (*CII*, IV, p.LXVII f) the records he has cited in support of this (The Bilhari inscription of Yuvarājadēva – *ibid*., No.45; Benaras Plates of Karṇa - [Kalachuri]

year 793 – *ibid.*, No.48) do not refer to this branch of rulers as Haihayas descended from Kārtavīryārjuna of Purāṇic fame (See above Vol.I, pp.143-145). According to Mirashi, the Kalachuris called themselves Haihayas, *ibid*, p. CLXVII. These records do not state that they had Tripurī as their capital. Mirashi has apparently identified Śaṅkargaṇa of the present record with the earliest king of that name mentioned in the Benaras plates mentioned above, and who is stated to have been one of the kings protected by Kōkkala, the earliest historical Haihaya ruler mentioned therein.

6. Ḳakanda kuṭu, (on the assumption it was a place name) has been doubtfully identified with Khuṭundā, about 6 miles to the east of Deori (*CII*, IV, p.177). However see *Gazetteer of India and Pakistan*, p.550. Several villages with *kakad* forming the prefix of their names are still stated to be existing. Kakadkōt which was probably flourishing in the 7th century may not be existing now.

7. In Karīkatin and Asēkatin, it is noteworthy, that there is the suffix *katin.* They have been interpreted to have been place-names, Mirashi says; that the word "karī katin" which in its initial portion resembles Kārītalāi (situated about 30 miles to the east) which is perhaps represented by Khurai, 4 miles to the south of Deori Maḍhā. Asēkatin cannot be identified. (*ibid.*, p.177).

8. This statement (recorded twice) is the most intelligible part of this record.

* * * *

No. 57

SAUGOR INSCRIPTION OF SANKARAGANA I

Location : Saugor, Saugor District, Madhya Pradesh.

Date : C. 750 A.D.[1]

Script : Early Nāgarī

Language : Sanskrit

King : Śaṅkaragaṇa (I)

Dynasty : Kalachuri of Tripurī

Reference : Mirashi, V.V., *EI*, XXVII, p.163 f; *CII*, IV, pp.174-76

Text

सिद्धिः । ओं नमः शिवाय । स्वस्ति । परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवामराजदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीशङ्करगणदेवप्रवर्द्धमानविजयराज्ये कशपुरपरमेश्वरकलाईरियवंशोद्भवज्योतिस्सन्ततिरावार्यराजपुत्रश्रीदेउकः । तस्यैव भार्या लोणियवंशे प्रसूता राज्ञी श्रीकृष्णदेवी या चैतन्मातापितृपुण्यार्थं क्षितितले कीर्त्तिं प्रख्यापयति । तवालोकामला इति ॥

Translation

[Auspicious symbol] Obeisance to Śiva. In the ever growing kingship of parama-bhaṭṭāraka-mahārājadhīrāja-paramēśvara-śrī-Śaṅkaragaṇa-dēva, who meditated on the feet of parama-bhaṭṭāraka-mahārājadhīrāja-paramēś-vara-śrī-Vāmarājadēva.

There was Śrī-Dauka, son of Rāvāryarāja, the lord of Kaśapura and an illustrious Kalāiraya-vaṁśa. His wife was Śrī-Krishṇadēvī born in the family of Lōṇiyā. She did the pious deed[2] for the merit of her parents.

Notes

1. This approximate date has been given by Sri V.V.Mirashi.

2. The *kīrti* can be a pious deed (Sircar, D.C., *IEG*, p.,158).

* * *

No. 58

JAVALI PLATES OF SRIPURUSHA

Location : Jāvali, Mūḍagere Taluk, Chikmagalur District, Karnataka

Date : Śaka 672, year 25, Vaiśākha śu.10, Uttarā-phalgunī, Monday, Vrishabha, rāśi saṅkrānti = 750 A.D.

Script : Early Kannaḍa

Language : Sanskrit

King : Śrīpurusha

Dynasty : Western Gaṅga

Reference : Lewis Rice, *EC*, VI, Mg.36; Ramesh, K.V., *IWG*, pp.162-67.

Text

Metre : V.1, 2, 5 *Sragdharā*; 3 *Vasantatilakā*, 4 *Śārdūlavikrīḍita* ; 6-14 *Anuṣhṭubh* .

सिद्धम्। स्वस्ति ॥

जितं भगवता गतघनगगनाभेन पद्मनाभेन।
श्रीमज्जाह्नवेयकुलामलव्योमावभासनभास्करः ॥ १ ॥

स्वखाड्गैकप्रहारखण्डितमहाशिलास्तम्भलब्धबलपराक्रमो दारुणारिगणविदारणोपलब्धव्रणविभूषणविभूषितः काण्वायनसगोत्रः श्रीमत्कोङ्गणिवर्म्मधर्म्ममहाधिराजस्तस्य पुत्रः पितुरन्वागतगुणयुक्तो विद्याविनयविहितवृत्तः सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चन

निकषोपलभूतो नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो दत्तकसूत्रवृत्तेःप्रणेता श्रीमान्माधवमहाधिराजः तत्पुत्रः पितृपैतामहगुणयुक्तोऽनेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादितयशाः श्रीमद्धरिवर्म्ममहाधिराजः तत्पुत्रो द्विजगुरुदेवतापूजनपरो नारायणचरणानुध्यातः श्रीमान्विष्णुगोपमहाधिराजः तत्पुत्रः त्र्यम्बकचरणाम्भोरुहरजःपवित्रीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्रयक्रीतराज्यः कलियुगबलपङ्कावसन्नधर्म्मवृषोद्धूणनित्यसन्नद्धः श्रीमान्माधवमहाधिराजः तत्पुत्रः श्रीमत्कदम्बकुलगगनगभस्तिमालिनः कृष्णवर्म्ममहाधिराजस्य प्रियभागिनेयो विद्याविनयातिशयपरिपूरितान्तरात्मा निरवग्रहप्रधानशौर्य्यो विद्वत्सु प्रथमगण्यः श्रीमान्कोङ्गणिमहाधिराजः अविनीतनामा तत्पुत्रो विजृम्भमाणशक्तित्रयः अन्दरियाळत्तूप्पोंरुळरेपिळ्नगराद्यनेक समरमुखमखहुतप्रहतंशूरपुरुषपशूपहारविघसविहस्तीकृतकृतान्ताग्निमुखः किरातार्जुनीयपञ्चदशसर्ग्गटीकाकारो दुर्विनीतनामधेयः तस्य पुत्रो दुर्द्दान्तविमृदितविश्वम्भराधिपमौलिमालामकरन्दपुञ्जपिञ्जरीक्रियमाणचरणयुगलनलिनो मुष्करनामधेयः तस्य पुत्रश्चतुर्द्दशविद्यास्थानाधिगमविमलमतिः विशेषतोऽनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो रिपुतिमिरनिराकरणोदयभास्करः श्रीविक्क्रमनामधेयः तस्य पुत्रः अनेकसमरसंघातविजृम्भितद्विरदरदनकुलिशाभिघातव्रण संरूढभास्वद्विजयलक्षणलक्षीकृतविशालवक्षस्थलः समधिगतसकल शास्त्रार्थतत्त्वस्समाराधितत्रिवर्ग्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमान प्रभावो भूविक्क्रमनामधेयः। अपि च।

नानाहेतिप्रहारप्रविघटितभटोरकवाटोत्थितासृग्
धारास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द्दभीमे ।
संग्रामे पल्लवेन्द्रन्नरपतिमजयद्यो विळन्दाभिधाने
राजा श्रीवल्लभाख्यस्समरशतजयावाप्तलक्ष्मीविलासः ॥ २ ॥

तस्यानुजो नतनरेन्द्रकिरीटकोटि
रत्नार्क्कदीधितिविराजितपादपद्मः ।
लक्ष्म्या स्वयंवृतपतिर्न्नवकामनामा
शिष्टप्रियोऽरिगणदारुणगीतकीर्त्तिः ॥ ३ ॥

तस्य कोंगुणिमहाराजस्य शिवमारापरनामधेयस्य पौत्रः समवनतसमस्त सामन्तमकुटतटघटित बहलरत्नविलसदमरधनुष्खण्डमण्डितचरणनखमण्डलो नारायणनिहितभक्तिः शूरपुरुषतुरगवरवारणघटासंघट्टदारुण समरशिरसि दर्शितात्मकोपो भीमकोपः प्रकटरतिसमयसमनुवर्त्तनचतुर युवतिजनलोकधूर्त्तो लोकधूर्त्तः सुदुर्धरानेकयुद्धमूर्धलब्धविजयसंपदहित गजघटाकेसरी राजकेसरी । अपि च ।

यो गंगान्वयनिर्म्मलांबरतलव्याभासनप्रोल्लसन्
मार्त्तण्डोऽरिभयंकरः शुभकरस्सन्मार्ग्गरक्षाकरः ।
सौराज्यं समुपेत्य राजसमितौ राजन्गुणैरुत्तमै
राजा श्रीपुरुषश्चिरं विजयते राजन्यचूळामणिः ॥ ४ ॥

कामो रामासु चापे दशरथतनयो विक्रमे जामदग्न्यः
प्राज्यैश्वर्य्ये बलारिर्बहुमहसि रविः स्वप्रभुत्वे धनेशः ।

भूयो विख्यातशक्तिः स्फुटतरमखिलप्राणभाजां विधाता
धात्रा सृष्टःप्रजानाम्पतिरिति कवयो यं प्रशंसन्ति नित्यम्॥ ५॥

तेन प्रतिदिनप्रवृत्तमहादानजनितपुण्याहघोषमुखरितमन्दिरोदरेण श्रीपुरुष नामधेयेन पृथिवीकोंगणिमहाराजेन द्वासप्तत्युत्तरषट्छतेषु शकवर्षेष्वतीतेष्वात्मनःप्रवर्द्धमानविजयैश्वर्य्यै संवत्सरे पञ्चविंशे वर्त्तमाने मण्णेग्राममधिवसति विजयस्कन्धावारे वैशाखशुक्लपक्षदशम्यां उत्तराफल्गुनी नक्षत्रे सोमवारे वृषभराशिसंक्रान्तौ आंगीरसगोत्रेभ्यः शिवशर्म्मदेवशर्म्माज्जशर्म्ममाधवशर्म्मनामभ्यः वासिष्ठगोत्राभ्यां श्रीधरमाधवाभ्यां काश्यपगोत्राय सोमशर्म्मणे भरद्वाजगोत्राय कुमारशर्म्मणे इत्युक्तनामपूर्व्वेभ्यो विंशत्युत्तरशतब्राह्मणेभ्यश्चतुर्व्विद्येभ्यो वेदवेदांगपारगेभ्यः धर्म्मशास्त्रसमयज्ञेभ्यः सिन्दाविषये मणलेआळकेत्रिशतपश्चिमभागे पेण्णेनदीपूर्व्वतटे मूर्व्वप्पराजबाधानिराकरणार्त्थं कोंगणिमहाराजाधिकारिभिरनुदिनमनुपालितः तुरगप्रधावननिष्पादितसीमाभ्यन्तरो बेल्पूर्न्नामग्रामः सर्व्वपरिहारयुक्तः उदकपूर्व्वन्दत्तः। अस्य दानस्य साक्षिणः षण्णवतिसहस्रविषयप्रकृतयः। अपि च।

महाराजेन दत्तस्य परिहारस्य बाधकः।
स एव निधनं यातु सपुत्रपशुबान्धवः॥ ६॥

योऽस्मद्वंश्यैरन्यैश्च स्वदाननिर्व्विशेषं परिपालनीयं य एनं लोभान्मोहात्प्रमादाद्द्वेषाद्वापहरेत् बाधेत वा स पञ्चभिर्म्महद्भिःपातकै संयुक्तो भवति कुलञ्चैव प्रणश्यति। अपि चात्र मनुफलिताः श्लोकाः॥

स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम् ।
दानं वा पालनम् वेति दानाच्छ्रेयोऽनुपालनम् ॥ ७ ॥
स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिम्वर्षसहस्राणि विष्ठायाञ्जायते क्रिमिः ॥ ८ ॥
अन्यायेन हृतो भूमिरन्यायेन तु हारितः ।
हरतो हारयतश्च हनत्यासप्तमं कुलम् ॥ ९ ॥
हर्ता हारयिता भूमेर्म्मन्दबुद्धिस्तमोवृतः ।
स बद्धो वारुणैःपाशैः तिर्य्यग्योनिषु जायते ॥ १० ॥
न विषं विषमित्याहुः ब्रह्मस्वं विषमुच्यते ।
विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम् ॥ ११ ॥
ब्रह्मस्वं प्रणयाद्भुक्तं दहत्यासप्तमं कुलम् ।
विक्रमेण तु भोज्यन्ते दशपूर्वान्दशापरान् ॥ १२ ॥
भूमिं यःप्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।
उभौ तौ पुण्यकर्माणौ नियतं स्वर्ग्गगामिनौ ॥ १३ ॥
बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम् ॥ १४ ॥

सर्व्वकलान्तःपातिच्चित्रकलाभिज्ञेन विश्वकर्माचार्य्येणेदं शासनं लिखितं तस्मै चतुष्खण्डुगं व्रीहि द्विकंगुक्षेत्रं दत्तः ॥

Summary

Then the inscription states that Pṛithivī-Koṅganivarma Śripurusha, when he was camping at the village Maṇṇe[1], made a grant of the village Belpūr on the bank of the river Peṇṇe[2] to the south of Maṇalle-Aḷake[3] 300 in Sinda-vishaya to 120 learned brāhmaṇas[4] headed by Sivaśarma and Dēvaśarma, Ajjaśarma and Mādhavaśarma of Āngirasa-gōtra, Śrīdhara and Madhava of Vaśishṭha gōtra. Sōmaśarma of Kaśyapa-gōtra and Kumāraśarma of Bhāradvāja-gōtra. The boundaries of the grant-village were marked by the trotting of horses[5] regularly trained by the officers of Kongaṇi-mahārāja. The witnesses to this grant are the subjects of 96000 vishaya. The grant was made on Vaiśākha śukla daśami, Monday, when Vṛshabha-sankrānti occurred, in the Śaka year 612 in the prosperous and victorious 25th year of the king. The grant was made for warding of the sufferings of three generations of ancestors.

This inscription was written by Visvakarmāchārya, who was an expert in art of painting which included all the arts. He was granted four *khanḍugas* of land growing grains and two *khanḍugas* growing millet.

Notes

1. Maṇṇe is a village in Nelamaṅgala Tāluk, Bangalore District, Karnāṭaka.
2. Probably river Peṇṇe is Tamil river Peṇṇār
3. Āḷakā-300 and Śinda-vishaya have not been identified
4. Hundred and twenty brāhmaṇa might be the convention. .
5. The demarcation of boundaries was done by horses.

ΦΦΦΦ

No. 59

UDAYENDIRAM PLATES OF NANDIVARMAN II PALLAVAMALLA

Location : Udayendiram[1], Gudiyattam Taluk, North Arcot District, Tamilnadu
Date : Regnal year 21 = 753 or 755 A.D.[2]
Script : Grantha
Language : Sanskrit
King : Nandivarman II Pallavmalla
Dynasty : Pallava
Referene : Hultzsch, E., *SII*, II, pp.361-374; Mahalingam, T.V. *Ins. of Pallavas*, No.76, pp.227-239

Text

Metre: V. 1 *Pṛthvī* ; 2, 3, 6 *Vasantatilakā* ; 4 *Bhujaṅgaprayāta* ; 5 *Mattamayūrī* ; 7, 8 *Anushtubh*

श्रीः स्वस्ति।

सुमेरुगिरिमूर्द्धनि प्रवरयोगबन्धासनं

जगत्त्रयविभूतये रविशशांकनेत्रद्वयम्।

उमासहितमादरादुदयचन्द्रलक्ष्मीप्रदं

सदाशिवमहन्नमामि शिरसा जटाधारिणम्॥ १॥

श्रीमाननेकरणभूमिषु पल्लवाय

राज्यप्रदः परिहितः परचक्रदण्डी।

पूचान् कुलस्य तिलकः प्रथितः पृथिव्यां

स्थेयात्स विल्वलपुराधिपतिश्चिराय॥ २॥

भूपालवन्दितपदद्वयपल्लवानां

दानाम्बुभारविनमत्करपल्लवानाम्।
सम्यग्गुणोच्चयनिरस्तविपल्लवाना
म्वंशश्चिरं जगति तिष्ठतु पल्लवानाम्॥ ३॥

अव्यक्ताद्ब्रह्माजायत ब्रह्मणोङ्गिरो अङ्गिरसो बृहस्पतिः बृहस्पतेः शंयुः शंयोर्भरद्वाजः भरद्वाजाद्द्रोणो द्रोणादपरिमिततेजोधामाश्वत्थामा ततो निराकृतकुलविपल्लवः पल्लवः। एवमनुक्रमेण सन्ततिपरम्परयाभिवर्द्धमाने पल्लवकुले भक्त्याराधितविष्णुः सिंहविष्णुः सिंहविष्णोरपि महेन्द्रसदृश विक्रमो महेन्द्रवर्म्मा। तस्मादगस्त्य इव विमथितवातापिः परियळमणि मंगलशूरमारप्रभृतिषु जेता बहुशो वल्लभराजस्य नरसिंहवर्म्मा। तस्य पुत्रः पुनरेव महेन्द्रवर्म्मा। ततः तेरुवळनल्लूर्य्युद्धे विजित वल्लभबलः परमेश्वरवर्म्मा। तस्मात्परममाहेश्वरः परमब्रह्मण्यो नरसिंहवर्म्मा। तस्य परमेश्वर इवाधिकदर्शनः परमधार्म्मिकः परमेश्वरवर्म्मा। तस्य परमेश्वर वर्म्मणः पुत्रो भरत इव सर्व्वदमनो मेरुरिवाचलो दिवसकर इव स्वकैरेव रिपुतमसान्निरोधभेदकः शशधर इव सकलकलापरिणतोन्यक्कृतनृग नळनिषधनहुषनाभागभगीरथाद्यमानः परनरपतिगण्डस्थलविगळितमद जलधाराद्दुर्द्दिनकल्मषीकृतवामेनरबाहुदण्डो दिगन्तविजृम्भमाण कुमुद वनविपुलकीर्त्तिः प्रणतावनिपतिमकुटमालिकालीढचरणारविन्दः कुसुम चाप इव वपुषि वत्सराज इव कुञ्जरेषु नकुल इव तुरंगमेषु अर्जुन इव कार्म्मुके द्रोण इव धनुर्व्वेदे काव्यनाटकाख्यायिकासु प्रवीणः बिन्दुमतीगूढ चतुर्थपादप्रहेलिकासरच्युतकमात्राच्युतकादिषु निपुणः नयनिधिर्द्धन

भाजनः कलंकरहितः कलिबलमर्द्दनः कल्पकव्रतः ।

कृतान्तो रिपूणामनंगो वधूना
मलंघ्यो बलानामनूनो गुणानाम् ।
शरण्यः प्रजानां सतां कल्पवृक्षः
कृती नन्दिवर्म्मा पतिः पल्लवानाम् ॥ ४ ॥
तीक्ष्णैर्वाणैर्य्यो नरनाथः करिसैन्यम्
भिन्दन्नाजौ राजति राजा रणशूरः ।
मन्दं भिन्दन् ध्वान्तसमूहं करजालै
रुद्यन्नद्रौ पंकजबन्धुः सवितेव ॥ ५ ॥
जैत्रन्धनुः करविभूषणमंगराग
स्सेनामुखेषु रिपुवारणदानवारि ।
आकल्पमत्र परमेततुदारकीर्त्ते
र्य्यस्य प्रभोर्भवति पल्लवकेतनस्य ॥ ६ ॥

नरपतिरधिपतिरवनेर्न्नयभरः पल्लवमल्लो नन्दिवर्म्मा तस्य पुत्रो बभूव। तस्मिन् महीं शासति नरपतौ तस्यैव नन्दिवर्म्मणः एकविंशतिसंख्यां पूरयति संवत्सरे क्रमुकनाळिकेरसहकारतालहिन्तालतमालनागपुन्नाग रक्ताशोककुरवकमाधवीकर्ण्णिकारप्रभृतितरुभवनोपशोभिततीराया मदविघूर्ण्णितमानसमानिनीकुचमुखोद्घातकुंकुमगन्धाया वेगवत्या नद्याः पतिर्जलदागमकालमेलारसासितजलदोपम परवारणकुलपुष्करविवरान्तरपरिनिर्गतसलिलोल्बणकणिकाचितविपणीपथस्य सकलभुवनतलललाम

भूतस्य विल्वलाभिधानस्य नगरस्याधिपतिः पल्लवकुलपरम्परागते पूचान् कुले प्रसूतो द्रमिळनरपतिभिरुपरुद्धं पल्लवमल्लं नन्दिपुरे दृष्ट्वा-तदक्षमया कुवलयदलद्युतिना निशितेन कृपाणेन पल्लवमल्लशत्रुवृन्दस्य कृतान्त इव विजृम्भमाणश्चित्रमायपल्लवराजमुखान्निहत्य सकलमेव राज्यं प्रयच्छन्निम्बवनचूतवनशंकरग्रामनेल्लूर्नेल्वेलिशूरावकुन्दूर्प्रभृतिषु रणभूमिषु पल्लवाय बहुशः परबलं विजेता प्राकृतजनदुर्व्विगाह्ये भैरवेनेल्वेलि संग्रामे शबरसेनापतिसमारूढदन्तिदन्तयुगळसंघट्टनक्षरितमद जालसमालंकृतबाहुदण्डः प्रतिपक्षमुदयनाभिधानं शबरराजं हित्वा मयूरकलापविरचितं दर्प्पणध्वजं गृहीतवान्। उत्तरस्यामपि दिशि पृथिविव्याघ्राभिधानं निषादपतिं प्रबलायमानमश्वमेधतुरंगमानुसारिणमापतन्तमनुसृत्य विजित्य विष्णुराजविषयात्पल्लवसात्कृत्यादिशन्निरवद्य प्रमुखांशुहारानपरिमितसुवर्ण्णसंचयं कुञ्जरानपि यो जग्राह काळीभगवती परिपालितकाळिदुर्ग्गं विपाटयित्वा मण्णैकुटिग्रामे पाण्ड्यसेनां विजितवानुदयचन्द्राख्यधीरवरः परचक्रदण्डी स्वामिने विज्ञप्तवान्। तद्विज्ञापनया सकलराजप्रदातुरसिधारानिष्क्रयार्त्थं पश्चिमाश्रयनदी विषये कुमारमंगलवेळ्ळट्टूक्कोंद्रूग्रामे जलयन्त्रद्वयञ्च उदयचन्द्रमंगलमिति नाम कृत्वा अष्टोत्तरशतेभ्यो ब्राह्मणेभ्यो ददौ। तस्य पुरस्ता त्सीमा स्तोकनदी। दक्षिणतस्सीमा समुद्रदत्तचतुर्व्वेदिमंगलस्योत्तर तश्चक्रतीर्थादुत्तरतस्ततः पश्चिमे कोंद्रूग्रामदेवगृहादुत्तरतस्ततः पश्चिमे पूर्व्ववत्समुद्रदत्तचतुर्व्वेदिमंगलस्य पश्चिमोत्तरतस्सीमा दुरगह्रदादुत्तरतस्तस्मात्पश्चिमे अनडुत्पालाचल

दक्षिणपार्श्वम्। अस्य प्रतीच्यः सीमा लोहितगिरिस्तस्मादुत्तरतो गत्वा वेळालशिखरान्पुरस्तात्कृष्णशिल शिलोच्चयात्पश्चिमे रौहिणगुहा। पश्चिमोत्तरतस्सीमा सिन्दुवारह्रदः। उत्तरतस्सीमा काञ्चिद्वारनामग्रामस्य दक्षिणतस्सीमाद्दक्षिणतः। प्रागुदीच्यः सीमा क्षीरनदी। एवं चतुस्सीमान्तरां नदीकुल्याजलभोग्यां ससर्व्व परिहारामन्यानधर्म्मकृत्यान्विनाश्य भूमिं दत्तवान्। कौण्डिन्यगोत्राय प्रवचनसूत्राय रुद्रशर्म्मणे भागद्वयं। तद्गोत्रसूत्राय गणदिण्डशर्म्मणे तद्गोत्रसूत्राय गणमातशर्म्मणे तद्गोत्र सूत्राय दामशर्म्मणे तद्गोत्रसूत्राय अग्निशर्म्मणे तद्गोत्रसूत्राय मण्टशर्मणे तद्गोत्रापस्तम्बसूत्राय माधवशर्म्मणे तद्गोत्रसूत्राय मण्टशर्म्मणे तद्गोत्रसूत्राय नारायणशर्म्मणे पूर्व्ववद्द्रोणशर्म्मणे पूर्व्ववदग्निशर्म्मणे काश्यपगोत्राय आपस्तम्बसूत्राय भवमातभट्टाय भागत्रयं तद्वन्मणि शर्म्मणे भागद्वयं तद्वत्काळशर्म्मणे तद्वत् तिण्डशर्म्मणे तद्वत् विरमण्टाय तद्वत् कूळाय भारद्वाजगोत्रायाप स्तम्बसूत्राय रुद्रकुमाराय तद्वत्स्कन्दाय तद्वन्नारायणाय तद्वत्ताळिशर्म्मणे तद्वच्चेट्टशर्मणे तद्गोत्राय प्रवचनसूत्राय शूलमण्टाय तद्वत्स्कन्दाय तद्वद्द्रोण रुद्राय जातूकर्णगोत्राय प्रवचनसूत्राय पोरकूळकेयाय वत्सगोत्रायापस्तम्बसूत्राय अभुण्ड गोविन्दशर्म्मणे पूर्व्ववत् माधवशर्मणे पूर्व्ववद्भद्रकाळाय पूर्व्ववत्ताळि शर्मणे पूर्व्ववन्नीलकण्ठशर्म्मणे पूर्व्ववत् रामशर्म्मणे अग्निवेश्यगोत्रायापस्तम्बसूत्राय द्रोणशर्म्मणे वाधूलगोत्रायापस्तम्ब सूत्राय नारायणाय आत्रेयगोत्रायापस्तम्बसूत्राय चट्टिपुरनन्दिने विष्णु वृद्धगोत्राय बह्वृच

निम्बदासिशर्म्मणे पूर्व्ववन्नीलकण्ठाय पूर्व्ववत्पिट्टशर्म्मणे पूर्व्ववन्नील कण्ठाय लोहितगोत्रायापस्तम्बसूत्राय काराम्बिनन्दि शर्म्मणे वसिष्ठ गोत्राय प्रवचनसूत्राय कावनूर्मण्टशर्म्मणे पूर्व्ववत् द्रोणशर्म्मणे गौतमगोत्रायापस्तम्बसूत्राय निम्बशर्म्मणे पूर्ववत् अग्निशर्म्मणे तद्गोत्राय आपस्तम्बसूत्राय . . . . . गद्वयम्। पराशरगोत्राय प्रवचन सूत्राय गणमातशर्म्मणे पूर्ववन्माधवशर्म्मणे तद्गोत्रायापस्तम्बसूत्राय नागशर्म्मणे हरितगोत्रायापस्तम्बसूत्राय विनायकशर्म्मणे तद्वत् स्कन्दाय तद्वत्कोण्डाय तद्वद्दामशर्म्मणे तद्वद्देवशर्म्मणे मुद्गलगोत्राया पस्तम्ब सूत्राय चन्नकाळिने पूर्ववद्द्रोणाय कौशिकगोत्रायापस्तम्बसूत्राय कुमारमण्टाय तद्वच्चन्नकुमाराय तद्गोत्राय प्रवचनसूत्राय तिण्टद्रोणशर्म्मणे भाग द्वयम्। तद्गोत्रायापस्तम्बसूत्राय कूळशर्म्मणे। कट्टुकुचत्तिपाल पोचन् ओट्टियूरन्। प्रशस्तिकर्त्रे परमेश्वराय उत्तरकाकुलोद्भवायैको भागः। वैद्यभागश्च। गंगपुरवासिनो द्रोणश्रेष्ठिरणपुत्रस्य रेवतिनाम्नः परम माहेश्वरस्य द्वौ भागौ।

यावच्चरति खे भानुर्यावत्तिष्ठन्ति पर्व्वताः।
पूचान्कुलञ्च वै तावत् स्थेयादाचन्द्रतारकम्॥ ७॥
पुत्रः श्रीचन्द्रदेवस्य कवित्वपरमेश्वरः।
प्रशस्तेः कवितां चक्रे स मेधाविकुलोद्भवः॥ ८॥

Summary

The charter begins with a prayer for the well-being of the three worlds, offered to the god Sadāśiva together with Umā, who was seated in *Pravra - yōga - bandha*[3]

posture on the top of the mount Meru[4], who had the Sun and Moon as his eyes and who had favoured Udayachandra with prosperity. Further, long life is prayed for, for the lord of Viḷvalapura (i.e. Udayachndra), who obtained the kingdom for the Pallava king, who is kind to others, who punishes the enemies, who is the ornament of the Pilhān family and who is famous in the world, long life is prayed for, for the family of the Pallavas whose sprout-like feet were worshipped by (other) kings, whose sprout-like hands are bent low because of the continuous flowing of water while making grants and whose virtues kept away the enemies of the Pallavas.

Then is given the mythical origin of the Pallava family and its genealogy eulogizing Simhavishṇu, his son Mahēndravarma, his Narasimhavarma, who defeated Vallabharāja[5], i.e. The Chalukya king in the battles at Pariyaḷa, Maṇimangalam[6], Śūramāra and other places. His son was Mahēndravarma. His son Paramēśvaravarman conquered the army of Vallabha in the battle of Peruvaḷanallūr. His son was Narasimhavarma, a great devotee of Śiva. His son was Paramēśvaravarma. This Paramēśvaravarman's son is Nandivarma-Pallavamalla[7]. He is the vanquisher of all like Bharata, undisturbed like mountain Meru and subduer of enemies by his own arms. He undermines the kings like Nṛiga, Naḷa, Nishaḍha, Nahusha, Nābhāga, Bhagiratha and others of yore. He is like Kāma in body, in taming elephants he is like Vatsarāja, in controlling the horses he is like Nakula, in archery he is like Arjuna and in Dhanurvēda he is like Drōṇa. He is an expert in composing different types of literary poems. He is flawless. He puts down the strength of Kali. He is Yama to the enemies and Kāma to the young ladies.

After such a long description of the king Nandivarma-Pallavamalla, his subordinate officer Udayachandra born in Pūchān family and the chief of the city of Viḷvalapura is introduced. He is said to have subdued all the Ramila kings who surrounded the king (Dantivarma) in Nandipura and also killed the vain glorious Chitramāya-Pallava[8] and handed over the whole kingdom to the king. His other exploits like defeating Śabarāja and snatching away from the banner of mirror, subdueing the lord of Nishāda called Pṛithiviyāghra[9] in the north and several other kings like Vishṇurāja and Kāḷidurgas are narrated. He defeated the army of the Pāṇḍya in Maṇṇaikuṭi[10]. Requested by such a hero, in order to honour him who brought the whole kingdom for him through the sharp edge of the sword, the king granted to 108 brāhmaṇas, the village Kumāramangala-veḷḷaṭṭūr in Paśchimaśreya-vishaya renaming it as Udayachandra-mangalam, along with the water levers (*Jalayantra*) in the village of Korra-grāma. The boundaries of the grant village are elaborately described. The names of the donees and their respective shares of. land are enumerated. The concluding verses pray that the Pūchan family may last as long as the Sun, Moon, stars and mountains last and state that the poet Paramēśvara, the son of Chandradēva born in the Mēdhāvi family composed this poem.

Notes

1. The seal of the plates is stated to contain "in high relief on a countersunk surface, a recumbent bull on the proper right between two lamps. The figure and two symbols over the bull are not clear.(*EI*, II, p.262).

2. It is not clear if Nandivarman II Pallavamalla had acceded in 731 or 733 A.D.

3. *Pravara-yōga* in which God Sadāśiva is seated, it has been understood as a "position of profound meditation".

4. Sumēru or simply Mēru, is said to be the central point of Jambū-dvīpa and as the focal point around which all the planets revolve.

5. Vallabha was the distinguishing title of the Chāḷukyas which Dantidurga inherited it on defeating the Chāḷukya (See Ramesh, K.V., *The Chalukyas of Vātāpi*, pp.33, 44, 174-175).

6. Maṇimaṅgalam has been identified with a village of that same name 20 miles to the east of Kāñchīpuram. (Cheṅgalpattu District, *SII*, II, p.363. n.1).

7. Nandivarman II Pallavamalla could not be the son of Pārameśvara-varman II. Nandivarman II was from a collateral branch of Pallavas (See Minakshi, C., The Historical Sculptures of Kāñchi, *Memoir of the Archaeological Survey of India*, No.63, pp.33-37, 54-55; idem; *Administration and Social Life under the Pallavas*, Madras, 1938).

8. Chitramya-Pallava is understood to have been a Pallava scion who contested the claim to the Pallava throne (*ibid.*, pp.154-155; *SII*,II, pp.363-64).

9. Pṛithivīvyāghra was himself a powerful lord or must have been a powerful feudatory of the ruler who was intending to perform the *Aśvamēdha.* Usually the accompaniment of the horse meant to be sacrificed finally was followed by a reliable feudatory. (*SII*, II, p.364).

10. Maṇṇaikkuṭi-grāma is stated to have been near Kumbhakonam, Tanjavur District. Obviously this place must have been somewhere around the river Kāvērī region which was always contended between the Pallavas and Pāṇḍyas.

11. The preffix Udaya-chandra-maṅgalam probably is the Udayendiram.

12. It is not known which river was called Stōka-nadi during Pallava times. Even as its name implies it must have been an insignificant rivulet.

13. Samudradatta-chaturvedimaṅgalam }
Anaḍupāla mountain, }
Lōhitagiri } have not been identified
VeḷāḷāśikharaSindhuvāra-hrada }

14. Kshīra-nadi is of course Pal-āṟu, that flows near Kāñchipuram (*SII*, II, p.365).

15. Oṟṟiyūr is the present Tiruvaṟṟiyūr near Chennai, Tamilnādu, India.

16. Paramēśvara of Uttara-kākula was the one who was in the race of Mēdhāvi

No. 60

SAMANGAD PLATES OF DANTIDURGA

Location : Sāmanagaḍ, Gaḍhingrag Taluk,
Kolhapur District, Maharashṭra
Date : Śaka 675 =753-54 A.D.
Script : Early Nāgarī
Language : Sanskrit
King : Dantidurga
Dynasty : Rāshṭrakūṭa
Reference : Fleet, J.F., *IA*, XI, pp.108 f.

Text

Metre: Vv 1, 6, 7, 9-16, 19, 20 *Anushṭubh* ; 2, 3, *Vasantatilakā*

स्वस्ति ॥

स वोव्याद्वेधसाधाम यन्नाभिकमलं कृतम्।
हरश्च यस्य कान्तेन्दुकलया कमलंकृतम्॥ १॥
आसीद्द्विषत्तिमिरमुद्यतमण्डलाग्रो
ध्वस्तिन्नयन्नभिमुखो रणशर्व्वरीषु।
भूपः शुचिर्व्विधुरिवाप्तदिगन्तकीर्त्ति
ग्गोंविम्दराज इति राजसु राजसिंहः॥ २॥
दृष्ट्वा चमूमभिमुखीं सुभटाट्टहास
मुन्नामितं सपदि येन रणेषु नित्यम्।
दष्टाधरेण दधता भ्रुकुटीं ललाटे
खड्गं कुलं च हृदयं च निजं च सत्वम्॥ ३॥
खडगं कराग्रान्मुखतश्च शोभा

मानो मनस्तत्स्सममेव यस्य ।

महाहवे नाम निशम्य सद्य

स्त्रयं रिपूणां विगलत्यकाण्डे ॥ ४ ॥

तस्यात्मजो जगति विश्रुतदीर्घकीर्त्ति

रार्त्तार्त्तिहारिहरिविश्रुतधामधारी ।

भूपस्त्रिविष्टपनृपानुकृतिः कृतज्ञः

श्रीकक्कराज इति गोत्रमणिर्ब्बभूव ॥ ५ ॥

यस्मिन्प्रशासति महीन्नरपे द्विजानां

वैतानधूमनिचयैः परिकर्वुराणि ।

सन्ध्यासु सौधशिखराणि विलोक्य केकाः

कुर्व्वन्ति वेश्मशिखिनो जलदागमोत्काः ॥ ६ ॥

यस्य द्विजजनाः शान्ताः शान्तिवाचनवारिणा ।

प्रत्यहं गुल्फदग्नेन जनश्चरति मन्दिरे ॥ ७ ॥

तस्य प्रभिन्नकरटच्युतदानदन्ति

दन्तप्रहाररुचिरोल्लिखितांसपीठः ।

क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः

सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः ॥ ८ ॥

पूरिताशा शुचिर्ध्वस्ता वृत्तिर्ज्योत्स्नेव मातृतः ।

राज्ञी सोमान्वयी तस्य पितृजश्च चलुक्यजा ॥ ९ ॥

श्रीमद्युवतिगणानां साध्वीनामाप सा पदम् ।

रक्षणाद्धरणाल्लोकः परिचारनिरापदम् ॥ १० ॥
सनयं तनयं तस्याः स लेभे भूभृदुत्तमः।
नीतावधेवामिवाशेषजगतः पालितायतिः ॥ ११ ॥
ध्वस्ततेजसि धामौघाप्रक्षालितदिगन्तरे।
श्रीदन्तिदुर्ग्गराजाख्यः स्वकुलाम्भोजभास्करः ॥ १२ ॥
यस्याजौ राजसिंहस्य वित्रस्ता वैरिवारणाः।
सलज्जाः स्तम्भमुन्मूल्य ज्ञायन्ते क्वापि नो गताः ॥ १३ ॥
साट्टालकानि दुर्ग्गाणि हृदयैः सह विद्विषाम्।
पतन्ति यत्प्रतापोग्रकोपांकुरसमुद्गकैः ॥ १४ ॥
महामहानदीरेवारोढोभित्तिविदारणम्।
लोकाविलोकयन्त्युच्चैः कृतं यज्जयकुंजरैः ॥ १५ ॥
मातृभक्तिः प्रतिग्रामं ग्रामलक्षचतुष्टये।
ददत्या भूप्रदानानि यस्य मात्रा प्रकाशिता ॥ १६ ॥
सभ्रूविभङ्गमगृहीतविधौतशस्त्रम्
अज्ञातमप्रणिहितान्तरमपेतयत्नम्।
यो वल्लभं सपदि दंडलकेन जित्वा
राजाधिराजपरमेश्वरतामुपैति ॥ १७ ॥
कांचीशकेरलनराधिपचोलपांड्य
श्रीहर्षवज्रटविभेदविधानदक्षम्।
कर्ण्णाटकं बलमनन्तमजेय रथ्यै

र्भृत्यैः कियद्भिरपि यः सहसा जिगाय ॥ १८ ॥

स च पृथिवीवल्लभमहाराजाधिराजपरमेश्वरपरमभट्टारकखड्गावलोकश्रीदन्तिदुर्ग्गराजदेवः सर्व्वानेव राष्ट्रपतिविषयपतिग्रामकूटान् यथार्हप्रतिपत्याज्ञापयत्यस्तु वः संविदितं यथा पंचसप्तत्यधिकशककालसंवत्सरशतषट्के व्यतीते संवत् ६७५ पूहरिकायां माघमासरथसप्तम्यां तुलापुरुषस्थिते मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये कोप्परपंचशतभुक्त्यन्तर्ग्गतकरंदिवाडेजफितदेवुळवाटनामग्रामः करहाटकवास्तव्याय बह्वृचसब्रह्मचारिणे वसिष्ठगोत्राय भट्टत्रिविक्रमपौत्राय कृष्णभट्टपुत्राय नारायणभट्टाय वेदवेदांगपारगाय अग्निहोत्रबलिचरुप्रवर्त्तननिमित्तं भूमिच्छिद्रन्यायेन उदकपूर्व्वो दत्तः। स चाटभटप्रवेश्य असन्नरप्रवीब्रविनिवृत्ताचारः सर्व्वबाधपरिहारेणास्मद्वंश्यैरन्यैर्व्वा प्रतिपालनीयो नृपतिभिः। यस्य च पूर्वतः उवात्यलेवाडि ग्रामः। दक्षिणतः परगोपब्राह्मणग्रामः पश्चिमतः विल्वाग्रामः उत्तरतः ऐतवाडे ग्रामः एवं चतुराघाटलक्षितो ग्रामः॥ सवृक्षमालाकुलः स्वसीमाप्रयत्नसिद्ध्यादिहिरण्यश्च सदण्डदोषदशापराधो यथासमुचितभागभोगकरसर्व्वोत्पत्यादिसहितो दत्तः॥ अस्य भुंजतः भुंजापयत्यश्च कृषतः कर्षयतः वा न केनचित्परिपन्थिना कार्या॥ उक्तं भगवता व्यासेन।

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः॥ १९॥

यः सम्पद्भिरनुद्धतः परहितव्यासंगिनो यस्य धीः

यस्तत्राप्युपकर्तुंमिच्छति महद्वर्ग्गस्य कास्था धने।
तेनेन्द्रेण नरेन्द्रवृन्दसहितश्रीदन्तिवर्म्माज्ञया
प्रीत्येदं लिखितं तदुन्नतयशः प्रोद्भासनं शासनम् ॥ २० ॥

Summary

After paying obeisance to the god Hara, the record commences with the description of the Rāshṭrakūta king Gōvindarāja. His son was Karkarāja who was comparable to Indra. His son was Indrarāja. His queen belonged to the Sōma race through her mother and to the Chālukya family through her father.[1] She was hailed as Sādhvi among the women. To them was born Dantidurga, who was like the Sun in the sky of his family. In front of him, in the battles the enemy elephants are tormented and the hearts of the enemies along with the storied forts, collapse. He obtained the title *Paramēśvara* by conquering Vallabha (i.e. Chālukya king). He overpowered the army of Karnataka which had vanquished the kings of Kañchi, Kēraḷa, Chōḷa, Pāṇḍya, Śriharsha and Vajhraṭa. Such Khaḍgāvalōka Dantidurga orders all the officers like *rāshṭrapati*, *vishayapati* and *grāmakuṭas*, thus :

Let it be known to you that on the Ratha-saptami day, in the month of Māgha in the Śaka year 675, I have granted, for the increase of merit and fame of my parents and myself, the village named Karandivādejaphita-dēvuḷvāta situated in Koppara-50 *bhukti* to the learned Nārāyaṇa-bhaṭṭa, the son of Kṛishṇa-bhaṭṭa and the grandson of Trivikrama-bhaṭṭa of Vasishṭha gōtra and a resident of Karahāṭaka. The grant was given for performing the rites of *agnihōtra*, *bali* and *chāru*. The details of the boundaries of the grant village are given. It is enjoined that the grant should be protected by the (future) kings on such conditions as non entry of *chāṭas* and *bhaṭas* etc.

Imprecatory verses follow.

This inscription which proclaims the high fame (of the king) is written with pleasure by Indra who is not infatuated by wealth, who is engaged in doing good to others and who has no desire for wealth, at the orders of the king Dantidurga who is surrounded by groups of kings.

Notes

1. It is rather intriguing that the name and identity of this queen is not spelt out in the record.

♣ ♣ ♣ ♣

No. 61

KASAKUDI PLATES OF NANDIVARMAN II

Location : Kaśākudi, Pondicherry
Date : Regnal Year 22 =753 or 755 A.D.
Script : Grantha
Language : Sanskrit and Tamil
King : Nandivarman II Pallavamalla
Dynasty : Pallava
Reference : Hultzsch, *SII*, II, p.342-361.

Text

Metre: Vv.1, 5 *Āryā ;* 3, 4, 11, 12 *Śārdūlavikrīḍita* ; 6, 7, 14, 18, 19 *Upajāti* ; 8 *Sragdharā*; 9 *Vamśastha* ; 10, *Mālinī* ; 13, 15, 1 *Vasantatilakā* ; 16 *Mattamayūrī*

स्वस्ति ॥

जयति जगत्त्रयजन्मस्थितिसंहृतिकारणं पर ब्रह्म ।

सत्यमनन्तमनादि ज्ञानात्मकमेकममृतपदम् ॥ १ ॥

मायाविना येन पदत्त्रयार्त्थिना

सद्यः प्रवृद्धेन पुनर्बलेर्म्मखे ।

विचक्रमे त्रिर्ज्जगतस्स्वसात्भृत्यैः कृतौ

स वोऽस्तु भूत्यै भगवान् त्रिविक्रमः ॥ २ ॥

मौलाविन्दुधरः फणाधरधरः स्कन्धे भवानीधरो

वामे कामधरः प्रणामनिरते गङ्गाधरो मूर्द्धनि ।

मूर्त्तौ धूळिधरो गळे गरधरः केशेषु वेणीधरः

पाणौ शूलधरो हरः पुरहरः पुष्णातु वो मङ्गलम् ॥ ३ ॥

कण्ठे कौस्तुभकाळिकाभरणयोश्छायां परां बिभ्रतौ
दैत्य ध्वंसनचक्रपट्टसधरौ श्यामावदातौ रुचा ।
श्रीगौरीविलसत्कटाक्षविशिखव्यायामरोमाञ्चितौ
पायास्ता भवतस्त्रिविक्रमहरौ सम्पृक्तदेहान्तरौ ॥ ४ ॥
पद्मा पद्मासीना पद्मोज्ज्वलपाणिपद्मयुगळा वः ।
प्रीत्या पश्यतु करिणीकरधृतकनकघटसुरस्नाना ॥ ५ ॥
दृष्ट्वा ललाटे नयनं भियेव
कामो न यामीश्वर इत्युपास्ते ।
विष्णोः स्वसा सा भगवत्यलक्ष्मी
मार्या कदार्य्यां क्षिणुतात् क्षणेन ॥ ६ ॥
कैलासगौरः पृथुनागकक्ष्यः
प्रोद्धूत्तकर्ण्णो बृहदेकदन्तः ।
मातङ्गवक्त्रो मदनिघ्ननेत्रो
भूयादविघ्नाय विनायको वः ॥ ७ ॥
ये देवा दिवि दानयागतपसा काले फलन्तन्वते
ये देवा भुवि षट्सु कर्म्मसु रतास्सत्याशिषस्संयताः ।
ते देवा द्वितये कुलक्रमभुवा भक्त्या समाराधिताः
पायासुः परमेश्वराश्चिरतरं श्रीपल्लवानां कुलम् ॥ ८ ॥
हिरण्यगर्भो जयति प्रजापतिः
श्रियः पतिश्शाक्वरकेतनः क्षितिम् ।

सहेलकल्लोलसमुद्र्वारणां
बलद्विषा यस्य सपत्नवारणाः ॥ ९ ॥

स्वस्ति ॥ नमः श्रियै ॥

प्रथममजनि वेधाः ब्रह्मयोनिः स्वयम्भू
र्न्नळिननयननाभेरुल्लसत्पुण्डरीकात्।
अकृतकवचनानां तत्त्वतो दृष्टवर्त्मा
सकलभुवनसर्ग्गव्यापृतिव्यग्रकर्म्मा ॥ १० ॥
तस्मात्संगरितान्तगामिचरितो यज्ञेंऽङ्गिरा जज्ञिवान्
दीप्ताग्निः स हुताशनाद्दुरितः प्राणाशनः पाप्मनाम्।
सप्तर्षित्वमवाप्तवानृषिवृषः काङ्क्षातपः प्राप्तवान्
पुत्रो मानस एव तामसतरुच्छेदार्त्थटंकोत्तमः ॥ ११ ॥
तस्मादंगिरसो गिरां रसनिधिर्न्नीतिप्रजानाम्पति
श्चक्रे यं गुरुमात्मसात्सुकृतिनाम्भर्त्ता त्रिधामाग्रजः।
यत्प्रज्ञाबलसंश्रयेण सुरतक्रीडां सुरस्त्रीजनो
धत्ते स्वैरमसंस्मरन् दिनकृतस्सम्पद्विपद्व्यापृतिम् ॥ १२ ॥
शंयुश्शुभंयुरनहंयुरजायतास्मा
दंहोविघातकृदहर्पतितुल्यतेजाः।
अन्तर्हिते शिखिनि दैवतहव्यवाहो
भूत्वा व्यधत्त शिखिकृत्यमपि स्ववीर्यात् ॥ १३ ॥
गोत्रस्य कर्त्ता गुणगौरवेण

श्रीपल्लवानाम्मुनिरस्य सूनुः ।
जातो भरद्वाज इति त्रिवेदीं
यां पश्यति स्माद्रिनिभां तपोभिः ॥ १४ ॥
द्रोणोऽभवद्द्रुहिण एव ततः कुरूणा
न्द्रोणाभिधानकलशाम्बुजलब्धजन्मा ।
एणाजिनोपहितजित्वरवेदिकेतु
र्बाणस्त्रवेदचतुरर्ण्णव पारदृश्वा ॥ १५ ॥
तस्माद्यस्मिन्क्रुध्यति कृष्णार्ज्जुनभीमा
श्शास्त्रत्यागश्चक्रुरविघ्नम्भयनिघ्नाः ।
विश्वस्थानां विश्वसनीयो मुनिरासी
दश्वत्थामा मन्मथशत्रोरवतारः ॥ १६ ॥
जातस्ततः स्वपदशंकितमानसेन
शक्रेण तं प्रति विसर्ज्जितमेनकायाम् ।
आपल्लवैरनभिमृष्टसमुद्रनेमिः
श्रीपल्लवस्सपदि पल्लवसंस्तरेषु ॥ १७ ॥
तेजः परं ब्राह्ममनूत्थितोऽपि
स क्षात्रमुच्चैरभजत्स्वभावि ।
अम्भोधरादप्युपलब्धजन्मा
दाहात्मको नन्वशनिः प्रकृत्या ॥ १८ ॥
अशोकयन्नानमतः क्षितीशा

त्सशोकयन्संयति सम्मुखीनान्।

यशोऽकलङ्कम् दधदिन्दुभासोऽ

प्यशोकवर्म्मा तत आविरासीत्॥ १९॥

ततः प्रभृत्यखण्डकलभुवनमण्डलात्मसात्करणाखण्डितविक्रमपरः परिपालितसकलवर्णाश्रमव्यवस्थाविशेषः प्रभाविष्णुर्विष्णोरंशावतार इव वंशावतारः पल्लवानां निखिलभुवनपावनतया गंगावतार इव च निर्मलः समवर्त्तत। यत्रोद्भूताः सर्व्वेऽपि सर्व्वत्राविहतशक्तयो महासेनाः पावकजन्मानः पद्मोद्भवाः सुब्रह्मण्याः कुमारा इव ये भुजबलविपुलप्रतापानलशोषिताशेषद्विषदवार्य्यवीर्य्यार्णवार्णसः प्रकीर्ण्णनिर्म्मलकीर्त्तिचन्द्रिकानिष्कासितसकलकलिकालकलङ्ककालुष्याः समुन्नतचरितातिशयाचलोदयसंवर्द्धितमित्रमण्डलानुरागायुवतिजनहृदयहरिणवागुरायमाणवपुः सौन्दर्याश्चन्दनतरव इव दक्षिणाशाविवर्द्धमानसौरभास्सुरतरव इवानन्यतेजोविलंघितात्मच्छायाः पूषण इव परहितकरा भास्वन्तश्च शब्दागमा इव प्रकृतिप्रत्ययागमोपेता निरपवादवृद्धिगुणाश्च नन्दना अप्यपारिजाता धनागमा अप्यजलाश्चक्रवाळपर्व्वतपर्य्यन्तां सप्तद्वीपसप्तसागरालंकृतां सकलान्दिवमिव दिवस्पतिर्भुवं भुवस्पतयो भुञ्जते। येषां च समस्तशस्त्रशास्त्रनिर्ज्जितोर्ज्जितसमितयामितसमितयो क्रमार्ज्जितधर्मकर्माणः खण्डित कलयः पण्डितमतयो लक्षितमूर्त्तयो रक्षितकीर्त्तयोस्समस्तवसुन्धरोद्वहनधुरन्धरस्कन्धाः स्कन्दवर्मकलिन्दवर्म्मकाणगोपविष्णुगोपवीरकूर्च्चवीरसिंहसिंहवर्म्मविष्णुसिंहप्रभृतयः शत्रुधूमकेतवो मित्रमानहेतवः सर्वमर्य्यादा

केतवोव्यतीयुरवनिपतयः ॥

तदनु कदनकर्म्मव्यापृतः शात्रवाणा
मभवदवनिसिंहः सिंहविष्णुर्व्विजिष्णुः ।
मलयमथ कळभ्रं माळवं चोळपाण्ड्यौ
निजभुजबलदृप्तं सिंहळं केरळांश्च ॥ २० ॥

ततो महीमन्वशिषन्महीन्द्रो
महेन्द्रवर्म्मेति महेन्द्रकीर्त्तिः ।
अशेषयामास विशेषिताज्ञो
यः पुळ्ळरे द्विषतां विशेषान् ॥ २१ ॥

लंकाजयाधरितरामपराक्रमश्री
रुद्वृत्तशत्रुकुलसंक्षयधूमकेतुः ।
वातापिनिर्ज्जयविलम्बितकुम्भजन्मा
वीरस्ततोऽजनि जयी नरसिंहवर्म्मा ॥ २२ ॥

तस्मादजायत निजायतवाहुदण्ड
श्चञ्चाशनी रिपुकुलस्य महेन्द्रवर्म्मा ।
यस्मात्प्रभृत्यलमवर्द्धत धर्म्मकर्म्म
देवद्विजन्मविषयं घटिकां च दातुः ॥ २३ ॥

इच्छाविधेयसकलावनिपाललोकः
पश्चाद्बभूव परमेश्वरपोतवर्म्मा ।
भूतिं परां वहति भूतपतिर्वृषाङ्कः

खट्वाङ्गकेतुरचलस्थितिरद्भुतो यः ॥ २४ ॥
देवब्राह्मणसात्कृतात्मविभवो यः क्षत्रचूळामणि
श्चातुर्वैद्यमवीविशत् स्ववशगां भूदेवतां भक्तितः ।
संप्राप्तो नरसिंहतां स्ववपुषा नाम्ना च दिग्व्यापिना
जातः श्रीपरमेश्वरस्य सकलस्यांगावतारस्ततः ॥ २५ ॥
एता धनानि दयितानि यशोधनानि
जेता कलेर्व्विलसितानि बभूव तस्मात् ।
नेता नयस्य धिषणाधिकृतस्य मार्गं
पाता जगन्ति परमेश्वरपोतवर्म्मा ॥ २६ ॥
तस्य प्रशास्ति पदमृद्धिमदा समुद्रा
दाज्ञाबलेन जितशत्रु वृतः प्रजाभिः ।
मान्यो नयेन मनु संप्रति नन्दिवर्म्मा
विस्तीर्णपल्लवकुलार्ण्णवपूर्ण्णचन्द्रः ॥ २७ ॥
षष्ठः श्रीसिंहविष्णोरनुपतिरनुजः प्राभवद्भीमवर्म्मा
देवः श्रीबुद्धवर्म्मा बुधजनमहितः पञ्चमः पल्लवेन्द्रः ।
तुर्य्यश्चादित्यवर्म्मा तुलितकुलिशभृद्यस्य गोविन्दवर्म्मा
तार्त्तीयीको द्वितीयः क्षितिभृदसुभृतां श्रीहिरण्यश्शरण्यः ॥ २८ ॥
संग्रामे विजयः कलापरिचये कर्ण्णीसुतः कार्म्मुके
रामो वारणतन्त्रवाद्यविषये वत्सेश्वरः श्रीधरः ।
कामो वामविलोचनासु कविताबन्धे स आद्यः कवि

स्तन्त्रालापविधौ स्वन्नयभरो धर्म्मः प्रभारञ्जने ॥ २९ ॥

स्वामी नः पल्लवानां कुलभरणपटुस्सात्त्विकस्सार्वभौमो
भव्यो व्यायामविद्याविनयगुणगुरुर्व्वर्द्धते सार्द्धमृद्ध्या ।
हैरण्यो भीमवर्ग्ग्यों हरिचरणपरः शुद्धमात्रन्ववायो
लक्ष्मण्यो रोहिणीजः सुलभसुचरितो नन्दिवर्मा नरेन्द्रः ॥ ३० ॥

तेन राजाधिराजपरमेश्वरेण परमेश्वरपोतवर्म्म पदप्रशासनपरेण परमपदविषक्तव्यापृतोन्निद्रचेतसा परमेष्ठिपदपंकरुहयुगळविगळितधूळिधूसरशिरसा पुरस्कृतदेवब्राह्मणपूजनासनेन तिरस्कृतकलिकालकालिकपीडनव्यसनेन विवर्द्धमानप्रतापानलपरिशोषितामित्रमण्डलेन विवर्द्धमानानु रागरसपरितोषितमित्रमण्डलेन सकलभुवनसाम्राज्यदीक्षादक्षदक्षिणकरेण सर्व्वोर्व्वीभृन्मकुटमाणिक्यकोणशाणमसृणितचरणयुगलेन पल्लवकुलनन्दन वनलक्ष्मीलताललितवेष्टनकल्पवृक्षेण क्षत्रियमल्लेन पल्लवमल्लेन बप्पभट्टारकपादानुध्यानवर्द्धमानमहिम्ना नन्दिवर्म्मनाम्ना महागुणसलिलनिधिसलिलसंवर्द्धमानसोमराजेन महाराजेन साम्राज्यसंवत्सरे द्वात्रिंशे वर्त्तमाने छन्दःपारावारपारगाय स्वरसमधुरसामगाय छन्दःकल्पव्याकरणज्योतिषनिरुक्तशिक्षाछन्दोविचितिषडंगसंशितस्वाध्यायाध्ययनाय पदधर्मवाक्यधर्मवस्तुधर्मवित्ताय श्रुतिस्मृतिरसायनपानाय कर्मकाण्डज्ञानकाण्डपण्डिताय लोकयुक्तिकलाकौशलपेशलाय काव्यनाटकाख्यायिकेतिहासपुराणपरिणताय किं वहुना सर्वज्ञानविज्ञाननिष्णाताय सर्वकर्म्मानुष्ठाननिष्ठिताय सुवृत्ताय भुवनभवनदीपाय मानाभिजनसुजनाय निराकृत

समस्ततमस्तया मध्यमलोकैकमित्राय लोकमित्रेण सर्वगुणसारसन्दोह सागरगम्भीरेण श्रीमता ह्रीमता वपुष्मतायुष्मता पुरुषेतरभाषेण पुरुष विशेषेण बृहस्पतिना एव दिवस्पतेः भुवस्पतेर्ज्जननयनहृदयनन्दिनो नन्दिनः पल्लवपतेर्न्निसर्गनीतिविनीतेनं विद्वन्मुख्येन मुख्यमन्त्रिणा धीरेण वीरेण ब्रह्मक्षत्रमयीं श्रियमविकलामविचलाञ्च श्रीनन्दिपोतराजभक्तिसम माचन्द्रमस्तारकम्बिभ्राणेन बिभ्राणेन कुलं कुलज्येष्ठेन ज्येष्ठपुत्रेण ब्रह्म श्रीराजेन शीलतस्साक्षात्सोमराजेन तथैव सर्व्वगुणज्येष्ठेन ज्येष्ठेन पौत्रेण पुत्रिणां पौत्रिणां च धुरमारोपिताय सुजन्मपुण्याय द्विजन्मगण्याय ब्रह्म वेदिने ज्येष्ठपादसोमयाजिने छन्दश्च्छन्दानुवर्त्तनाय छन्दोगसूत्राय भरद्वाजपेयादिक्रतुगोत्राय भरद्वाजगोत्राय तोण्डाकराष्ट्रब्रह्मलोकायमान पूनिय वास्तव्याय दोषदरिद्राय वेषविशिष्टायैकपुरुषाय द्विलोकचिन्तनाय त्रिवर्गसाधकाय चतुर्व्वेदाय पञ्चमहाभूतपरार्थाय षडंगाय सप्तसप्तिप्रति माय सुगुणाय सुब्रह्मण्याय स्वयमेव प्रसादाद्गुन्दिवनकोष्ठके तस्मिन्नेव राष्ट्रे प्राङ् पालैयूर्। दक्षिणश्च स एव। प्रत्यङ् मणत्पाक्कः कोळ्ळिपा कश्च। उदङ् वेळिमानल्लूर्। एतदवधिचतुष्टयान्तर्भूतः कोड्डुकोळ्ळिरिति प्रथमनामा ब्रह्मदेयीभावादेकधीरमंगलमिति चरमनाम्ना ग्रामस्सामान्य निवर्त्तनद्वयमर्यादया निरस्तपुरातनदेवदानब्रह्मदेयन्निरस्तकुट्टुम्बि सर्व्व परिहाराभ्यन्तरीकरणेन दूरसरितो वेगवत्याश्च तीरलयतटाकाच्च यथोप पादं रुद्ध्वा चोदकभोगो गृहं क्षेत्रमारामो निष्कुटं चेत्येतदभ्यन्तरं सर्व्वो ब्रह्मदेयं दत्त इति। विज्ञप्तिर्ब्रह्मयुवराजस्य॥ आज्ञप्तिर्घोरशर्म्मा॥

स्वस्ति सिद्धिरस्तु ॥

अकृत्रिमस्त्रयीविधिक्रमक्रतुप्रवर्त्तकः ।
समस्तशास्त्रतत्त्ववित्प्रशस्तिकृत् त्रिविक्रमः ॥ ३१ ॥
भूमिदानात्परं दानं न भूतं न भविष्यति ।
तस्यैव हरणात्पापं न भूतं न भविष्यति ॥ ३२ ॥
बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यथा भूमिस्तस्य तस्य तथा फलम् ॥ ३३ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिं वर्षसहस्राणि विष्ठायाज्ञायते कृमिः ॥ ३४ ॥

स्वस्ति श्रीपरमेश्वरमहा कोष्ठागारिणा लिखितम् ॥

स्वस्ति ॥ सिद्धिरस्तु ॥ नमः ॥

Translation

Verse 1 Victory to Para-Brahma.

Verse 2 May the god Trivikrama give us prosperity.

Verse 3 May god Hara bring us auspiciousness.

Verse 4 May the composite form of Hari and Hara protect.

Verse 5 May the goddess Padmā shed her benevolent look on us.

Verse 6 May the Goddess Āryā destroy our misfortune instantly.

Verse 7 May the God Vināyaka ward off our impedements.

Verse 8 May all the Gods and Goddesses protect the Pallavas.

Verse 9 May the king Nandivarmman be victorious.

Well being. Salutations to Śrī.

Verse 10 At first was born the Creator. From him Brahmā was born who knew the Vedic texts and engaged himself in the task of creation.

Verse 11 From Brahmā was born Angīrāḥ who was an eminent sage and occupied a place in the select band of seven sages (*Saptarshi*).

Verse 12 From Aṅgīrāḥ was born Bṛihaspati whom the elder brother of *Tridhāman* (Indra) made his preceptor.

Verse 13 From Bṛihaspati was born Śaṁyu.

Verse 14 This Śamyu's son was Bharadvāja who became the actual founder of the lineage of the Pallavas.

Verse 15 From that Bharadvāja there was Drōṇa who was the preceptor of Kurus.

Verse 16 Drōna's son was Aśvatthāman.

Verse 17 From Aśvatthāman Śrī-Pallava was born.

Verse 18 Though born as a Brāhmaṇa, Śrī-Pallava possessed the spirit of a Kshatriya.

Verse 19 Then there was Aśōkavarman who tormented his enemies and assuaged the grief of those who were subservient to him.

Prose passage: After that Aśōkavarman there were many Pallava rulers each one of whom had his own prowess and specialities. There were many kings known as Skandavarman, Kalindavarman, Kāṇagōpa, Vishṇugōpa, Vīrakūraccha, Vīrasiṁha, Siṁhavarman and Vishṇu-siṁha[3].

(After this there is a lengthy description of the Pallava family).

Verse 20 Then there was Siṁhavishṇu, who, true to his name, was the very lion on the earth (*avani-siṁha*). He was victorious against the Malaya, Kaḷabhra, Māḷava, Chōḷa, Pāṇḍya and Siṁhaḷa rulers, and the ruler of Kēraḷa who was proud of strength of his arms.

Verse 21 Then there was Mahēndra who annihilated the host of his enemies at Puḷḷalūr.

Verse 22 To him was born the victorious Narasiṁhavarman who conquered Vātāpi[4].

Verse 23 Then there was Mahēndravarman who did meritorious acts to Brahmins and temples.

Verse 24 His son was Paramēśvarapōtavarman who possessed great property (*bhūti*), good subjects (*bhūta*), had the emblem of the bull, and the staff known as *Khaṭvāṅga* on his banner.

Verse 25 His son was Narasiṁhavarman. He was very strong and had the crest-jewel of guardian - warriors. He had great wealth, which he gave to temples and Brahmins. He was well-versed in the four Vēdas.

Verse 26 His son was Paramēśvaravarman who also possessed great treasures and who protected the worlds.

Verse 27 Then there was Nandivarman II Nandimalla, who had been chosen by subjects and had great wisdom.

Verse 28 His sixth (ancestor) was Bhīmavarman, the younger brother of Śrī Siṁhavishṇu. His fifth (ancestor) was Buddhavarman, whose son was Ādityavarman. His son was Gōvindavarman. His son was Hiraṇya. His son was Nandivarman II Pallavamalla, the present king.

Verse 29 This Nandivarman (II) was a brave warrior, an expert player of stringed instrument, a poet of first order and an entertainer of his subjects.

Verse 30 Our lord (Ṇandivarman) ably bears the legacy of the Pallava family. He is virtuous, modest and prosperus with his fortunes growing. He always meditates on the feet of God Hari.

In his twentysecond regnal year, this Rājādhirāja Paramē-śvara on being requested by Brahmaśrīrāja, and when the executor (*āṇatti*), was Ghōraśarman, gifted the village named Kōṭukoḷḷi which was newly named as Ēkadhīra-maṅgalam[5] in the Undivana-kōshṭha (*ūrrukkā ttukkōṭṭam*[6] which was somewhat like a district) within the boundaries of Pālaiyur on the east and south, Maṇatpākka on the west and Koḷḷipākka and Veḷimānallūr on the north, with the exception of the *dēvadānas* and *brahmadēyas* (plots gifted to temples and brāhmaṇas measuring two *paṭṭis*[7] - about six acres) to Jyēshṭhapāda-Sōmayāji of the Bhāradvāja-gōtra and Chhandoga-sūtra (Sāma-vēdin ?) residing in Pūni[8]. This gifted village could enjoy wet and dry lands and irrigation facilities from big and small channels of the rivers Cheyyār, Dūrasarit and Vekkā[9].

This gifted land would have all exemptions (*parihāras*).[10]

The eulogy of this charter was written by Trivikrama, who knew the truths of all sciences and had performed the sacrifices according to the rules of the three Vēdas.

Notes

1. Brahmā is known as Vēdhāḥ, Brahmayōni etc.

2. Kumāra or Subrahmaṇya is the Śakti-kumāra.

3. These names are not known elsewhere.

4. Pallava Narasiṁhavarman I is well-known as the victor of Pulikēśin II-Chālukya.

5 . Kōḍukoḷḷi or Ekadhīramaṅgalam is not known.

6. Undiva or Uttukkoṭṭa division around Kāñchīpuram (see *SII*, III, p.345).

7. The 2 *paṭṭis* were probably equivalent of one *vēli* or 6 ½ acres. *Paṭṭi* as land-measure is used only in Toṇḍaimaṇḍalam.

8. Pūni is not known.

9. Dūrasarit, Vekkā, and Cheyyār are small rivers in Toṇḍaimaṇḍalam.

10. Very long lists of these *parihāras* are found in the Tamil text.

◆ ◆ ◆ ◆

No. 62

PATTADAKAL PILLAR INSCRIPTION OF KIRTIVARMAN II

Location : Paṭṭadakal[1], Bagalkot District, Karnataka
Date : [754 A.D.?][2]
Script : Siddhamātṛikā (Early Nāgarī)[3]
Language : Sanskrit
King : Kīrttivarman II
Dynasty : Chālukya of Bādāmi
Reference : Fleet, J.F., *EI*, III, pp.1-7

Text

Metre:

ओं ओं नमः शिवाय ॥ स जयतु वामबाहुपरिचुंबितवदनपयोधरस्थळी
अळिकुळलोळलीळाळकावळिविधृतकराग्रमण्डलो-
 दशशतनयनकिरणपरिवर्द्धितरागरसाति वर्द्धितो
 विकसितपुण्डरीकप्रतिमो हरगौरिसंगमो स जयतु ॥ १ ॥

चाळुक्यवंशवर्द्धमानरघुरिव कलियुगनिसृष्टमनाः सूर्यसुत इव दानरत स्सदा वृकोदर इव साहसरसिकः श्री निरवद्योदारविजयादित्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्तेन स्थापितो महाशैल प्रासादश्रीविजयेश्वरभट्टारकस्तस्य दक्षिणदिग्भागे। श्रीविजयादित्यदेव स्यात्मजः प्रियः पुत्रः श्रयनिवारितः समस्तसामन्तानतपादयुग्मः काङ्चीपुरविमर्द्दनश्रीविक्रमादित्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्तस्य हैहयवंशसम्भूता प्रिया महादेवी उमा भगवतीव लोकमाता तया स्थापितो महाशैलप्रासादश्रीलोकेश्वरभट्टारकस्तस्यो

त्तरदिग्भागे। श्रीलोकमहादेव्या या सोदर्य्या कनीयसी भगिनी श्रीविक्रमादित्यदेवस्य प्रिया राज्ञी स्वस्ति कीर्त्तिवर्म्मसत्याश्रयश्रीपृथिवीवल्लभ महाराजाधिराजपरमेश्वरभट्टारकश्रीनृपसिंहराजस्य जननी श्रीत्रैलोक्य महादेवी तया स्थापितो महाशैलप्रासादश्रीत्रैलोक्येश्वरभट्टारकस्तस्य पश्चिमदिग्भागे। इत्येवमायतनानां मध्ये शाण्डिल्य सगोत्रेण शिववर्द्धमानरूपपौत्त्रेण शिवरूपपुत्त्रेण शुभदेवरूपेण भूयः शिवशासनांकभगवत्पूज्यपयोभक्षिपादप्रशिष्यशिष्येण ज्ञानशिवाचार्य्यैण गंगाया उत्तरकूळे मृगथणिकाहारविषयादिहागतेन श्रीविजयेश्वरभट्टारकस्याश्रयावस्थितेन स्थापितोयं त्रिशूलमुद्रांकः स्वकीयायतनद्वारे महाशैलस्तम्भः॥ अत्र लिखितमिदं शासनं प्रशस्तिपूर्व्वकं। श्रीमत्कौथुमत्रिसाहस्त्रवेदालंकृतशं . . . . . . आर्य्यभट्टगयाद्धरेण विजयादित्य शासनात् बेळ्वलविषये अरपुणुसेनामग्रामस्य पूर्व्वदिग्भागे . . . . . . नामग्रामोर्ज्जितस्तस्यार्द्ध ब्रह्ममूर्त्ति आर्य्यभट्टत्रिविक्रमचतुर्व्वेदाय दत्तं तस्य हस्ते ज्ञानशिवाचार्य्यैण त्रिंशद्भिर्ग्गद्याणकैः सुवर्ण्णस्य क्रयदानाद्गृहीतानि त्रिंशन्निवर्त्तनानि क्षेत्त्राणि श्रावणमासे अमावास्यायां सर्व्वग्रासे सूर्य्यग्रहणे मातापित्रोः पुण्याभिवर्द्धये आत्मनः श्रेयोर्त्थं च आचार्यप्रसङ्गदेवकर्म्मिकावर्त्तनोपायनिमित्तं देवस्य पूजासंस्काराय च स्वकीयायतने दत्तानि रक्षितव्यानि .

. . . . मत . .

Translation

Ōm ! Ōm ! Reverence to Śiva ! Victorious, be that union of (the god) Hara and (the goddess) Gaurī, in which the

face and breasts (of the goddess) : in which the fingers (of the-god) separate themselves among the curled tresses (of the goddess) that imitate the quivering movements of a swarm of black bees; (and) in which the face (of the goddess) resembles in beauty a fully expanded white water-lily (i.e. the god), enhanced by the sweetness of a yellow water-lily (i.e. goddess) brought to maturity by the rays of the sun.

Line 4 Possessed of a mind that was free from (the contaminations of) the Kali age like a very Raghu promoting the increase of the race of the Chaḷukyas; ever delighting in charity like (Karṇa), the son of the Sun; characterized by impetuosity, like Vṛikōdara, - (such was) the glorious and blameless and generous Vijayāditya-Satyāśraya, the favourite of fortune and of the earth, the *Mahārājādhirāja,* the *Paramēśvara,* the *Bhaṭṭāraka.* By him there was erected a great stone temple of (the god) the holy Vijayēśvara-bhaṭṭāraka. On the south of this:

Line 7 The dear son, of the glorious Vijayādityadēva, (was) the illustrious unrepulsed one, to whose feet obeisance was done by all feudatory chiefs, the bruiser of the town of Kāñchī, the glorious Vikramāditya-(II)-Satyāśraya, the favourite of fortune and of the earth, the *Mahārājādhirāja* the *Paramēśvara*, the *Bhaṭṭāraka.* His dear (or favourite) queen-consort, born in the race of the Haihayas, (was) Umā who like the divine (goddess) Umā, was a very mother of mankind. By her there was erected a great stone temple of (the god) the holy Lōkēśvara-bhaṭṭāraka. On the north of this: -

Line 11 Of (her) the glorious Lōkamahādēvi, the uterine younger sister,- a dear (or favourite) queen of the glorious Vikramādityadēva; (and) the mother of, - Hail -Kīrti-varman(II)-Satyāśraya, the favourite of fortune and of the earth, *Mahārājādhirāja*, the *Paramēśvara*, the *Bhaṭṭāraka*, the glorious Nṛipasiṁharāja, - (was) the glorious

Trailōkya-mahādēvī. By her there was erected a great stone temple of (the god) the holy Trailōkyēśvara-bhaṭṭāraka. On the (?) west of this: -

Line 15 Thus, in the middle of these (three) shrines, - by the sculptor Śubhadēva, who belongs to the Śāṇḍilya gōtra, (and) who is the son's son of the sculptor Śivavardhamāna, (and) the son of the sculptor Śiva; or, rather, by the Āchārya Jñānaśiva, who is the disciple of the disciple's disciple at the feet of him, the venerable and worshipful Payōbhakshin, who had the appellation of Śivaśāsana, (and) who has come here from the Mṛigathaṇikāhāra-vishaya on the north bank of the (river) Gaṅgā, (and) is dwelling in the asylum of (the god) the holy Vijayēśvara-bhaṭṭāraka, - there has been set up, in (?) the gateway of his own particular shrine, this great stone pillar, which bears the mark of the seal of the trident.

Line 18 Here is written this (following) charter, preceded by the (above) eulogy: - By the illustrious Śaṁ . . . . Ārya-Bhaṭṭa-Gaṅgādhara (?), who belongs to the Kauthuma (*śākhā*) and is adorned by (a knowledge of) the Vēda that consists of three thousand (verses), there has been given to Brahmamūrtti-Ārya-Bhaṭṭa-Trivikrama, who knows the four Vēdas, half of the village named . . . ., on the east of the village named Arpuṇuse in the Beḷvala-vishaya, which was acquired through a charter of Vijayāditya, (And) into his (Trivikrma's) hand, by the *Ācharya Jñānaśiva*, - in the month Śrāvaṇa, on the new-moon *tithi*, at a total eclipse of the sun; in order to increase the religious merit of (his) parents, (and for) his own welfare; as a provision for the discourses of the *Āchārya*, and for the studies of those who attend to the rites of the god; and for perfecting the worship of the god, there have been given, at his own shrine, fields (of the measure of) thirty *nivarttanas*, which were purchased with thirty *gadyāṇakas*[3] of gold; they should be preserved

. . . .

Notes

1. Paṭṭadakal seems to have been the ancient name of Kiśuvōḷal .(*EI*, VIII, p.3 and *EI*, XXXII, p.318)

2. The date is not found except about Śrāvaṇa, amāvāsya, Solar eclipse. But Fleet, gave the full details of the date Śaka 677 =754A.D. June 25 which had Śrāvana, amavāsya and Solar eclipse.

3. One *gadyana* is an equivalent of one *tōla* (DCS, *IEG*, p.108).

* * * *

No. 63

ZULAKALLU PLATES OF VIJAYADITYA I

Location : Zulakallu, Palnad Taluk, Guntur District.[1]
Andhra Pradesh

Date : C.755 A.D.[2]

Script : Early Telugu

Language : Sanskrit

King : Vijayāditya I

Dynasty : Eastern Chāḷukya

Reference : 1) Gai, G.S., *EI*, XXXVI, pp.300-302; Venkataramanayya, N,[3] *Epigraphia Āndhrica*, III, pp,1-4

Text

Metre : Vv. 1-4 *Anushtubh.*

स्वस्ति श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां
कौशिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितान्नां स्वामिमहासेन
पादानुध्यातानां भगवन्नारायणप्रसादसमासादितवरवराहलांछनेक्षण
क्षणवशीकृताराातिमण्डलानां अश्वमेधावभृथस्नानपवित्रीकृतवपुषाञ्चलुक्या

नां कुलमलंकरिष्णोःविविधयुद्धलब्धविजयसिद्धेर्भुवनमनोराममंगियुवराजस्य पौत्रः नयविनयविक्रमोपार्जितचारुभूरिकीर्त्तेः सर्व्वलोकाश्रयश्री विष्णुवर्द्धन महाराजस्य प्रियतनयः स्वासिधाराप्रभावोपार्जिताशेषभूपाल मकुटकोटिमाणिक्यशाणकषणमसृणनखमणिकिरणकेसरोद्भासितपादपद्म युगलः प्रभु मन्त्रोत्साहशक्तिसंपन्नः परमब्रह्मण्यः परममाहेश्वरो माता पितृपादानुध्यातः समस्तभुवनाश्रयश्रीविजयादित्यमहाराजाधिराज परमेश्वरभट्टारकः पल्लिनाण्डुविषयनिवासिनो राष्ट्रकूटप्रमुखान्कुटुम्बिनः सर्व्वानित्थमाज्ञापयति विदितमस्तु वोस्माभिः परन्धूरुवास्तव्याय भारद्वाजसगोत्राय आपस्तम्भसूत्राय तैत्तिरीयसब्रह्मचारिणे वेदवेदांगविदे रुद्रशर्मणः पौत्राय स्व कर्मानुष्ठाननिपुणाय यज्ञशर्मणः पुत्राय वेदवेदांगेतिहास पुराणपारगाय चतुः षष्टिकलाभिज्ञाय साक्षात् ब्रह्मण इव गोलशर्मणे सर्व्वकरैः परिहारीकृत्यायुरारोग्यैश्वर्य्याभिवृद्धये अल्लुवाल्लुनाम ग्रामो दत्तः अस्यावधयः पूर्व्वतः चुविकण्ठिपोकरुसुसीम दक्षिणतः जुविकल्लु पश्चिमतः चिन्तपलि उत्तरतः मुपरु। सूर्यग्रहणनिमित्तं उदक पूर्वंकृत्वा सर्वकरपरिहारेण दत्तमस्योपरि न केनचिद्बाधा करणीया करोति यः पञ्चमहापातकसंयुक्तो भवति व्यासेनाप्युक्ताः श्लोकाः।

बहुभिः वसुधा दत्ता भहुभिश्चानुपालिता।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ १॥
स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिर्व्वर्षसहस्राणि विष्ठायां जायते कृमिः॥ २॥

ब्रह्मस्वन्तु विषं घोरं न विषं विषमुच्यते ।
विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकम् ॥ ३ ॥
आज्ञप्तिरस्य धर्मस्य निर्मलो धर्मसंग्रहः ।
बोळमनामा लोकेस्मिन् पुण्यचित्तो नरोत्तमः ॥ ४ ॥

मारमाचार्येण लिखितम् ।

Summary

[The introductory portion upto the mention of the dynasty of Chāḷukyas is very similar to that found in the other charters of this dynasty]

The grandson of Maṁgi-yuvarāja, who was an ornament in the family of Chāḷukyas, who gladdened the world, who had achieved victories in various battles, and the dear son of Vishṇuvarddhana, who had acquired great reputation and fame by employing diplomacy, conciliation and (where necessary) coercion (against his enemies) and was a refuge for all the world, was śrī-Vijayāditya - mahārājādhirāja - paramēśvara - bhaṭṭāraka, whose pair of lotus-like feet are resplendent with a golden tinge due to the rays emanating from the gems embedded in the crowns of all other rulers without exception, vanquished by him with the prowess of his sword, and the nails of which feet have become tender due to their being rubbed by those gems of all enemy kings. He is endowed with the three talents of domineering, deliberation and enthusiasm. He was pious and favourable to Brahmins, who was very much devoted to God Īśvara, who meditated on the feet of his parents. He is the refuge for all the worlds, He ordered all the husbandsmen, headed by *Rāshṭrakūṭa* residing in Palli-nāṇḍu-vishaya.[4] Let it be known to all by us, the village, Alluvālu[5] has been given on the occasion of the solar eclipse, with due oblation of water, and with exemption from all taxes, for the increase in health and prosperity (of ourselves) to Gōla-śarmman, who is like Brahmā incarnate, having mastered the *Vēdas, Vēdāṅgas*, *Itihāsas* and *Purāṇas* and being well conversant in the sixtyfour *kalās* (branches of knowledge – arts and sciences)[6] the son of Yajña-śarmman, who was adept in the performance of his ordained tasks and grandson of Rudra-śarmman, who was well-versed in the *Vēdas* as well as *Vēdāṅgas*, a student-adherent of Taittirīya-[śākhā], who belonged to Bhāradvāja-gōtra, and who was a follower of Āpastambha-sūtra (code of rules for the performance of the rituals ordained for a Brahmin) and a native of Paṟandhūru[7].

The (boundary) limits of the vllage were Alluvālu, on the east, the boundary of Chuvikaṇṭhipōkarusu, on the south Juvikalu, on the west Chintapali, on the north Mupaṟu[5].

None should cause any obstruction to this gift. If anyone obstructs, he will incur all the five great sins.

Vyāsa has also told the following verses [three of the usual imprecatory verses]

The executor (*ājñapti*) of (this charter) was the excellent Brahmin, by name Bōḻama who was pure, and had accumulated merit by adhering to and was performing the *dharmma* (the ordained way of life) and whose mind was (pervaded) by meritorious (thoughts); written by Māram-āchāryya.

Notes

1. This set of copper plates is now deposited with the Andhra Pradesh State Museum at Hyderabad.

2. The charter is undated. This approximate date has been assigned on the basis of known reign period of the king of the record.

3. Venkataramanayya, N. has edited this charter.

4. Pallināṇḍu-vishaya has been identified with the modern day Palnad taluk in Guntur district (*Ep.Andhrica*, III, p.2)

5. Alluvālu, the grant village has not been identified. However, the (village) Juvikalu on the south of Alluvālu has been understood as the old name of the findspot of the record. Chintapali is on the west of the modern Chintappalle, which is some three miles to the northwest of Zulakallu (*EI*, XXXVI, p.301).

6. *Kalā* has been defined as any "practical art, mechanical or fine art". The sixtyfour *kalās* are enumerated in Śaivatantra (T) (MW, *SED*, p.261).

7. Paṟandhūru, the village from which the donee hailed has been doubtfully identified with Parachuru in the Bapatla taluk, Guntur District, Andhra Pradesh. (*Ep.Andhrica*, III, p.2).

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No. 64

HANSOT PLATES OF THE CHAHAMANA BHARTRIVADDHA

Location	: Hansot, Anklesvar Taluk, Broach District. Gujarat
Date	: Vikrama 813 =756 A.D.
Script	: Siddhamātṛika (Early Nāgarī)
Language	: Sanskrit
King	: Bhartṛivaḍḍha
Dynasty	: Chāhamāna
Reference	: Sten Konow, *EI.*, XII, pp.197-204.

Text

Metres: Vv. 1, 2, 4, 5 & 7 *Anushṭubh;* 3 *Upajāti* ; 6 *Śālinī*

ऽओं स्वस्ति । विकटकटकोत्तुङ्गः सिद्धमण्डलमण्डनः ।
मेरुरिव जयाधारश्चाहमान . . . . क्रमः ॥ १ ॥

तस्मिन्वङ्शे समुत्पन्नः प्रकटपराक्रमाक्रान्तदिङ्मण्डलोनेकसमरसंघट्ट
रिपुगजघटाटोपविघटनदोर्द्दण्डः . . . जितसकलारातिपक्षः श्रीमहेश्वर
दामो नाम राजा बभूव । तस्य सुतः प्रकटिताशेषभूमण्डलप्रतापो विक्रमै
करसोनेक नरपतिशतमकुटतटघटितमणिनिकरनिकाममुल्लसितोद्योतित
चरणकमलयुगलः श्रीभीमधामः । तस्यात्मजोनेकसामन्तकिरीटकोटि
घृष्टचरणारविन्दः प्रसाधिताशेषभूमण्डलः श्रीमद्भर्तृवड्ढः । तस्य सुतो
विगतघनगगनशशिकरनिकरावदातया कीर्त्त्योन्मादितसकलजगत्त्रयः
आनतमहीपालमौलिमार्ज्जितचरणकमलयुगलः परममाहेश्वरः श्रीहरदामः
तस्य प्रियात्मजः प्रसाधिताशेषविपक्षमण्डलोदारश्रीः शशिकरनिर्म्मल

यशौघधवलितसकलभुवनः श्रीमद्धूभटदेवः। तस्य सुतः समस्तसद्गुणाधारभूतः परममाहेश्वरः समधिगतपञ्चमहाशब्दो महासामन्ताधिपतिः श्रीमद्भर्तृवड्ढः सर्व्वानिवागामिनृपतिमहत्तरवासापकादीन् समनुबोधयत्यस्तु वः संविदितं श्रीभृगुकच्छावस्थितैर्यथास्माभिर्मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये सौङ्गपद्रवास्तव्यायाध्वर्युमाध्यन्दिन कौण्डिन्यसगोत्र वाजसनेयसब्रह्मचारिणे ब्राह्मणभट्टबूटाय ताविपुत्रायाक्रूरेश्वरविषयान्तर्ग्गतस्य अर्जुनदेवीग्रामस्य सूर्यग्रहणे उदकपूर्व्वं संप्रतिपादितश्चतुर्थभागः॥ तथा वरमेविवास्तव्य तत्त्रैविद्यसामान्यमाठरसगोत्राय माध्यन्दिनसब्रह्मचारिब्राह्मणचरमशर्म्मपुत्रब्राह्मणजबाय चतुर्थ . . . . दितः। तथा सौङ्गपद्रवास्तव्याय तत्त्रैविद्यसामान्याध्वर्युमाध्यन्दिन असुरायणसगोत्राय वाजसनेयसब्रह्मचारिणे ब्राह्मणभाटल्लाय भट्ट वा . . . . पुत्राय अर्जुनदेवीग्रामोयमुदकपूर्व्वमादित्यग्रहणे संनिदत्त एवमेभ्यो र्ज्जुनदेवीग्रामः सोद्रङ्गः सोपरिकरो भूमिच्छिद्रन्यायेनाचाटभट प्रावेश्यः सहाभ्यन्तरसिद्धि . . . . यतोस्मद्वंश्यैरन्यैश्चागामिनृपतिभिः प्रबलपवन प्रेरितोदधि जलतरङ्गचंचलं जीवलोकमभावानुगतानसारान्विभवान्दीर्घ कालस्थेयसश्च गुणानाकलय्य सामान्यभोगभूप्रदानफलेप्सुभिः शशिकर रुचिरं चिराय यशश्चिचिचीषुभिः सोयमस्मद्दायोनुमन्तव्यः पालयितव्यश्चेति यो वाज्ञानतिमिरपटलावृतमतिराच्छिन्द्यादाच्छिद्यमानं वानुमोदेत स पंचभिर्म्महापातकैः संयुक्तः स्यादित्युक्तं च भगवता व्यासेन

वहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ २ ॥
यानीह दत्तानि पुरा नरेन्द्रैर्द्दानानि धर्म्मार्त्थयशस्कराणि ।
निर्म्माल्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ ३ ॥
विन्ध्याटविष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥ ४ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
तेन जाता जनेता च नरके पातिता ध्रुवं ॥ ५ ॥
सर्व्वानितान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते भर्तृवड्ढः ।
सामान्योयं धर्म्मसेतुर्नृपाणां स्वे स्वे काले पालनीयो भवद्भिः ॥ ६ ॥
षष्टिर्वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ७ ॥

लिखितं एतन्मया वालभ्य भट्टकक्केण भट्ट वत्सुवसूनुना ऊनाक्षरमधिकाक्षरं वा सर्व्वमत्र प्रमाणमिति यदुपरिलिखितं श्रीमन्नागावलोकप्रवर्द्धमानविजयराज्ये श्रीभृगुकच्छावस्थित भट्टलल्लुवदूतकः ॥ यत्राङ्कतोपि सुविशुद्धसंवत्सरशताष्टके त्रयोदशाधिके ८०० १० ३

Translation

Ōṁ [||*] Well being.

Verse Victorious is the Chahamāna family, which was exalted with a large army, which had a big territory, which was like Mēru (which is lofty with large ridges) adorned with the circle of *siddhas*, with the support of Jaya (the Sun)

In that dynasty, there was a *Rājan* śrī-Mahēśvaradāma who invaded circle of the quarters with the valiant

prowess and whose staff-like arms which were meant to destroy the swelling frontal globes of the elephants of his foes in the encounters in numerous battles. His son was the illustrious Bhīmadāma, who had also the prowess of winning the battles, and whose pair of lotus feet were shining and splendid with jewels in the crowns of several hundred kings. His son was Bhartṛi-vaḍḍha I, whose feet were touched by the crowns of numerous feudatories. His son, the devoted worshipper of Mahēśvara, was the illustrious Haridāma who delighted all the three worlds. His son was illustrious Dhrūbhaṭa-dēva who whitened the whole world with his spotless fame. His son was Bhartṛivaḍḍha who was also a worshipper of Mahēśvara and who had the *pañcha-mahāśabdas* informed all (future) kings, *mahattaras*, *vāsāpakas* (officials whose duty it was to assign places of residence to strangers) and so forth.

Be it known to you for the merit of our parents and of ourselves, the fourth part of the Arjunadēvī[1] village situated within Akrurēsvara[2] district has been today on the occasion of the eclipse of the Sun after libation of water granted by us while staying in the glorious Bhṛigukachchha[3] to the resident of Saujñapadra[1] the Adhvaryu of the Mādhyandina branch and of the Kāunḍinya-gōtra, a student of the Vājasanēya-(*saṁhitā*), the Brāhmaṇa Bhaṭṭa Būṭa, the son of Tāvi. And a fourth part is also given to the Brāhmaṇa Jaba, the son of the Brāhmaṇa Charama-śarman, a resident of Varamēvi[1], belonging to the community of *tri-vēdins* of the Māṭhara-gōtra[4] and a student of Mādhyaṁdina branch. Likewise (another part?) of this village Arjunadēvī had on the occasion of the eclipse of the Sun after libation of water, been granted to the member of the community of *tri-vēdins* residing in Saujñapadra, to the Adhvaryu of the Mādhyandina branch of Āsurāyaṇa[5] gōtra, the student of the Vājasanēya-[*saṁhitā*] and to Brāhmaṇa Bhāṭalla, the son of Bhaṭṭa-vā . . . .

Because now the village Arjunadēvī has been granted with *udraṅga* and *uparikara* according to the *bhūmi-chchhidra* rule, not to be entered by *chāṭas* and *bhaṭas*, with *abhyantara-siddhi* (given to them), therefore this our gift should be sanctioned and preserved by future kings of our linege and others considering that the possessions are followed by destruction and without value, and that virtue lasts a long time. [Seven of the usual verses here said by worshipful Vyāsa] The *dūtaka* is Bhaṭṭalalluva a resident of śrī-Bhṛigukachchha. Issued in the victorious reign of śrīman Nāgāvalōka. This has been written by Bhaṭṭa Kakka from Valabhī, the son of Bhaṭṭa Vatsuva. In figures 813.

Notes

1. Arjunadēvi, Saujñapadra as also Varamēvi villages had not been identified.

2. Akrūrēvarā is modern Anklēśvar, now a taluk place in Broach District.

3. Bhṛgukachchha is the same as the present town of Broach . (*EI*, XII, p.201).

4. Māṭhara-gotra has the *pravara* of Kāśyapa, Āvatsāra, Raibha or Vatsāra, Kaśyapa, Nidhruva (J.Brough, pp.163, 168, Śāthara-Mātharas is not in Webster's Berlin copy of Bodseian).

5. Āsurāyaṇa gōtra has the *pravara* of Kāśyapa, Āvatsāra and Naidhruva or Vāsishṭha (*ibid.*, pp.159-160, 163, 166).

* * *

No.65

VAKKALERI PLATES OF KIRTIVARMAN II

Location : Vakkalēri, Kolar District, Karnataka.
Date : Śaka 679=757 A.D.[1]
Script : Telugu-Kannaḍa
Language : Sanskrit
King :·Kirtivarman II
Dynasty : Chālukya of Vātāpi
Reference : Kielhorn, F., *EI*, V, pp. 200-205

Text

Metre: Vv. 1-4 *Anushṭubh*

स्वस्ति । जयत्याविष्कृतम् विष्णोर्व्वाराहं क्षोभितार्णवम् ।
दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ १ ॥

श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां सप्तलोक
मातृभिस्सप्तमातृभिरभिवर्द्धितानां कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरम्परा
णाम्भगवन्नारायणप्रसादसमासादितवराहलांछनेक्षणक्षणवशीकृताशेषमही
भृतां चलुक्यानां कुलमलंकरिष्णोरश्वमेधावभृथस्नानपवित्रीकृत गात्रस्य
श्रीपोलेकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवनवास्यादि
परनृपतिमण्डलप्रणिबद्धविशुद्धकीर्त्ति श्रीकीर्त्तिवर्म्मपृथिवीवल्लभमहाराज
स्तस्यात्मजस्समरसंसक्तसकलोत्तरापथेश्वरश्रीहर्षवर्द्धनपराजयोपात्तपरमे
श्वरशब्दस्तस्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्तस्य
प्रियतनयस्य प्रज्ञातनयस्य खड्गमात्रसहायस्य चित्रकण्ठाभिधानप्रवर
तुरंगमेणैकेनैवोत्सादिताशेषविजिगीषोरवनिपतित्रितयान्तरितां स्वगुरो
श्रियमात्मसात्कृत्वा प्रभावकुलिशदलितपाण्ड्यचोळकेरळकळभ्रप्रभृतिभू

भृदद्भ्रविभ्रमस्यानन्यावनतकाञ्चीपतिमकुटचुम्बितपादाम्बुजस्य विक्रा
मादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रिय
सूनोः बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धतं त्रैराज्य
काञ्चीपतिबलमवष्टभ्य करदीकृतकवेरपारसीकसिंहळादिद्वीपाधिपस्य
सकलोत्तरापथनाथमथनोपार्ज्जित पाळिध्वजादिसमस्तपारमैश्वर्य्यचिह्नस्य
विनयादित्यसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य
प्रियात्मजश्शैव एवाधिगताशेषास्त्रशास्त्रो दक्षिणाशा विजयिनि पितामहे
समुन्मूलितनिखिलकण्टकसंहतिरुत्तरापथविजिगीषोर्गुरोरग्रत एवाहवव्या
पारमाचरन्नरातिगजघटापाटनविशीर्य्यमाणकृपाण धारस्समग्रविग्रहाग्रे
सरस्सन्साहसरसिकःपराञ्मुखीकृतशत्रुमण्डलो गंगायमुनापाळिध्वजपद
डक्कामहाशब्दचिह्नमाणिक्यमतंगजादीन्पितृसात्कुर्व्वन्परैः पलायमानैरा
साद्यकथमपि विधिवशादपनीतोपि प्रतापादेव विषयप्रकोप
मराजकमुत्सारयन्वत्सराज इवानपेक्षितापरसहायकस्तदवग्रहान्नि र्गत्य
स्वभुजावष्टम्भप्रसाधिताशेषविश्वम्भरः प्रभुरखण्डितशक्तित्रयत्वा च्छत्रु
मदभङ्जनत्वादुदारत्वान्निरवद्यत्वाद्यस्समस्त भुवनाश्रयस्सकलपारमैश्व
र्य्यव्यक्तिहेतुपाळिध्वजाद्युज्ज्वलप्राज्यराज्यो विजयादित्यसत्याश्रय
श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियपुत्रस्सकलभुवन
साम्राज्यलक्ष्मीस्वयंवराभिषेकसमयानन्तरसमुपजातमहोत्साह आत्म
वंशजपूर्व्वनृपतिच्छायापहारिणः प्रकृत्यमित्रस्य पल्लवस्य समूलोन्मूल
नाय कृतमतिर्गनित्वरया तुंडाकविषयं प्राप्याभिमुखागतन्नन्दिपोत

वर्म्माभिधानम्पल्लवं रणमुखे संप्रहृत्य प्रपलाय्य कटुमुखवादित्र
समुद्रघोषाभिधानवाद्यविशेषौखट्वांगध्वजं प्रभूतप्रख्यातहस्तिवरान्स्व
किरणनिकर विकासनिराकृततिमिरम्माणिक्यराशिङ्च हस्ते कृत्वा
कलशभवनिलय हरिदंगनांचितकंचीयमानां कांचीमविनाश्य प्रविश्य
सततप्रवृत्तदान नन्दितद्विजदीनानाथजनो नरसिंहपोतवर्म्मनिर्म्मापित
तीतेषु प्रवर्द्धमानविजयराजसंवत्सरे एकादशे वर्त्तमाने भीमरथिनद्युत्तरतट
शिलामयराजसिंहेश्वरादि देवकुलसुवर्णराशिप्रत्यर्प्पणोपार्ज्जितोर्जितपुण्यो
निवारितप्रतापप्रसरप्रतापितपाण्ड्यचोळकेरळकळभ्रप्रभृति राजन्यकः
क्षुभितकरिमकरकरहतदलितशुक्तिमुक्तमुक्ताफलप्रकरमरीचिजालविलसित
वेलाकुले घूर्णमानार्णो निधाने दक्षिणार्णवे शरदमलशशधरविशदय
शोराशिमयं जयस्तम्भमतिष्ठिपद्विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभ
महाराजाधिराजपरमेश्वरभट्टारकस्य प्रियसूनुर्बाल्ये सुशिक्षितशस्त्रशास्त्र
श्शत्रुषड्वर्ग्गनिग्रहपरस्स्वगुणकलापानन्दितहृदयेन पित्रा समारोपित
यौवराज्यः स्वकुलवैरिणः काञ्चीपतेर्न्निग्रहाय मां प्रेषयेत्यादेशं प्रार्थ्य
लब्ध्वा तदनन्तरमेव कृतप्रयाणस्सन्नभिमुखमागत्य प्रकाशयुद्धं कर्तुम
समर्थं प्रविष्टदुर्ग्गम्पल्लवं भग्नशक्तिं कृत्वा मत्तमतंगजमाणिक्यसुवर्ण
कोटीरादाय पित्रे समर्पितवानेवं क्रमेण प्राप्त सार्व्वभौमपदः प्रतापा
नुरागावनतसामन्तमकुटमालारजःपुंजपिंजरित चरणसरसीरुहः कीर्त्ति
वर्म्मसत्याश्रय श्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्सर्व्वानेव
माज्ञापयति। विदितमस्तु वोस्माभिर्नवसप्तत्युत्तरषट्छतेषुशकवर्षेष्व

स्थभण्डारगविट्टगेनामग्राममधिवसति विजयस्कन्धावारे भाद्रपदपौर्णमास्यां श्रीदोसिराजविज्ञापनया कामकायनगोत्राय ऋग्यजुर्व्वेदपारगश्रीविष्णुशर्म्मणः पौत्राय कृष्णशर्म्मणः पुत्राय माधवशर्म्मणे पानुङ्गल्विषये अरदोरेनदीदक्षिणतटे तामरमुगे पानुङ्गल् किरुवळ्ळि बाळवुरु इत्येतेषां ग्रामाणां मध्ये नेङ्गियूर्न्नन्दिवळ्ळिसहितस्सुळ्ळियू न्नाम ग्रामो दत्तस्तदागामिभिरस्मद्वंश्यैरन्यैश्च राजभिरायुरैश्वर्य्यादीनां विलसितमचिरांशुचञ्चलमवगच्छद्भिराचन्द्रार्क धरार्णवस्थितिसमकालं यशश्चिचीषुभिस्स्वदत्तिनिर्व्विशेषम्परिपालनीयम् ॥ उक्तञ्च भगवता वेदव्यासेन व्यासेन ।

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २ ॥
स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनं ।
दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं ॥ ३ ॥
स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिरिति ॥ ४ ॥

महासान्धिविग्रहिकश्रीमदनिवारितधनंजयपुण्यवल्लभेन लिखितमिदं शासनं ॥

Translation`

Verse 1 Good prosperiiy. The usual benediction for God Varāha.

Prose As usual upto the mention of Pulakēśin II the genealogy is described. That Pulakēśin II's son was

Vikramāditya who had all the strategies. He had the sword as his weapon as also the horse named Chitrakaṇṭha with which he became victorious. He had recovered for himself the wealth of his parent (predecessors) which was abstracted by the triad of kings and with his hatchet he had crushed the kings of Pāṇḍya, Chōḷa, Kēraḷa, Kaḷabhra and such others. He made the Kāñchīpati to kiss his lotus feet with the latter's crown. He had the titles of *Śatyāśraya*, *śrī-Pṛithivī-vallabha*, *Mahārājādhirāja Paramēśvara* and *Bhaṭṭāraka*. His son was like the son of one who had the crown of the young moon and who had crushed the demon Tāraka. He had stopped the pride of the lord of Kāñchīpuram even though the latter had three kings (?) to help him.

He had levied the tribute from Kavēra, Pārasīka and Simhaḷa. He had many elephants and also had the emblems of *Pāḷidhvaja* etc. to show his greatness and his crushing of the northern kings. His son was Vinayāditya who also had the titles, *Satyāśraya*, *śrī-Prithivī-Vallabha*, *Mahārājādhirāja*, *Paramamāhēśvara* and *Bhaṭṭāraka*. Though he was only young, he was the master of arms and missiles. When his grandfather was conquering the southern kingdoms, this grandson was vanquishing the northern regions. He could split the elephants and conquering many enemies got many elephants and diadoms. He got the emblems of Gaṅgā-Yamunā *pāḷidhvaja*, *pada*, *ḍhakka* etc. While he was fighting those many enemies but due to some reason, he had been held by the enemies like Vatsarāja. But he was able to get out of the confinement without external help and due to prowess of his arms became the illustrious support of this world. He was generous and unblameable. He could get again emblems of *pālidhvaja* etc. His son was Satyāśraya, Pṛithivīvallabha, Mahārāja, Paramēśvara, Bhaṭṭāraka Vijayāditya who, with a view to thoroughly iradicating his natural enemy, the Pallava, quickly conquered the

Tuṁdaka-rāshtra (Toṇḍai-maṇḍalam), made Nandi-pōta to flee having obtained the Kaṭumukha (a musical instrument) Samudraghōsha (another musical instrument) and the skull-club. He also obtained heaps of diamonds. Kāñchī was destroyed but the temple of Rājasiṁha was spared. At the same time he had also vanquished the kings of Pāṇḍyas, Chōḷa, Kēraḷa, and Kaḷabhra. His son was Satyāśraya, śrī-Prithivīvallabha, Mahārājādhirāja, Paramēśvara, Bhaṭṭāraka Vikramāditya whose son was again dexterous of arms and missiles. Even though he was still young he was made the *yuvarāja*. Just as usual he vanquished Kāñchī and acquired crores of diamond and a lot of gold. This Satyāśraya, śrī-Prithivīvallabha Mahārājādhiraja, Paramēśvara, Bhaṭṭāraka Kīrttivarmma conferred - on the Śaka 679 and during his eleventh regnal year, on the northern bank of the river Bhīmarathī, when he was camping in the village of Bhaṇḍāraga-viṭṭage, on the fullmoon day of Bhādrapada, at the request of śrī-Deśirāja on Mādhava-śarmman, son of Kṛishṇa-śarmman and grandson of Vishṇu-śarmman, in the Kāmakāyana-gōtra, who was well versed in the Ṛig-vēda and Yajur-vēda the village Sulliyūr in the Pānungal-vishaya[2] very near to the village Neṅgiyūr-Nandivaḷḷi and in the midst of the villages Tāmaramuge, Pānuṅgal-Kiṟuvaḷḷi and Bālāvura[3] on the southern bank of the river Aṟudōṟa.

This grant may be protected in future by all – whether of our family or others – who desire everlasting fame.

[Then follow three of the usual imprecatory verses ascribed to the worshipful Vēdavyāsa.]

This charter was written by *Mahāsāndhivigrahika*, śrīmad-Anivārita[4] Dhanañjaya Puṇyavallabha.

Notes

1. Bhaṇḍāraka-viṭṭage must be the modern Bhandār-kawte (Kowteh of the map on the stream which flows into the stream known as Sīna which again flows into the River Bhīmarathi) (*EI*, V, p.201).

2. Pānuṅgal is the modern Hāngal in the Dharwar District. (*ibid.*)

3. Bāḷavura seems to be modern Bāḷūr, three miles south by east of Hāngal (*ibid*).

4. *Anivārita* was probably the title of Vikramāditya I (*USVAE*, Vol.IV, part II, No.8)

5. The other persons have not been identified.

* * * *

No. 66

HULLENAHALLI PLATES OF SRIPURUSHA

Location	: Huḷḷenahaḷli, Mandya Taluk, Mandya District, Karnataka
Date	: C. 760 A.D.
Script	: Early Kannaḍa
Language	: Sanskrit, Kannaḍa
King	: Śrīpurusha
Dynasty	: Western Gaṅga
Reference	: 1) Shama Sastry, R., *MAR*, 1927, pp.105-110; 2) Ramesh, K.V., *IWG.*, No.65.

Text

Metre: Vv. 1, 4 *Sragdharā;* 2 *Vasantatilakā* ; 3 *Śārdula-vikṛita* ; 5, 6, 7 *Anushṭubh.*

स्वस्ति जितं भगवता गतघनगगनाभेन पद्मनाभेन श्रीमत्जाह्नवेय कुलामलव्योमावभासनभास्करः स्वखड्गैकप्रहारखण्डितमहाशिलास्तम्भलब्धवलपराक्रमो दारुणारिगणविदारणोपलब्धव्रणविभूषणविभूषितः काण्वायनसगोत्रः श्रीमत्कोङ्गुणिवर्म्मधर्म्ममहाधिराजः तस्य पुत्रः पितुरन्वागतगुणयुक्तो विद्याविनयविहितवृत्तः सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चननिकषोपलभूतो नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो दत्तकसूत्रवृत्तेर्प्रणेता श्रीमान् माधवमहाधिराजः

तत्पुत्रः पितृपैतामहगुणयुक्तोनेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिला
स्वादितयशाः श्रीमत् हरिवर्म्ममहाधिराजः तत्पुत्रः द्विजगुरुदेवता
पूजनपरो नारायणचरणानुध्यात श्रीमत् विष्णुगोपमहाधिराजः तत्पुत्रः
त्र्यम्बकचरणाम्भोरुहरजर्पवित्रकृतोत्तमाङ्गः स्वभुजवलपराक्रमक्रयक्रीत
राज्यः कलियुगबलपङ्कावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धः श्रीमान् माधव
महाधिराजः तस्य पुत्रः विद्याविनयातिशयपरिपूरितात्मा निरवग्रह
प्रधानशौर्य्यः श्रीमत् अवनीतनामधेयः तस्य पुत्रः विजृम्भमाणशक्तित्रयः
अन्दरिआलत्तूर्पोरुळरेपेळ्नगराद्यनेकसमरमुखमखहुतप्रहतशूरपुरुषपशू
पहारविघसविहस्तीकृतान्ताग्निमुखः किरातार्ज्जुनीयपञ्चदशटीकाकारः
दुर्विनीतनामधेयः तस्य पुत्रः दुर्द्दन्तविमर्द्दविमृदितविश्वम्भराधिप
मौलिमालामकरन्दपुञ्जपिञ्जरीक्रियमाणचरणयुगलनळिनः मुष्करनामधेयः
तस्य पुत्रः चतुर्द्दशविद्यास्थानाधिगतविमलमतिः विशेषतोऽनवशेषस्य
वक्तृप्रयोक्तृकुशलो रिपुतिमिरनिकरनिराकरणोदयभास्करः श्रीविक्रम
प्रथितनामधेयः तस्य पुत्रः अनेकसमरसम्पादितविजृम्भितद्विरद
रदनकुलिशाभिगातः व्रणसम्रूढभास्वद्विजयलक्षणलक्षीकृतविशालवक्ष
स्थलः समधिगतसकलशास्त्रार्त्थतत्वः समाराधित त्रिवर्ग्गः निरवद्य
चरितर्प्रतिदिनम् अभिवर्द्धमानप्रभावो भूविक्रमनामधेयः अपि च

नानाहेतिप्रहारप्रविघटितभटोरःकवाटोत्थितासृक्
धारास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द्दभीमे ।
सङ्ग्रामे पल्लवेन्द्रान् नरपतिमजयद् यो विळन्दाभिधाने

राजा श्रीवल्लभाख्यस्समरशतजयावाप्तलक्ष्मीविलासः ॥ १ ॥

तस्यानुजो नतनरेन्द्रकिरीटकोटि
रत्नार्क्कदीधितिविराजितपादपद्मः ।
लक्ष्म्या स्वयम्वृतपतिर्न्नवकामनामा
सृष्टप्रियोरिगणविदारणगीतकीर्त्तिः ॥ २ ॥

तस्य कोङ्गुणिमहाराजस्य शिवमारापरनामधेयस्य पौत्रः समवनत समस्तसामन्तमकुटघट्टितबहुलरत्नविलसदमरधनुष्खण्डमण्डितचरणनख मण्डलः नारायणचरणनिहितभक्तिः शूरपुरुषतुरगनरवारणघटासंघट्ट दारुणसमरशिरसिविहितात्मकोपो भीमकोपः प्रकटरतिसमयसमनुवर्त्तन चतुरयुवतिजनलोकधूर्तो लोकधूर्तः सुदुर्द्धरानेकयुद्धमूर्द्धलब्धविजयसंपद् अहितगजघटाकेसरी राजकेसरी अपि च

यो गङ्गान्वयनिर्म्मलाम्बरतलव्याभासनप्रोल्लसन्
मार्तण्डोरिभयङ्करः शुभकरः सन्मार्गरक्षाकरः ।
सौराज्यं समुपेत्यराजसमितौ राजन् गुणैरुत्तमै
राजा श्री पुरुषश्चिरं विजयते राजन्यचूडामणिः ॥ ३ ॥
कामो रामासु चापे दशरथतनयो विक्रमे जामदग्न्यः
प्राज्यैश्वर्य्ये बलारिर्व्बहुमहसि रवि स्वप्रभुत्वे धनेशः ।
भूयो विख्यातशक्तिः स्फुटतरमखिलप्राणभाजां विधाता
धात्रा सृष्टप्रजानां पतिरितिकवयो यं प्रशंसन्ति नित्यम् ॥ ४ ॥

स तु प्रतिदिनप्रवृत्तमहादानजनितपुण्याहघोषमुखरितमन्दिरोदरः

श्रीपुरुषप्रथमनामधेयः पृथिवीकोङ्गुणिमहाराजाधिराजः बाणवंशोद्भवः

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।

षष्टिर्वर्षसहस्राणि विष्ठायां जायते कृमिः ॥ ५ ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।

यस्य यस्य यतो भूमिस्तस्य तस्य तदा फलम् ॥ ६ ॥

ब्रह्मस्वन्तु विषं घोरं न विषं विषमुच्यते ।

विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकम् ॥ ७ ॥

Translation

[The introductory portion of this charter upto the mention of the ruler of the charter, Pṛithivī-Koṅguṇi-mahārājādhirāja who had the first name Śrīpurusha, is almost identical with the corresponding portion in the Jāvāḷi charter dealt with above No.58].

Kannaḍa prose : Śrī-Diṇḍigarar born in the family of Bāṇas who was administering Oḻnūḷu in Kaṟvappu-nāḍu-1000, made the supplication to Śrīpurusha-mahārāja on the occasion of Dakshiṇāyana-vishu, the king divided the village Kovaḷeveṭṭu, into three parts, and granted each part respectively to Janārddēana of Gārgya-sagōtra, Kēśav-abhaṭṭa of Kauśika-gōtra who knew all *śastras* by name (?) and Nāga-śarmman of Kāśyapa-gōtra, as *brahma-dēya*[2].

With Diṇḍigē-nāḍiyar and Kaundaḍi occupying the office of *perggaḍe,*[3] Beḷ.ḷiyar of Nagarūr, Vaṇṇākar of Maravūr, Mādadi of Kallaḍupi and Jiyavāyar of Mōdūr were (inducted as) witnesses

Three house-sites (?) were also granted[4] .

[Then the boundaries of the village granted are detailed in the Kannaḍa language[5]. That is followed by three of the usual verses[6] extolling the merit of land-grants and pointing out the dire consequences of ravaging such lands granted.]

Notes

1. This approximate date has been assigned to this undated charter on the strength of the other dated charters of this king recording grants to Brahmins dealt with above (See No. 59)

2. The text here is very corruptly drafted. The translation as given above is tentative. The phrase, *nāmata[h*] sarvva-śāstrasya jānāti* indicates only that the person referred to (i.e.) Kēśava-bhaṭṭa only knew the *śāstras* by name.

3. *Perggaḍe* – From the context, it can be understood that the term referred to the superintendent of the concerned geographical division (See Sircar, D.C., *IEG,* pp. 128, 249, 369).

4. The translation here follows that of Ramesh, K.V. who has partly amended the text (*Padeyam mūṟum=āse* which is clearly readable on the charter) to °'*mūṟu manē* to bring out this meaning, as otherwise the text as it is, is unintelligible.

5. In the same way as in other charters, the granted village is stated to have been bounded by several topographical features, which must have been quite cognisible to the people of the locality. It is noteworthy that several tanks and a *pādari* tree are stated to have marked the boundaries in most of the directions.

6. In this charter, there is no reference to the author/authors who composed the socalled imprecatory verses, quoted here.

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No.67

HOSUR PLATES OF SRIPURUSHA

Location	: Hosur, Goribidnur Taluk, Kolar District, Karnataka
Date	: Śaka 684=762 A.D.[1]
Script	: Early Kannaḍa
Language	: Sanskrit
King	: Śrīpurusha *alias* Pṛithivī-Koṅgaṇi-mahārāja
Dynasty	: Gaṅga of Talakāḍu
Reference	: Rice, Lewis, *EC* X, Gd.47; Ramesh, K.V., *Ins. of the Western Gaṅgas*, No.45

Text

Metre:

सिद्धम्। स्वस्ति। जितम्भगवता गतघनगगनाभेन पद्मनाभेन। श्रीमद् जाह्नवेयकुलामलव्योमावभासन भास्करः स्वखड्गैकप्रहार खण्डित महा शिलास्तम्भलब्धबलपराक्रमो दारुणारिगणविदारणोपलब्धव्रणविभूषण विभूषितः काण्वायनसगोत्रः श्रीमत्कोञ्गणिवर्म्मधर्म्ममहाधिराजः तस्य पुत्रः पितुरन्वागतगुणयुक्तो विद्याविनयविहितवृत्तः सम्यक्प्रजापाल नमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चननिकषोपलभूतो नीति शास्त्रस्य वक्तृप्रयोक्तृकुशलो दत्तकसूत्र विवृत्तेःप्रणेता श्रीमान्माधव महा धिराजः तत्पुत्रः पितृपैतामहगुणयुक्तोऽनेकचातुर्द्दन्तयुद्धावाप्त चतुरुदधि सलिलास्वादितयशाः श्रीमद्धरिवर्म्म महाधिराजः तत्पुत्रः त्रयम्बक चरणाम्भोरुहरजःपवित्रीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्रयक्रीतराज्यः कलियुगबलपंकावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धः श्रीमान्माधवमहाधि

राजः तत्पुत्रः श्रीमत्क्दम्बकुलगगन गभस्तिमालिनः कृष्णावर्म्ममहाधि
राजस्य प्रियभागिनेयो विद्याविनायातिशयपरिपूरितान्तरात्मा निरवग्रह
प्रधानशौर्य्योविद्वत्सु प्रथमगण्यः श्रीमान्कोङ्गणिमहाधिराजः अविनीतनामा
तत्पुत्रो विजृम्भमाणशक्तित्रयः अन्दरि आलत्तूप्पोंरुळरेपेर्न्नगराद्यनेकस
मरमुखमखहुतप्रहतशूरपुरुषपशूपहारविघसविहस्तीकृतकृतान्ताग्निमुखः
किरातार्जुनीयपञ्चदशसर्ग्गटीकाकारोदुर्व्विनीतनामधेयः तस्य पुत्रो दुर्द्दान्त
विमर्द्दविमृदितविश्वम्भराधिप मौलिमालामकरन्दपुञ्जपिञ्जरीक्रियमाणचरण
युगलनळिनोमुष्करनामधेयः तस्य पुत्रः चतुर्द्दशविद्यास्थानाधिगत विमल
मतिः विशेषतोऽनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो रिपुतिमिर
निराकरणोदयभास्करः श्रीविक्रमप्रथित नामधेयः तस्य पुत्रः अनेकसमर
सम्पादितविजृम्भितद्विरदरदनकुलिशाभिघातः व्रणसंरूढभास्वद्विजयल
क्षणलक्षीकृतविशालवक्षस्थलः समधिगत सकलशास्त्रार्थतत्त्वः समारा
धितत्रिवर्ग्गो निरवद्यचरित। प्रभावो भूविक्रमनामधेयः। अपि च।

नानाहेतिप्रहार प्रविघटित भटोर . . कवाटोत्थितासृग्
धारास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द्दभीमे।
संग्रामेपल्लवेन्द्रं नरपतिमजयद्योविळन्दाभिधाने
राजाश्रीवल्लभाख्यः समरशतजयावाप्तलक्ष्मीविलासः ॥ १ ॥

तस्यानुजोनतनरेन्द्रकिरीटकोटि
रत्नार्क्क दीधितिविराजितपादपद्मः।
लक्ष्म्या स्वयं वृतपतिर्न्नवकामनामा

शिष्टप्रियोऽरिगणदारुणगीत कीर्त्तिः ॥ २ ॥

तस्य कोङ्गणिमहाराजस्यशिवमारापरनामधेयस्य पौत्रः समवनतसमस्त सामन्त मकुटतटघटितबहलरत्नविलसदमरधनुष्खण्डमण्डितचरणनख मण्डलोस नारायणनिहितभक्तिः शूरपुरुषतुरगवरवारणघटासंघट्टदारुण समरशिरसि निहितात्मकोपो भीमकोपः प्रकटरतिसमयसमनुवर्त्तन चतुरयुवतिजनलोकधूर्त्तो लोकधूर्त्तः सुदुर्द्धरानेकयुद्धमूर्धनलब्धविजय सम्पदहितगजघटाकेसरीराजकेसरी। अपि च।

यो गंगान्वयनिर्म्मलाम्बरतलव्याभासनप्रोल्लस
न्मार्त्तण्डोऽरिभयङ्करः शुभकरः सन्मार्ग्गरक्षाकरः।
सौराज्यं समुपेत्य राजसमितौराजन्गुणैरुत्तमै
राजा श्रीपुरुषश्चिरंविजयते राजन्यचूळामणिः ॥ ३ ॥
कामोरामासुचापे दशरथ तनयो विक्रमेजामदग्न्यः
प्राज्यैश्वर्य्यैर्बलरिर्ब्बहुमहसिरविशप्रभुत्वे धनेशः।
भूयोविख्यातशक्तिस्फुटतरमखिलं प्राणभाजां विधाता
धात्रसृष्टः प्रजानांपतिरिति कवयो यं प्रशंसन्तिनित्यम् ॥ ४ ॥

तेन प्रतिदिनप्रवृत्तमहादानजनितपुण्याहघोषमुखरितमन्दिरोदरेण श्रीपुरुष प्रथमनामधेयेन पृथिवीकोङ्गणिमहाराजः तेनेदमखिलम्बुद्बुद चलज्जीवलोकमवलोक्य चतुरशीत्युत्तरेषु षट्छतेषु शकवर्षेषु समतीतेषु मान्यपुरमधिवसति विजयस्कन्धावारे वैशाखेमासि सोमग्रहणे विशाखा नक्षत्रे शुक्रवारे काश्यपगोत्राय मारशर्म्मणः पुत्राय तोळूर्वास्तव्याय

माधवशर्म्मणे वाजसनेय वेदविदे एळंगूडलूर्म्मेरियाचि गूडलूर्प्परुवि श्रीपुरमितिचतुर्षुग्रामेषु ग्रामम्प्रति द्वादशखण्डिकावापनसम्मितशाल्यादि वपन योग्यं भूमित्रिकुडबसम्मितावापनमात्रगृहस्थानं त्रिंशत्कुडब सम्मितमूर्पाळ् द्विखण्डिकावापनसम्मितंतोटक्षेत्रं त्रिंशत्खण्डिकावापन सम्मितं प्रियंग्वादिवापनयोग्यमारण्यञ्च दत्तं एतत्सर्व्वं सर्व्वपरिहारोपेतं उदकपूर्व्वं दत्तः अस्य दानस्य साक्षिणः षण्णवति सहस्र विषयप्रकृतयः अपिचात्र मनुगीताः श्लोकाः ।

स्वदत्ताम्पर दत्तां वा यो हरेत वसुन्धराम् ।
षष्टिं वर्ष सहस्राणिविष्ठायांजायते क्रिमिः ॥ ५ ॥
स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्य पालनम् ।
दानं वा पालनं वेति दानाच्छ्रेयोऽनुपालनम् ॥ ६ ॥
बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदाभूमिस्तस्य तस्य तदा फलम् ॥ ७ ॥
ब्रह्मस्वन्तु विषं घोरं नविषं विषमुच्यते ।
विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम् ॥ ८ ॥

यो रक्षति स पुण्यभाग्भवति । विश्वकर्म्मेण लिखितम् ॥

Translation

[Upto the mention of the Chief Pṛithivīkoṅgaṇi-mahārāja, who had the first name Śrīpurusha, the text of this charter is identical with that of the Jāvaḷi plates of this chief dealt with above].

By that Śrīpurusha who has the surname Pṛithivī-koṅgaṇi-mahārāja, appreciating the impermanence of the creatures of the world in the same way as bubbles are

When six hundred eightytwo Śaka years have elapsed, while residing at Mānyapuram, the victorious camp, on Friday coinciding with Viśākhā asterism, in the month of Vaiśākha on the occasion of a lunar eclipse,[1]

Lands as specified below :

1) of the extent sowable with twelve *khaṇḍikas*[2] of *śālya* (paddy)

2) house-site of the extent sowable with three *kuḍabas*[2]

3) village-waste-land (*ūr-pāḻ*)[3] of the extent sowable with thirty *kuḍabas*

4) garden-land of the extent sowable with two *khaṇḍikas*

5) forest-land [4] capable of raising *priyaṅgu* etc.of the extent sowable with thirty *khaṇḍikas*

all this land, along with all *parihāras* has been given with due libation of water to Mādhava-śarmman, well-versed in Vājasanēya-vēda[5], hailing from Tōḻūr, son of Māra-śarmman belonging to Kāśyapa-gōtra

The witnesses for this gift are the subjects/citizens of the ninety-six *vishayas*

[Then follow four verses attributed to Manu,[6] extolling the merit of protecting gifts made by others and the dire consequences that result on transgression of such gifts of land. This is followed by a statement in prose that "he who protects earns merit"]

Written by Viśva-karmmā[7]

Notes

1.The details of date given are seen to be irregular with reference to the *Indian Ephemeris* of LDS Pillai. Also see *EC*, X, p.x.

2. *Prima facie* it may appear that the statement of extent as that determined by the sowability, would have left it to the beneficiary or other local authorities to demarcate, the extent at best according to local usage or according to their whims. But from the general usage, it has to be understood that there was a definite conception of the extent of land that could be sown with a stated quantity of seed. While *khaṇḍuka* is known to have been a definite measure of grain, the character of the measure, herein called *kuḍaba*, is not ascertainable. However as the latter is stated to have been used to determine the extent of such land which was not subject to agricultural cultivation, it must have signified a standard different from that used for measuring grain.

3, *Ūr-pāḷ* as Ssnskritised here denoted such land used for common purposes other than cultivation, which was and is a necessary adjunct of a village.

4. Forest-land was another necessary adjunct of a village, to help villagers to raise medicinal and other plants as also graze their livestock. *Priyaṅgu* is stated to be a medicinal plant and pefumary seed. Different authors had different ideas about the nature of *priyaṅgu* (MW, *SED*, p.711, col.1)

5. The term Vājasanēya is not usually used to denote a *Vēda.* However, here, it seems to have signified the school of Yajurvēda (white) the character and content of which was expounded by Yājñavalkya (MW, *SED,* p.938, col.2.)

6. It may be seen that these same verses are attributed to Vyāsa in some other charters. For an explanation of this feature see Sircar, D.C., *Indian Epigraphy*, p.171; *IHQ*., VI, pp.777-78.

7. *Viśvakarmmēṇa* as written has to be amended to *Viśvakarmmaṇā. Viśvakarmā* is generally understood to have been the divine architect or artist (*ibid.*, p.994, col.2). Here it might have been the proper name of the writer of the record or the generic term indicative of a stone mason.

* * * *

No. 68

THE PULLUR PLATES OF NANDIVARMAN II PALLAVAMALLA

Location : Pullūr, Polur Taluk, North Arcot District, Tamilnadu
Date : Year 33 = 764 or 766A.D.[1]
Script : Grantha, Tamil
Language : Sanskrit, Tamil
King : Nandivarman II Pallavamalla
Dynasty : Pallava
Reference : Mahaliṅgam, T.V., *EI,* p.144 f.

Text

Metre : Vv. 1, 3, 4, 7, 8, 9 *Anushṭu bh* ; 2 *Sragdharā* ; 5, 6 *Śārdūlavikrīḍita*

स्वस्ति श्री ।

पायाद्वश्शांकरी मूर्त्तिश्शशांकांकुरशेखरा ।
प्रतिपद्दिनपर्यन्ते सन्ध्येव सकलानता ॥ १ ॥

भारद्वाजो द्विजाति . . . . . . णकृद्रोण आसीद्रोणाद्रौणी
स्वबाणक्षणरणशमितक्षत्रचक्रो बभूव ।
तस्मादुच्चै . . . . . . थुतरपृथिवीवल्लभः पल्लवाख्यः
कल्यः कल्याणराशिश्चलितकलिमलप्रोल्लसत्कीर्त्तिरासीत् ॥ २ ॥

पल्लवात्पाल्लवो वंशः श्रेयान् श्रीमान्महानभूत् ।
कृतस्थितिरुदग्राणामुपर्य्युच्चैर्म्महीभृताम् ॥ ३ ॥

यस्मिन्मानमहास्तम्भनिश्चलस्थितयस्थिराः ।
जाता जातसरद्दानधाराधारेन्द्रकुञ्जराः ॥ ४ ॥

तस्मिन्भूतिभृदीश्वरो बलिरिपुक्षोभिश्रियो वल्लभ
स्स्वामीशक्तिधरः परम्मृदुकरो राजा च भास्वान् ज्वलन्।
वेलापालितभूरिसारवसुधो रत्नाकरः पाल्लवे
वंशे सम्प्रति नन्दिवर्म्मनृपतिः प्रख्यातनामाभवत्॥ ५॥
योयं केरळचोलपाण्ड्यमळवैः काळभ्रबाणाधिपै
स्सान्ध्रैस्सैन्धवशान्तवंकुरवैरगंगैः कदंबेश्वरैः।
उग्रोदग्रसमग्रविग्रहभयव्यग्रच्युतप्रग्रहै
रग्रादर्च्चितशासनः पृथुयशाः श्रेयान्शशास क्षितिम्॥ ६॥

स तु कदाचिद्राजराजनित्यपादोपजीविराजकपरिवृतः कृतव्यवस्थास्थानस्थितिस्तत्र स्थितेन परश्चिरन्तरानन्तसामन्तमुख्यविख्यातेन पल्लवभक्तिना विल्ल्वलपुरेश्वरेण अवनिचन्द्रयुवराजनाम्ना धर्मकृतार्थं विज्ञप्तो दत्तक्षणक्षोणीपतिः प्रत्यत्षक्षबृहस्पतिं क्षत्रविद्याविचक्षणम् अक्षीणस्वामिरागं नागशर्म्माणम्ब्रह्माधिराजापरनामानन्द्विजवरमन्त्रिवरमाज्ञप्तिं कृत्वा पल्कुन्दकोट्टके कील्वेणाटके चेयारुनदीदक्षिणकूले नेल्लिपुल्लूरतक्कारकुडियूर्चतुर्ग्रामीसंग्रहेनैकग्राममन्नयधीरमंगलं स्वनाम्नाकृतनामानं कृत्वा निजवंशपरम्परागतानां शुद्धाभिजनवृत्तविद्यानाम् द्विजवरबप्पभट्टारका नामाष्टोत्तरशताय सलिलपूर्व्वन्दत्तवान् स्वस्ति॥

भूमिदानात्परन्दानम् न भूतन्न भविष्यति।
तस्येव हरणा दूतम् न भूतन्न भविष्यति॥ ७॥
स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्।

षष्टिम्वर्षसहस्राणि विष्ठायाम् जायते कृमिः ॥ ८ ॥

रक्षापीच्च धर्मस्य निधानम् . . रण्यपा । । । ।

वारप्यनयोरेकम् मृष्टम्ग्रिह्णन्तु पार्थिवाः ॥ ९ ॥

Translation

Verse 1[2] May that Embodiment of everything auspicious, which bestows welfare and which wears the sprouting moon on its head and is saluted by everyone with all veneration, even as is done to the time of the evening twilight of the day when daytime is drawing to a close coinciding with the end of the first phase (when the second phase starts)[3] protect us all.

Verse 2 Bharadvāja's son was Drōṇa and his son was Drauṇi (lit. son of Drōṇa-Aśvatthāman) who, in battles, by discharging his arrows had subdued the fraternity of the warrior caste (*kshatra*). From him was born the one named Pallava, a very great ruler of the earth, who was robust in person, and was an abode of everything auspicious and good. He had the resplendent fame of having saved (the earth) from the impurities of Kali.

Verse 3 From that Pallava descended the Pallava dynasty of distinguished, prosperous and great rulers of the earth, who were (each one of whom was) firmly established, towered above others (other rulers) and had reached great eminence.

Verse 4 In that lineage were born (the kings) who stood firm, erect and high like the erect pillar-like needle of the measuring rod[4] and who never wavered in maintaining the prestige and honour they had inherited and earned. They were stable. They were most prominent among the rulers of the earth and strode like elephants.[5] They were notably liberal with the libations of water (poured at the time of making gifts) flowing incessantly (like the elephants, the most lofty of the animals, which have the rut flowing continuiously).

Verse 5 In that Pallava dynasty, at the instant (of the grant) there was this king Nandivarmā who was very affluent and lordly (like Īśvara), whose splendour vied with that of the enemy of Bali (God Vishṇu). He was eminently able, dominant, and powerful (but) with soft hands (in bestowing favours), very benign, benevolent, radiant and glowing. He had the grandeur of the ocean and had in his possession the (whole) earth bounded (only by the oceans) with all its riches.[6]

Verse 6 He, the one with great glory was ruling this earth in the best manner, with his orders, duly honoured and worshipped by the Kērala, Chōḷa, Pāṇḍya, Maḷava, Kaḷabhra, Bāṇādhipa along with the Āndhras, Saindhava, the Gaṅgas whose recalcitrancy had been subdued and the Kadamba rulers who had abandoned their obstinancy and stubbornness to avoid (the consequences of) antagonizing him, though they had started with lofty postures.[7]

Prose passage Once when that king surrounded by feudatory chiefs who were eking out their existence at (by surrendering themselves to) those feet of that king of kings, having set all state business in order, and was in a complacent mood, on being supplicated by the one named Avanichandra-Yuvarāja, the chief of Vilēēvalapura, who was deeply devoted to the Pallava and was well-known as the pre-eminent longstanding feudatory,[8] for the discharge of his duty,[9]

The king, after bestowing due attention and after nominating Nāga-śarmmā, who had the alternate name Brahmādhirāja,[10] who was the best of Brahmins and an eminent minister, whose attachment to his master never waned, who was a master in the martial arts and was Bṛihaspati incarnate, as the *ājñapti*, gave with (due) libation of water, the four villages, Nelli, Pullūr, Takkār, and Kuḍiyūr on the southern bank of Chēyāru, in Kīḷvēṇāṭaka in Palkuṇḍa-kōṭṭaka, now amalgamated into one village named Nayadhīra-maṅgalam[11], after his own name, to 108[12] excellent venerable patriarchal Brahmins, who had completed their (Vēdic) education under well-respected, pure teachers and who had a chaste descent in their families well being.

The Tamil text which follows opens with the reference to the king, here named Kō-vijaya-Nandi-varmmar and to the date (of the issue of the charter) year 33 (of the king's regnal year) and goes on to deal with the business portion of the grant in detail.

While stating the location of the four villages clubbed together to form the *brahmadēyam*, whereas the Sanskrit text says that all of them lay in Kīḻvēṇāṭaka, the Tamil text clarifies that the last, viz. Takkāṟu was in Maṇalaikuḷa-nāṭu. That village must have been adajacent to and contiguous with the other three villages as the boundaries of the new *brahmadēyam*, Nayadhīrmaṅgalam delimited by the *nāṭṭār* on receiving the royal order regarding the grant, were for the whole new village and not for the separate villages which went to form the new village. It is only in this Tamil text, that it is stated that the brahmins[13] as listed in sequence, were gifted the village as *brahmadēyam* after fulfilling the stipulated procedures.[14]

In the list of the Brahmins named to receive the *brahmadēyam*, in the case of each one, his *gōtra*,[15] *sūtra*,[16] the place of his origin/his original home and his name are given. The surnames of a good many of these Brahmins indicated their special qualifications .and attainments. There were three *chaturvēdis* (versed in all the four Vēdas), thirteen *trivēdis* (versed in three Vēdas) three *kramavita* (*karma* is the second stage in the scale /style of the recitation of the Vēdic text), three *shaḍaṅgavits* (those that had studied all the six adjuncts of the Vēdas which are to be studied only after completing the study of atleast one Vēda), two *kāṭhaka-sōmayājis* (those who have performed the Sōma sacrifice in accordance with the methods and rules prescribed in the Kāṭhaka school of the black *Yajur-vēda*), and three *Sōmayājis* (those who have performed the Sōma sacrifice). In the case of the others there are no such distinguishing adjectives. All these latter Brahmins except four have the usual surname *śarman* (among those having the surname *śarman,* one had the further title *vēṭpai.* Of the rest, one's name itself was Trivēdi Vēṭpai, one's name was Kuṉṟa-vēṭpai, one's was Sōmāśi-somayāji-iḷa-vēṭpai and the one's was Nīlakaṇṭan). [The fact that in respect of a number of these brahmins, no special qualifications are found added to their names may not mean that they were not qualified.]

The distribution of shares in the *brahmadēyam* does not seem to have been determined by such expressed qualifications. The list does not specify the number of shares each one got except in the case of eight among those for whom the *gōtra, sūtra* and place of origin are given. Presumably each one except the above eight got one share each, on the guiding principle, signified by the phrase *sāmānya-iraṇḍu paṭṭi=ppaḍiyāl* (2 *paṭṭi* extent of land – which constituted one share). The excepted eight got two shares each and among them, three were mere *bhaṭṭas* or *śarmans* without having any attribute signifying any extraordinary qualifications. In the sequence of the mention of the specially chosen Brahmins, there were two, who were associated with the place, Kāmapullūr, for whom no details as in the case of the others are given. Each of these got one share. At the end of this sequence there is mention of Kāri-śarman who was the administrator of Paṟambūr, as the recipient of two shares. He is stated to have belonged to the Kāśyapa-*gōtra..* But no *sūtra* or place of origin is given in his case. If these three who seem to have been given a share in the *brahmadēyam* (meant for Brahmins selected for their special brahminical qualifications) for extraneous considerations are excluded, then the number of the special type of Brahmins selected for the grant, totals only 94. At the end of the charter the names of three more Brahmins with the *gōtra, sūtra* and place of origin in the case of each are seen to have been added in a distinctly different hand. They may have been intended to be included in the main list but were omitted due to oversight and so got their names inscribed later, on the detection of the oversight. It is also possible that this addition was spurious. In any case, the stated purpose of the charter was to grant *brahmadēyam* to 108 brahmins. (as in the Sanskrit text), but as said above only 94 brahmins or 97 brahmins (including the three later additions) are seen named as the *brahmadēyam* recipients.

Further, some extra shares over and above those allotted to the Brahmins entitled to receive the *brahmadēyam* are seen to have been ear-marked as follows:

Brahmādhirājan[17]	- 4 shares
Peruntiṇai of Kaḍankāḍu[18]	- 1 share
Śāttankuḍi-kiḷ̤āṇ[18]	- 1 share
Nāṭiya-pperuntiṇai[18]	- 1 share
Kaliviśaiyan[18]	- 1 share
Perumāṇ̤-aḍigaḷ[19]	- 1 share
Tiruv-aḍigaḷ[19]	- 1 share
Bhagavatiyār[19]	- 1 share

For (arranging) services (paṇiyāl-er̤iṇa)[20] 15 shares

After detailing the list of allotment of the shares, it is stated that the order pertaining to the grant of this *brahmadēyam* was received by the *nāṭṭār*. They in turn gave suitable instructions (*aria-ōlai* (to functionaries for giving effect to this gift). Accordingly the *nāṭṭu-viyavan*[19] described the boundaries of the village (given in detail). It is stated that all types of land (listed in detail) within those boundaries specified went to constitute Nayadhīra-maṅgalam. The grant was inclusive of all *parihāras*.[21] The village became the *brahmadēyam* at the rate of the usual 2 *paṭṭis* (per share?). Thus it was made a *paradatti*[14] in accordance with the royal order enabling the (operation of) *pār-chāttu* and *paradatti*.[14] Then the *parihāras* are detailed. This is followed by the list of privileges to which the *brahmadēyam* grantees became entitled. Noteworthy among these are the exclusion of the village from the authority of *nāḍu-kāppān* (the guardian of the *nāḍu* territorial division), irrigtional monopolies, authorization to raise and reside in mansions and grow specified plants. At the end of this is the mention of the date for the second time in this text.

Then there are two of the usual valedictory verses, the second of which is partly mutilated.

Then it is stated that this (charter) was written by Nayadhīra-peruṅ-gaṭṭukārān[22]. At the end the names of three Brahmins with their respective *gōtra*, *sūtra* and nativity are given. There is no indication as to how they were connected with this charter.

Notes

1.There is some doubt about the exact date of accession of Nandivarman II Pallavamalla.

2. The top left hand corner of the first plate (which is written on the inside only) of this charter is broken off, resulting in the loss of the few beginning syllables of the first three lines of this record. Hence the first two verses as available are incomplete. But this loss has not seriously affected the understanding of the gist of these verses.

3. Actually the veneration is not to the scene of the twilight period specified but to the crescent moon that makes its first appearance after the new moon at that juncture. The *pratipad* referred to is the first phase after the new moon rather than that after the full moon. Again it must be pointed out, that on the appearance of the crescent moon, people pay obeisance not to that moon, as such but to the whole person of God Śiva, who wears that crescent on His head. The belief is that whereas the crescent has become visible, the balance portion of the person of God Śiva is present there but is invisible.

4, *Māna-stambha* means both "a pillar of honour and pride" The Pallava rulers were erect with the consciousness of their eminence and held their head high. The pole or needle in the scale used for weighing also stands erect and gives correct indiction of the weight of the commodity weighed. (*cf.* The first verse of Kālidāsa's *Kumāra-sambhavam.* Here the mountain Himalaya is likened to the *māna-daṇḍa* (measuring rod) for the earth).

5. *Dharēndra-kuñjarāḥ* in l.5-6 has been amended *to Dhārēndra*° by the original editor. It is unnecessary. *Dharēndra* itself means rulers of the earth (*dharā-* earth; indra = lord). The pre-eminent or best amongst a class is referred to as *kuñjara* or elephant (*Amarakōśam,* 3-1-59). The elephant has an imposing stature,and a noble mien, is majestic and lofty in demeanour. So were the rulers of the Pallava dynasty as described in the first half of the verse). Further, rut oozes out of the head of the elephant continuously and in the case of the Pallava rulers libation water poured while making gifts, instead of rut, was flowing incessantly, they having been very liberal.

6. In verse 5, Nandivarman is equated with Īśvara (God Śiva), Śriyō-vallabha (God Vishṇu, it is better to interpret that it was not intended that *śriyo* should form the last limb of the preceding phrase, and that *vallabha* should stand by itself, for in that case *vallabha* will not fit into the run, of the verse). (*Śriyō-vallabha* could be an *aluk-samāsa*). Svāmī (god Skanda), Rājā (Moon) and Bhāsvān (Sun), these attributive phrases give one meaning when applied to the God and a different inflection of meaning as applied to the king. Even the names of the Gods, Īśvara Svāmī and Rājā are seen to have been applied to the king in their literal meanings, i.e. lord, master and king-protector. God Īśvara is *bhūti-bhṛit* having smeared his person with ashes and the king was a lord with abundant wealth. God Śrīyō-vallabha (Vishṇu) has shaken up the demoniac ruler Bali,who was his enemy (the God took birth as Vāmana for the purpose and in the course of discomfiting Bali had assumed the Trivikrama or Transcendant form) (*Bali-ripu-kshōbhī*) and the king had caused

pertrurbation to the ruler Bali, who was his enemy (the rulers of Bāṇa dynasty claimed descent from the mythical king Bali and several rulers of that dynasty, added Bali to their names, e.g. Mahābali Bāṇarasa). Nandivarman's confrontation with a Bāṇa can be understood as the Bāṇas at tht time were ruling in Rēnāḍu lying on the path of the invasion of Vikramāditya II Chāḷukya into the Pallava territory and as such must have aided the Chālukya thus becoming an enemy of Nandivarman (also see the succeeding verse). However, the available evidence indicates that Nandivarman could not stem the Chāḷukya invasion. May be he had tackled the Bāṇa enemy individually on a different occasion, though there is no corroborating evidence. Nandivarman had already been described as a master of (abundant) wealth (*śriyo-vallabhaḥ*) . God Svāmī (Skanda) is credited to be the wielder of his special potent weapon Śakti. The king was master and powerful. The moon has soothing, soft rays (*mṛidu-kara*) just as the king who had soft hands (i.e.) benign and benevolent disposition. The Sun (*Bhāsvān*) is radiant and the king was equally radiant with fame (there is no contradiction as between *mṛidu-kara* and *jvalan* as the former attribute indicated his treatment of his subjects and the latter described his person and personal fame).

Further he was the earth itself having had the resources of the earth at his command. He was the cean (*ratn-ākara* – mine of precious stones) in having possessed an abundance of precious stones.

Samprati used in the context of the rule of Nandivarman could have indicated that he was "rightly" there on the throne or that he was the ruler "at the time" of the grant. (It is seen in his records that Nandivarman was very anxious to establish his legitimacy and justify his occupation of the Pallava throne even though he had descended in a collateral line).

7. All these rulers in the southern region seem to have been listed as having been subordinated by Nandivarman just to highlight his glory. At least no Kaḷabhra ruler is known to have had any territory under his command during this period. Usually, it is Nanivarman's forbear of two centuries earlier, Śiṁhavarman who is credited with the wresting of the northern portion of Tamilnāḍu from the hold of Kaḷabhras. (See Sastri, K.A.N., *A History of South India*, p.149).

8. The *Vijñapti* of this grant, Avanichandra-Yuvarāja must have been a successor of Udayachandra figuring in the Udayendiram plates issued by this same king eleven years earlier in Vilvala-pura.

9. *Dharmma-krit-ārtham* is an intriguing word. It might have indicated "either in discharge of his duty" or "with a view to get the duty performed".

10. *Prima facie*, this Brahmādhirāja might or might not have been the one with the same title, named as the allottee of 4 shares in the *brahmadēyam*, Nayadhīra-maṅgalam constituted through this charter. It is noteworthy that this minister Brahmin is described as one well-versed in martial arts.

11. Of the villages mentioned, :Pullūr is obviously the village of that same name where this set of copper plates has been found. Though as per this charter it had been clubbed with three other villages to form Nayadhīra-maṅgalam, at some stage :Pullūr seems to have asserted its separate identity and continued as such till the present day. It is possible that the new name of the *brahmadēyam* went out of currency in due course and the name of Pullur, the biggest village in this complex endured till the present day. (*EI*, XXXVI, p. 152).

12. This number was more conventional than indicative of the actual number of recipients of the *brahmadēyam*, which is seen to have amounted to 94 or 97 as per the list provided in the Tamil text.

13. The Brahmins have been described collectively as *Nalkūr* which is a Tamil word meaning poverty-stricken. So it is indicated that even at that time there were a good many Brahmins in this region well qualified but in indigent conditions.

14. This defining the manner and process of the grant several terms and phrases are employed in the Tamil text, the significance of which has not been so far satisfactorily made out. Here some plausible interpretations are attempted.

a) *kōvum puṛiyum tīrttu mun-peṟṟārai māṟṟI kuḍi-nīkki* (ll.20-21) can mean doing away or sequestering the village from the authority of *kō*- the local lord, either a chief or some royal official or faviourite who had the territory including the gifted village under his over-all control. Now through the issue of this charter the grantee-brahmins were invested with that authority. As a corollary, the *kō*'s individual seal was rendeed inconsequential in respect of the said village. Thus the issue of this charter resulted in the changing of the erstwhile possessors. The old inhabitants or holders of the land (in the village) were either removed or a portion of the land in the village was excluded in their favour (See relevant notes for the Kasākkuḍi plates discussed above – No.61).

b) *paradatti* – See relevant notes for the Kāśakkuḍi plates.

c) *pāṟ-chāttum* – (The right for) mortgaging, or nominating a proxy.

15. Among the *gōtras* or lineage to which each of the Brahmin recipients of the *brahmadēyam* is stated to have belonged the following are uncommon.

i) *Āvirshṭa* as in line 34 / in l.80 They followed Āpastamba-sūtra. As per published texts, there is either *āvishṭāyana* (*Gōtra-pravara-nibandha-kadambam,* p.78 and 127. Here they are stated to belong to Parāśara line; Brough John, ed. *The Early Brahminical gōtra and pravara,* p.181, 186) or Āvishṭi (*Gōtra-pravara°*, p.129. They are stated to be Laugākshayaḥ). So the *gōtra* name as above quoted in this charter is corrupt.

ii) *Sāvarṇi*. Here they ae stated to have followed *Chhandōga-sūtra.* (See *Gōtra-pravara°*, p.22 and 28. They are stated to belong to the Bhṛigu line and to have followed either Bōdhāyana or Āśvalāyana-sūtra. Also Brough, John,*op.cit.,* p.80 and 84).

iii) *Lōhita.* They were followers of either *pravchane* (l.75-76) or Āpastamba (l.88) sūtra (*Gōtra-pravara°*, p.61, 63, 66; Brough, John, *op.cit.* p.147, 159. Here they are stated to be followers of either Bōdhāyana (p.147) or Āśvalāyana-sūtra).

16. *Sūtra* denotes the rules and methods to be observed in the performance of rituals, distinctly dictated by the different *sūtra-kāra* sages.

17. *Brahmādhirājan* was probably the Brahmin muscleman-guardian of the village (This is suggested when it is seen that during the succeeding Chōḻa period several *brahmādhirājas* figure as commanders serving in the Chōḻa army). The allotment of as many as four shares to him indicates that such a one selected to serve as *brahmādhirājan* was required to recruit, train and maintain a contingent of troops to assist him in his duties of protection of the village, with the help of the proceeds from those four shares. On the evidence of the existence of several military leaders bearing this surname *brāhmādhiraja* during the Chōḻa period one is led to infer that he was to take and lead that contingent of troops to join the Chōḻa army when called upon to do so. As the *brahmādhirāja* is not named in the charter one is led to understand that the grantees of Nayadhīra-maṅgalam were collectively entrusted with those four shares meant for them and were expected to select a suitable person to fill the position. As such as he was intended to be a subordinate of the main *brahmadēyam* grantees. It is obvious that the *brahmādhirāja*, for whom the four shares were earmarked could not have been the minister surnamed Brahmādhirāja who served as the Vijñapti for the issue of this charter.

18. The raison d'atre for the allotment of a share each to these four persons is not clear. When it is seen that three of these are referred to only by their functional designations, (two are stated to have been *peruntiṇai-* (an official functionary ?) and the third is stated to have been a *kiḻān* (an elder or a person of authority), one is tempted to infer that they were intended to exercise some supervision over the *brahmadēyam.*

19. The allotment of a share each to *Perumāṇaḍigaḷ* (God Śiva) *Tiruvaḍigaḷ* (and Vishṇu) and *Bhagavatiyār* (the female guardian deity for the village) was apparently with a view to maintain worship to those deities, probably after raising uindividual temples for them in the village.

20. The shares, as many as 15, for arranging for the services required to run the village life and administration, were also left in the charge of the grantees of *brahmadēyam* and were disposable at their discretion. Some such services envisaged are known to have been medical help, arbitration, maintaining and regulating the irrigation facilities, black-smithy, woodwork, menial services etc.

21. For the significance of *parihāras,* see above.

22. The writing on the last plate seems to be a palimpsest. This name and designation of the writer of the record has to be read as Nayadhāra-pperuṅ-kāshṭakeri. It can be seen that in the other records the writer is so designated. The name, nayadhāra which is the same as the prefix of the name, which was given to the *brahmadēyam* newly formed suggests that he was a wood-worker who was receiving royal patronage.

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No. 69

TALEGAON COPPER-PLATES OF KRISHNARAJA I

Location	: Taḷēgāon-Dḥamḍhērē, Sirur Taluk, Poona District, Maharashtra
Date	: Śaka 690=768 A.D.
Script	: Siddhamātṛikā (Early Nāgarī)
Language	: Sanskrit
King	: Kṛishṇarāja I
Dynasty	: Rāshṭrakūṭa
Reference	: Sten Konow, *EI*, XIII, pp.275-282

Text

Metres : Vv. 1, 6, 15, 19, 20, 21 *Anushṭubh* ; 5 *Gīti* ; 2, 3, 4, 7, 8, 14 *Vasantatilakā* ; 9, 10, 11, 12, 13, 17 *Āryā* ; 16, 18, 22 *Śārdūlavikrīḍita*

ॐ स्वस्ति ।

स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं ।
हरश्च यस्य कान्तेन्दुकलया कमलंकृतं ॥ १ ॥

आसीद्द्विषत्तिमिरमुद्यतमण्डलाग्रो
ध्वस्तिन्नयन्नभिमुखो रणशर्व्वरीषु ।
भूपः शुचिर्व्विधुरिवाप्तदिगन्तकीर्त्ति
र्ग्गोविन्दराज इति राजसु राजसिंहः ॥ २ ॥

तस्यात्मजो जगति विश्रुतदीर्घकीर्त्ति
रार्त्तिहारिहरिविक्रमधामधारी ।
भूपस्त्रिविष्टपनृपानुकृतिः कृतज्ञः
श्रीकक्कराज इति गोत्रमणिर्बभूव ॥ ३ ॥

तस्य प्रभिन्नकरटच्च्युतदानदन्ति
दन्तप्रहार रुचिरोल्लिखितांसपीठः ।
क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः
सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः ॥ ४ ॥
तस्योपार्ज्जिततपसस्तनयचतुरुदधिवलयमालिन्याः ।
भोक्ता भुवः शतक्रतुसदृशः श्रीदन्तिदुर्ग्गराजोभूत् ॥ ५ ॥
यस्याजौ राजसिंघस्य वित्रस्ता वैरिवारणाः ।
तल्लज्जास्तम्भमुन्मूल्य ज्ञायन्ते क्वापि नो गताः ॥ ६ ॥
काञ्चीशकेरलनराधिपचोलपाण्डय
श्रीहर्षवज्रटविभेदविधानदक्षं ।
कर्णाटकं वलमनन्तमजेयमन्यै
र्भृत्यैः कियद्भिरपि यस्सहसा जिगाय ॥ ७ ॥
अभ्रूविभंगमगृहीतनिशातशस्त्रं
अज्ञातमप्रणिहिताज्ञमपेतयत्नं ।
यो वल्लभं सपदि दण्डबलेन जित्वा
राजाधिराजपरमेश्वरतामवाप ॥ ८ ॥
तस्मिन्दिवं प्रयाते वल्लभराजेकृतप्रजावाधः ।
श्रीकक्कराजसूनुर्म्महीपतिः कृष्णराजोभूत् ॥ ९ ॥
तस्य स्वभुजपराक्रमनिःशेषोत्सारितारिदिक्चक्रं ।
कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराजस्य ॥ १० ॥

शुभतुङ्गतुङ्गतुरगप्रवृद्धरेणूर्द्ध्वरुद्ध रविकिरणं ।
ग्रीष्मेपि नभो निखिलं प्रवृट्कालायते स्पष्टं ॥ ११ ॥
उद्दामदर्प्पनिर्भरमहावलप्रचलितस्य भूपृष्टे ।
शक्नोति को निरोद्धुं प्रसरं वरनरपतेरस्य ॥ १२ ॥
दीनानाथप्रणियिषु यथेष्टचेष्टं समीहितमजस्रं ।
तत्क्षणमकालवर्षो वर्षति सर्व्वार्त्तिनिर्म्मथने ॥ १३ ॥
तस्याभवद्भुवनपद्मविकासभास्वान्
संग्रामसागरविमन्थनमन्दराद्रिः ।
दुष्टारिसन्ततिलतापरशुर्म्महात्मा
सूनुः क्षितीशतिलकः प्रभुतुंगनामा ॥ १४ ॥
सत्पात्रदानवर्षेण ध्वस्तस्तंभेन पद्मिनी ।
हस्तिनेव शतायेन पुरुषेणारिसन्ततिः ॥ १५ ॥
नित्यं सा प्रकृतिस्थिराततचला वर्णोज्वला सुप्रजा
श्लाघ्या सद्विषयोपभोगसुभगा भावैर्भृशं भूषिता ।
विस्रब्धं कटकप्रसाधिततनुर्विश्वम्भरा भोगिना
भुक्ता येन चिरं निजेव वनिता काञ्चीगुणालङ्कृता ॥ १६ ॥
तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारं ।
क्षितिदानपरमपुण्यः प्रवर्त्तितो ब्रह्मदायोयं ॥ १७ ॥

गोविन्दराजविज्ञापनया स च पृथिवीवल्लभमहाराजाधिराजपरमेश्वरपरम भट्टारकश्रीमदकालवर्षदेवः सर्व्वानेव राष्ट्रपतिविषयपतिमहत्तरादीन्समाज्ञा

पयत्यस्तु वो विदितं यथा मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये शक
नृपतिसंवत्सरशतषट्के नवत्त्युत्तरे प्लवङ्गवर्षे वैशाखामावास्यायामादि
त्यग्रहे गङ्गानामुपरि विजयस्कन्धावारे मण्णनगरे करहांटदशसहस्रान्तः
पातिभ्यो ब्राह्मणेभ्यः वासिष्ठश्रीकुमारविज्ञापनया जैवन्तिपाणैयविज्ञा
पनया च कुमारिग्रामो नामग्रामो दत्त इति अनेकविप्रनृपाग्रपूजा
पूजिताय अशेषवेदशास्त्रार्थविशारदाय भट्टवासुदेवाय भागौद्धौ संपादितौ
खंभग्रामाद् वोरिमग्रमाद्दाडिमग्रामात्पश्चिमतः खदिरवेणपर्व्वतादुत्तरतः
अलन्दियग्रामात् थिउरग्रामाच्च पूर्व्वतो मूइलनद्या दक्षिणतः एवं चतुरा
घाट विशुद्धः भमरोपरा अलुवसिन्दिग्रामतडवले एतैः सहितः पूनक
विषयान्तः पातिसर्वबाधारहितः स चागामिनृपतिभिरस्मद्वंश्यैरन्यैर्व्वा
स्वदायनिर्विशेषं परिपालनीयः ॥ उक्तं च भगवता व्यासेन ।

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ १८ ॥
तडाकानां सहस्रेण अश्वमेधशतेन च ।
गवां कोटिप्रदानेन भूमिहर्ता न शुद्ध्यति ॥ १९ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिं वर्षसहस्राणि विष्टायां जायते कृमिः ॥ २० ॥
ऋणहर्ता भूमिहर्ता हारयिता च ते त्रयः ।
नरकान् न निवर्त्तन्ते यावदाभूत संप्लवं ॥ २१ ॥
यः सम्पद्भिरनुद्धतः परहित व्यासंगिनी यस्य धीः

यस्तं वाप्युपकर्त्तुंमिच्छति सुहृद्वर्गस्य काष्ठा धने ।
तेनेन्द्रेण नरेन्द्रवृन्दसहित श्रीकृष्णराजाज्ञया
प्रीत्येदं लिखितं तदुन्नतयशः प्रोद्भासनं शासनं ॥ २२ ॥

Translation

Verse 1 God Vishṇu whose navel is the residence of Brahmā and God Hara who has the bright and brilliant Moon may protect you.

Verse 2 There was Gōvindarāja whose scimitar had smashed his enemies and who was a lion of kings.

Verse 3 His son was Kakkarāja.

Verse 4 His son, Indrarāja, was like a Golden Mountain, (that was) the Rāshṭrakūṭa lineage.

Verse 5 His son was Dantidurga.

Verse 6 Being a lion of king his enemy kings with their elephants are blown away.

Verse 7 With a few soldiers he (Dantidurgga) could conquer the Karnāṭaka – forces who had defeated the lord of Kāñchī and the kings of Kēraḷa, Choḷa, Pāṇḍya Śrī Harsha, and Vajraṭa.

Verse 8 Thus Dantidurgga after having conquered Vallabha he became Rājādhirāja-Paramēśvara.

Verse 9 When this Vallabharāja had gone to heaven, Kṛishṇarāja, the son of Kakkarāja became the lord of the earth. He did not oppress his subjects.

Verse 10 This Kṛishṇarāja was like the Bhagavān Krishṇa, of the epic and thus he had great valour.

Verse 11 He was known as Śubhatuṅga who had such many steeds who were throwing such abundant dust while growing, he had made the sky look like the clouds with the raining showers.

Verse 12 and 13 He had his own exalted pride but he had given generous gifts to miserable and helpless people.

Verse 14 His son was Prabhutuṅga.

Verse 15 and 16 This Kṛishnarāja could destroy his enemies and his camp was at Kāñchī which was like his lover.

Verse 17 This *brahmadēyam* was of great merit as it was made having realized the transitory nature of life like the wind and lightning.

Prose At the request of Govindarāja, the Pṛithivi-vallabha, Mahārājādhirāja, Paramēśvara, Parama-bhaṭṭāraka, the illustrious Akālavarsha issued the order to all heads of *rāshṭras*, *vishayas* and *mahattaras* thus: at the request of Vāsishṭhaśrīkumāra and Jaivanti Pāṇaiya, the village called Kumārigrāma[1] had been given to the Brāhmaṇas residing in the Karahāṭa[2] ten thousand for increasing the merit and fame of the parents and of ourselves in the year 690 of the Śaka king, in the cyclic year Plavaṅga, on the new-moon day of Vaiśākha and on the occasion of an eclipse of the Sun (while residing) in the victorious camp at the Gaṅgas in the town of Maṇṇa[3] - two shares of the village have been given to Bhaṭṭa Vāsudēva who has been given the highest honour by Brāhmaṇas and kings and who is conversant with all *Vēdas* and *Śāstras*. It is situated to the west of Khumbhagrāma,[4] Vōrimagrāma[5] and Dāḍimagrāma,[6] to the north of Khadiravēṇa[7] hills; to the east of Alandiyagrāma[8] and Thiuragrāma[9] and to the south of river Mūila[10], with the four boundaries combined with Bhamaroparā[11], Araluva[12], Sindigrāma[13] and Taḍvalē[14] and situated within the Pūnaka - vishaya; freed from all oppression. This gift should be respected by all and future kings of our lineage or others, in the same way as their own gifts. [Four of the usual imprecatory verses of veneraable Vyāsa].

By the order of the glorious Kṛishṇarāja. This was written by Indra.

Notes

1. Kumarigrāma is the same as the present Karehgāon in the Satāra District. (*EI.*, XIII, p.279).

2. Karahāṭa is the present Karhād,. Satāra district (*ibid.*, p.278).

3. Maṇṇe is not identified. It is difficult that it was identified with Maṇṇai or Mānyapura, the capital of Western Gaṅgas (*EI*, XIII, p.278). This identification was wrong by Sten Konow – what was known of verse 22 is also disputable.

4. Kumbhagrāma is (the present) Khamgaon (*ibid.*)

5. Vorimagrāma is (the present) Boree (*ibid.*)

6. Dāḍima-grāma is (the present) Daleemb (*ibid.*)

7. Khadiravēṇa hills have not retained the present name.

8. Alandiya is Ālandi or more commonly Chorā-chi Ālandi (*ibid*)

9. Thiuragrāma is (the present) Theur (*ibid.*)

10. The river Mūila is the present Mūḷā which meets Muṭhā at Poona and then reaches the Bhīmā river. (*ibid.*)

11. Bhamarōparā is Bhowrapūr (*ibid.* p.279).

12. Araluva is (the present) Uruli (*ibid.*)

13. Sindigrāma is (the present) Seendowneh (*ibid.*)

14. Taḍavale is (the present) Turudee (*ibid.*)

* * *

No. 70

VELVIKUDI GRANT OF VARAGUNA I

Location : Not available
Date : Year 3 (769-70 A.D.?)
Script : Tamil; Vaṭṭeḻuttu
Language : Sanskrit : Grantha
King : Neḍuñjaḍaiyaṉ (Varaguṇa I)
Dynasty : Pāṇḍya
Reference : H.Krishna Sastri, *EI*, XVII, pp.291 f.

Text

Metre: Vv. 1, 12. *Vaṁśastha* ; 2. *Anuṣṭubh* ; 3. *Vasanta-tilakā* ; 4-6, 10. *Śārdūlavikrīḍita* ; 11. *Upēndravajra* ; 7-9. *Drutavilambitam* ; 14. *Indravajra.*

स्वस्ति ॥

श्रियश्चिरं वश्शिशिरांशुशेखरश्शिवः श्रितार्त्तिप्रतिबन्धकारणम् ।
तनोतु सौवर्णकपर्द्दसुन्दरःकुदर्प्पकन्दर्प्पमदप्रमर्द्दनः ॥ १ ॥
विश्वम्भराभरश्रान्तशेषविश्रमकारणम् ।
आकल्पान्तम्भुवि स्थेयदन्वयःपाण्ड्यभूभृताम् ॥ २ ॥
अस्तम्भयत्क्षितिधरम्प्रविजृम्भमाण
मम्भस्समस्तमपिबज्जलधेश्च यस्सः ।
कुम्भोद्भवो भवति यस्य मुनिःपुरोधां
स्सश्रीनिधिर्ज्जयति पाण्ड्यनरेन्द्रवंशः ॥ ३ ॥
अस्थादप्रतिमप्रभावमहितःपाण्ड्याभिधानो निधे
र्व्वारान्द्धारि महीपतिस्त्रिभुवने लीनेपि कल्पक्षयात् ।

धात्रा सृष्टवता पुनस्सजगतां रक्षात्र्थमभ्यर्थित
स्तेजस्वी तनयत्वमेत्य शशिनो नाम्ना बुधाख्योभवत् ॥ ४ ॥
पुत्रस्तस्य पुरूरवा भुजबलप्रध्वस्तदैत्यःप्रभु
स्तद्वंशे शिखरीन्द्रमस्तकशिलाविन्यस्तमत्स्यद्वये ।
शक्रार्द्धासनहारभाजी शरणे विश्वस्य विश्वम्भरा
गेहस्वामिनि शाश्वते युधि जिताशेषामरारिप्रभौ ॥ ५ ॥
दूतीभूतदिवौकसि क्षितिधरक्षुब्धाभिसंक्षोभित
क्षीरोदन्वति कुम्भसम्भवकरप्राप्ताभिषेकक्रिये ।
इष्टार्थार्प्पणतर्प्पितार्त्थिजनतापूर्ण्णक्षमामण्डले
जन्मावाप जगत्त्रयार्च्चितगुणः श्रीमारवर्म्मा नृपः ॥ ६ ॥
धरणीवलयं समस्तमेतन्निजदोर्द्दण्डमहोरगेण बिभ्रत् ।
अहरत्स भुजंगमाधिभर्तुश्चिरकालोद्वहनक्लमन्धरायाः ॥ ७ ॥
अधिरुह्य तुलाममित्रवर्ग्गंयुधि जित्वामृतगर्ब्भतो जनित्वा ।
सुधियामधिपस्सुवर्ण्णराशिं विधिवत्सप्रतिपादयाम्बभूव ॥ ८ ॥
तस्यात्मजस्तरुणभास्करतुल्यतेजा
राजा बभूव रणधीर इति प्रतीतः ।
यो लीलयैव भुवनस्य बभार भारं
हारं यथास्य गुरवस्सुरनायकस्य ॥ ९ ॥
पुत्रस्तस्य पुरन्दरप्रतिकृतिर्भूसुन्दरीवल्लभो
नम्राशेषनरेन्द्रवेष्टनमणिव्राताावृतांघ्रिद्वयः ।

आसीत्सत्यसखःपराक्रमधनःपद्मासनायाः पति
र्व्विद्याचारविभूषणः श्रुतधरः श्रीमारवर्म्माभिधः ॥ १० ॥
स राजसिंहस्सरसीरुहाक्षो
भयम् भुवि प्राणभृतामपास्य ।
ररक्ष दक्षः क्षपितारिपक्षः
क्षमातलं क्ष्मापतिरक्षताज्ञः ॥ ११ ॥
नरो नु रक्षो नु हरो नु पूरुषः
परो नु शक्रो नु सरोषमागतः ।
इति स्म मत्वा युधि यम्भयार्द्दितः
पलायते पल्लवमल्लभूपतिः ॥ १२ ॥
कनकगर्ब्भकृतप्रसवःपुन
स्समधिरुह्य तुलामतुलामपि ।
अकिरतार्त्थमपाकृतकल्मषो
द्विजदरिद्रसुरायतनेषु यः ॥ १३ ॥
महाकुलीनाम्मळवेन्द्रकन्यां
स मारवर्म्मा सदृशीमुवाह ।
अजायतास्यां हरसूनुकल्पो
जगद्धितार्त्थञ्जटिलाभिधानः ॥ १४ ॥
अशीषत्स धरामहीनसारः
क्षितिपः क्षाळितकल्मषानुषंगम् ।

नतराजकमौलिरत्नरश्मि
प्रकराभ्यर्च्चितपादपद्मपीठः ॥ १५ ॥
कलये स गुणानदात्कृतस्य
स्वभुजाभ्यां सुरपादपस्वभावम् ।
अभयं शरणागतप्रजाभ्य
स्सदिवं संयति शत्रुपार्त्थिवेभ्यः ॥ १६ ॥
राजतां स महीपालकिरीटार्प्पितशासनः ।
राजसिंहसुतो राजा चिरमुर्व्याम्परान्तकः ॥ १७ ॥
आसीन्मङ्गलराजो मधुरतरः शास्त्रवित्कविर्व्वाग्मी ।
आज्ञप्तिरस्य वैद्यः करवन्दपुराधिवास्तव्यः ॥ १८ ॥
रक्षान्नरः परकृतौ विदधीत विद्वा
न्पादा हि धर्म्म यशसः परमस्य लब्धाः ।
धात्रैव सृषटमखिलम् भुवनं तथापि
रत्षन्ति पुण्यरतयः पृथ्वीन्नरेन्द्रः ॥ १९ ॥
न हि भूमिप्रदानाद्वै दानमन्यद्विशिष्यते ।
न चापि भूमिहरणात् पापमन्यद्विधीयते ॥ २० ॥
दाता दशानुगृह्णाति यो हरेद्दश हन्ति च ।
अतितानागतानीह कुलानि कुलनन्दन ॥ २१ ॥
स्वदत्ताम् परदत्ताम् वा यो हरेत वसुन्धराम् ।
न तस्य नरकाद्धोराद्विद्यते निष्कृतिः क्वचित् ॥ २२ ॥

बहुभिर्व्वसुधा दत्ता भुज्यते हि धराधिपैः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २३ ॥
चत्वारः इमे वैष्णवे धर्मे श्लोकाः ।

Translation

Verse 1 May that God Śiva whose head is adorned by the moon, who alleviates the distress or torments of those who take refuge in him, who has golden matted locks, and who is the one who demolished the false pride of Manmatha, confer prosperity to you.

Verse 2 May the dynasty of the Pāṇḍyas, which by ruling the earth relieves (the serpent) Śēsha, fatigued by bearing the burden of the earth (alone) constantly[1], last till the end of time.

Verse 3 This dynasty of Pāṇḍya kings in which all the wealth (of this world) is lodged has gained for its preceptor the saintly Kumbhōdhava (Agastya) who steadied and stopped the growth of the mountain that was growing up higher and higher and who drank off the waters of the ocean.[2]

Verse 4 There was a ruler named Pāṇḍya who was noted for his matchless prowess, even (before and) when the three worlds had disappeared into the seas (void) at the end of the *kalpa*, and he stood at the fringe of that all-enveloping ocean. Then when Dhātā began creating the worlds anew, that splendid person on being requested by Brahmā to protect (the newly created world) took birth as the son of the moon and got the name Budha.[3]

Verse 5 His son was Purūravs, who with the strength of his arms crushed the kings of the *daityas* (demons /devlish beings).[4] From him descended the family which (the members of which) had placed the two-fish (emblem of the Pāṇḍyas) on the peak of the king of mountains

(Himalayas). This family had gained the right to half the seat and the garland of Indra (the lord of the heavenly world).[5] This family was everlasting and was the refuge and shelter for the whole world. Each member of that family acceded in turn to the position of the Lord of the damsel that is the (whole) earth. This family had vanquished the kings inimical to the *amaras* (*dēvas* – heavenly beings).

Verse 6 In that dynasty was born Māravarman, who drafted the residents of the celestial world to ply as his messengers.[6] He vigorously stirred up further the milky ocean already once churned by (with the help of) the mountain.[7] His anointment and coronation was solemanised by (sage) Kumbhasambhav (Agastya). In his realm all the desires and aspirations of the subject-people had been fulfilled (through his good government). His admirable qualities were highly extolled by all the three worlds.

Verse 7 He bore the circle of the earth with the help of the gigantic serpents that were his mighty arms. He also provided relief to the emperor of serpents fatigued by bearing the burden of the earth without respite.

Verse 8 That king mounted the weighing scales (for performing the gift-ceremony known as *tulābhāra*)[8] and after conquering the host of his enemies in battle, took (a second) birth through the nectar-filled womb (*amṛita-garbhāhiraṇya-garbha*)[8]. He, the foremost among intellectuals, distributed heaps of gold in accordance with the prescriptions in the codes (of regulations governing orderly life).

Verse 9 His son was the king well-known as Raṇadhīra, whose splendour was like that of the rising Sun. He bore the burden of the earth playfully (without experiencing any inconvenience) and treated it as lightly as his ancestors wore the garland presented to them by the lord of the celestials.

Verse 10 His son was the one called Śrī-Māravarman, a counterpart of Purandara (destroyer of forts- Indra/God Śiva)[9], and the lord of the damsel, the Earth. His feet were radiant due to the (glitter of) multitude of gems in the crowns worn by all the other kings who were obliged to prostrate before him. He was a friend of truth. His wealth lay in his valour and strength. He was also the lord of Padmāsanā (Goddess Śrī seated on the lotus). His valued ornaments were learning and rectitude in behaviour / adherence to established norms. He had an excellent retentive memory / retained permanently in mind what he heard.[10]

Verse 11 This ruler of the world also known as Rājasiṁha, was lotus-eyed. He drove away the fears of all creatures and afforded protection to all the living beings of the world. His writ was infallible.

Verse 12 Seeing him (Rājasiṁha) and his vigorous onslaught in the battlefield, the king Pallavamalla was struck with fear as he suspected that either Nara (Arjuna)[11] or the Raksha (demon)[12] or God Hara (Śiva in person) or the most Exalted Being (God Vishṇu)[13] or Śakra (Indra) (i.e.) one of the invincible gods, had come down in great fury (to destroy him) and (prudently) took to flight.

Verse 13 He (Rājasiṁha) took a second birth through the golden womb (*kanaka-garbha*)[14] and then mounting the inestimable scales, he distributed (his) wealth lavishly among the Brahmins, other poor people and to the abodes of the Gods (temples) and thus freed himself from sins.

Verse 14 This Māravarman married the daughter of Maḷavēndra, who having been born in such a blemishless family, was quite worthy for him.[15] By her he got a son named Jaṭila, who resembled in his prowess the son of

God Hara (God Subrahmaṇya). His birth heralded great good for the world.

Verse 15 This king (Jaṭila) did not lack in anything (either in ability or strength or wealth). He ruled the earth in such a way as to clean her/it of the inevitably accrued impurities. The pedestal on which his lotus feet rested was embellished and glorified by the dazzle of the glittering gems set on the heads of (the host of) kings bowing at those feet.

Verse 16 He indicates the virtues of the *kṛita*-epoch[16] into the *kali* age (by accomplishing viruous deeds and thus setting an exmple to his subjects for doing good deeds, and avoiding the treading of the sinful paths). He gave his hands the innate quality of the celestial tree (*kalpa-taru*[16] which is stated to have been capable of fulfilling the wishes of those that approached it). Those hands gave protection to those who submitted to and took refuge with this king, on the one hand and the celestial world to the enemy kings who dared to confront him in battle (by killing them) on the other.

Verse 17 May that king Parāntka, son of Rājasiṁha, whose orders are borne on their crowns by the kings of the earth (i.e.) whose orders are received with bowed heads by the crowned kings of the earth, prosper in his glory.

In Tamil This eulogy has been composed by Varōdaya-bhaṭṭaṉ who had performed all sacrifices.[17]

Then follows the Tamil text written in high flown elegant prose. It is here that the purport of the charter is given in elaborate detail. The genealogical account and achievements of the successive kings of the Pāṇḍya dynasty are also colourfully described.

Then the purport of the record starts with the statement of the background for the issue of this charter.

It is stated that the early Pāṇḍya king Palyāga-Mudukuḍumi-Peruvaḻudi had granted an extent of land naming it as Vēlvikkuḍi (village of/or for religious sacrifice)[18] to Naṟkoṟṟaṉ, the *kiḷāṉ* (elder/headman)[19] or Korkai, who was scrupulously adhering to the path prescribed in the Vēḍic texts, at his request and on the intercession of other Brahmin scholars assembled at that location to enable that Naṟ-koṟṟaṉ to complete a religious sacrifice undertaken by him. Subseqently the evil-king (*kali- ariaśan*) named Kaḷabhran resumed that village and abrogated the gift. In due course Pāṇḍy-ādhirāja, Kaḍuṅgōṉ, rose even as the sun from the ocean and rescued the earth from the clutches of those evil kings through the strength of his arms and resumed the lordship of the earth. (that is of the southern portion of Tamilnāḍu). This statement is followed by the narration of the succession in the Pāṇḍya line from that Kaḍungōṉ onwards, upto Neḍuñjaḍaiyaṉ Parāntaka, who issued the present charter.

One day in the third regnal year of that king in the (city of) Kūḍal (Madurai) one person cried out a complaint in the hearing of the king. The king took cognisance of this and duly enquired into his grievance. It turned out that the complainant was a descendent of that Brahmin who was granted the village Veḷvikkuḍi by the king's ancestor. (Just like the original donee who was granted Vēlvikkuḍi this complainant was also the *kīlān* of Koṟkai, which fact clearly showed that he was a descendent in the line). He was named Kāmakkāṇi Naṟ-chingaṇ. On the direction of the king this complainant substantiated his claim by showing the old records of (maintained by) the *nāṭṭār*[20]. Then the king getting convinced, restored that village, Vēḷvikkuḍi along with the rights, (termed as) *kār-āṇmai,*[21] *mīy-āṭchi*[22] in respect of that village to the petitioner.

For this grant, Mūvēndamaṅgala-ppēr-arsiyaṉ *alias* Vaidya-śikhāmaṇi Māṟaṅ-gāri, belonging to Karavandapuram,[23] who possessed a vast army with which he had secured several victories in military campaigns in the service of the Pāṇḍya king and had brought the excellent daughter of the Gaṅga ruler to the Lord of the Koṅgar (the Pāṇḍya king ?)[24] (for him to marry) was nominated as the executor (*ānatti-ājñapti*).[25]

The recipient of this *brahmadēyam* (only here, it is indicated that the grant-village had been given the status of a *brahmadēyam*), Śuvaraṉ-jiṅgaṇ (obviously the same as Naṟ-chiṅgan. By giving his name in this fashion the drafter of the record indicated that Śiṅgaṉ was the son of Śuvaraṉ) retained for himself one third of the village restored to him (apparently entrusted to his charge as it was he who represented on behalf of the family) and the other two thirds he gifted away with the oblations of water to fifty Brahmins. Of the latter portion, Mūrtti Eyiṉaṉ[26] was allotted four and half *paṭākāram*[27] in deference to (in conformity with the regulations pertaining to the organization of) the *sabhā*.[28] Of the one third portion he had retained also he gave four *paṭākāram* to his brothers and six *paṭākāram* to the children of his younger uncle, again in conformity with the *sabhā* (regulations). The holders of the three *kūṟus* or shareblocks, i.e. Narchiṅgan, his brothers and the children of his uncle in possession of one *kūṟu* and those to whom the other two thirds of the village had been distributed, by common agreement. allotted four *paṭākāram* to *Sēnāpati* Ēnādi *alias* Śāttanchāttar who composed the *praśasti* (obviously the Tamil text of the charter as well as the verses in Sanskrit at the beginning are stated to have been composed by Varōdayabhaṭṭaṉ).[29]

The purport of the charter as given above is followed by six verses in Sanskrit. The first verse[30] (No.18 of the record) reiterated that the resident of Karavandapura, the Vaidya (of the family of Vaidyas), Maṅgalarāja Maduratara was the *ājñapti* (executor) for the grant. It also reveals that this Maṅgalarāja was a scholar in *śāstras* (codes of rules and regulations or generally the branches of knowledge) a poet and an orator.

The next verse (19) (not properly composed ?) extols the merit that accrues to those who protect the grants made by others. It points out how even though the whole earth was created by Dhātā (God Brahmā), it is those kings who are engaged in the performance of meritorious acts who protect it.

The next verse (20) stresses how there can be no better gift than that of land and how there can be no other sin worse than the seizure of land (gifted to others).

Verse No.21 dwells on the same theme and says that the one who gives the gift (of land) and the one who deprives the gift made by others, respectively, uplift or cause the damanation of ten generations past and future.

Verse 22 has a slightly variant text of the oft-quoted verse "*sva-dattām para-dattām vā* etc." The second half of the verse says that there can be no escape from the horrible hell for the one who seizes and resumes the land gifted (earlier) by himself or by others.

Verse 23 Land has been gifted by many and that tract to which that land belongs passes on to the possession of and to be enjoyed by (many) kings (as days and years pass by). The one who has (control of) the land at each of the successive periods enjoys the fruit (of possessing and protecting the gifts of land or himself gifting the land or of harming the gifts made by others) as his action deserves.

These four (preceding) verses are (stated to have been quoted) from Vaishṇava-dharma.[31]

These Sanskrit verses are followed by the following statements in Tamil : (The king referred to here as) "*koṟṟavaṉ*" himself declared that he would bear on his head the flower-like feet of those that protected his grant. He also had the charter entered on copper-plates.

To Śuttakēsari[32]-Perumbaṇai-kkāran who wrote this record (i.e. committed it to writing) was allotted, one house-site, 2 *mā* of *chéy*[33] and one (*mā* of) dry-crop land, as graciously directed by the elders (of the village.)[34]

Notes

1. According to mythological conceptions, the serpent Śēsha is thousand-headed and is an emblem of eternity. He is the resident-king of Pātāḷa (i.e. the nether world) where he holds aloft and supports the seven Pātālas and the seven regions above each one of them (of the seven Pātāḷas) and therefore the entire world (MW, *SED*, pp.1088-89). In some other contexts, eight *nāgas* (elephants/serpents) are conceived as having been stationed in the eight quarters to hold the Earth in position. [This idea can be compared with the modern scientific finding that each orb, why even each particle in the universe is kept in position by gravitational pulls from all sides].

2. The claim of the Pāṇḍya kings to have had sage Agastya as their family's preceptor is based on two factors. Sage Agastya is stated to have been sent to the south of India by God Śiva to ensure a balance between the north and south of this country as the north had got overcrowded with a concentration of sages and intellectuals. Acording to Tamil tradition the sage reached the Podiyil hill t the end of the western ghats bordering the Pāṇḍya and Chēra kingdoms and stationed himself there and fostered the growth of the Tamil language. The Pāṇḍyas, were the patrons of Tamil literature and of the *saṅgam* (association that guided and controlled the growth of Tamil literature in early days). Thus on these two counts of the sage having settled in this country and their having been the patrons of Tamil the Pāṇḍyas laid claim to having had the foster-care of the sage. The stories of the sage's curbing of the growth of the mountain (the Vindhyas) and his drinking off the waters of the ocean to help the celestials (*dēvas*) to trace and dispose off their enemies, Kālakēyas who had hidden themselves there follow the accounts given in *Mahābhārata* (See Sastri, K.A.N., *SIH*, pp.71-77). However, it is observable that only Māṟavarman, who, in this genealogical account, heads the list of

historically known kings of this dynasty, is stated to have been anointed with the hands of this sage to the kingship.

3. The Pāṇḍya rulers usually claim descent from the moon. The panegyric of the present record tells about a Pāṇḍya having been there even before and at the time when the world was obliterated by the deluge (at the end of the previous *kalpa* - A *kalpa* is a period of time spanning one thousand *yugas* (i.e.) four thousand three hundred and twenty million years of mortals. The transition from one *kalpa* to the next is marked by a dissolution - MW. *SED*, p.262, col.3). It is stated that it was that Pāṇḍya, who took birth as Budha from Śaśī (moon), at the request of the Dhātā (creator) when he set about creating the world anew.

4 & 5 The reference to Purūṛavāḥ, son of Budha, as the progenitor of the Pāṇḍya family has been made in the context of the claim to the mythical achievement of gaining half the seat of Śakra (Indra) by the kings of the Pāṇḍya dynasty as it was actually Purūravāḥ, who was offered half his seat by Indra on the graceful intervention of God Vishṇu (*Śabdakalpa-drumaḥ*, III, p.186, col.3). But in the same phrase there is the mention that they had also got possession of the garland of Śakra. Purūravāḥ is not credited with this feat. It is not known on what basis this claim was made. However, that the garland of Indra was part of the regalia of the Pāṇḍyas is evidenced by the claim made by the Chōḻa Rājēndra I that he took hold of this garland as well as the crown deposited with the Siṁhalese king earlier by Tennavan (Pāṇḍya) (See the eulogy (*maykkīrtti*) starting with *Tirumanni vaḷara* of Rājēndra I. Also see Sastri, K.A.N., *The Colas*, pp.124, 154-156, 169-170, 199-200). The claim that the Pāṇḍya had vanquished the enemy kings of the *divaukasas* (*dēvas*) seems to be an appropriation of a feat of Purūravāḥ, (as imagined by the poet of the Pāṇḍya court).

6. The background story for the Pāṇḍya kings' claim to have had *divaukasas* (*dēvas*) as their ambassadors or messengers is not available.

7. The original editor translated the phrase, *kshiti-dhara-kshubdh-ābhisaṁkshōbita-kshīr-odanvati* as "who stirred and churned the milk ocean by the mountain (Mandara)". But the meaning as given here is more appropriate. It is to be observed that *ksubdha* and *abhikshōbhita* are consecutively found used. Here with referencre to the Pāṇḍyas, such an attribute to them must be understood in the background of their well-known sea-faring activities including the industry of pearl-fishing. Though not the milky ocean, the salt seas and ocean, bordering the Pāṇḍya country to the east and south was well-churned by the ships of the Pāṇḍya country.

8. Weighing one's self against a precious commodity with a view to giving away the weighed commodity is technically termed as *tulābhāra* and passing through the golden cow thereby getting purified and elevated to a higher caste and the gifting of that cow as also other things on that occasion known as *hiraṇya-garbha* (called in this charter as *amṛita-garbha* – verse 9 or *kanaka-garbha* - verse 13) are two of the 16 *mahādānas* (See Vol.I).

9. The epithet *purandara* meaning the destroyer of fort/forts/strongholds is applicable to Indra, God Śiva, as also to some other Gods (MW, *SED*, pp.635-636). The application of the epithet to Indra has to be understood in the context of the Ṛig-vedic hymns wherein he was invoked to destroy enemy forts. God Śiva earned that epithet when He destroyed the monster Pura or Tripura. Here it may be seen that the poet has described the king not only as a replica of Purandara but also as the master of Bhū-sundarī and lord of Padmāsanā (Goddess Lakshmī). The latter two are actually the attributes of God Vishṇu who is said to be having both Bhū-dēvī and Lakshmi as his consorts. As such it can be seen that in this verse, the poet wanted to identify the Pāṇḍya king Raṇadhīra (later called Rājasiṁha) with God Vishṇu by applying these epithets to him. So it can be concluded that he also wanted to identify this Pāṇḍya king with God Śiva also rather than with Indra when he used the term *Purandara* in this context.

10. *śruta-dharah* has been translated by the original editor as "a repository of sacred knowledge". But the kings and especially the Pāṇḍya kings having been what they were, it is doubtful if anyone of them possessed knowledge of the sacred texts – the Vēdic knowledge. Hence *śruta* meaning "what has been heard" and *dhara* meaning "bearing" the phrase can be understood as meaning "he who retained in memory what was heard". A retentative memory was and is an asset to a ruler/ diplomat.

11. The Nara mentioned in verse 12, is the one who is conceived in Hindu mythology as the primeaval man or eternal spirit pervading the universe and as the permanent companion or associate of God Nārāyaṇa. Arjuna, the middle Pāṇḍava archer of Mahābhārata fame has been identified with this Nara and his constant companion Lord Krishṇa was of course an incarnation of God Nārāyaṇa. The context, in verse 12 where the Pāṇḍya king's prowess is praised, points to Arjuna as having been meant when the post referred to Nara.

12. *Raksha*, mentioned, can be identified with Rāvaṇa of Rāmāyaṇa. He has been described as the lord of *Rakshas* or *Rākshasas* (evil-doing powerful beings). His valour is well evidenced in that epic.

13. Purushaḥ paraḥ meaning the Transcendent Man Supreme Being or Soul of the Universe is here applied to God Vishṇu

14. This verse says that Pallavamalla (Nandivarman II Pallavamalla) was appalled by the fierce fighting prowess of Māṟavarman Rājasiṁha-pāṇḍya and thought it prudent to flee the battlefield. This is obviously a reference to the reverses that were faced by that Pallava king early in his reign. The Udayēndram plates of Nandivarman II Pallavamalla, say that Udayachandra, a feudal ally of Pallavamalla relieved him when he found him obstructed besieged at Nandipuram (Tanjavur district by the Dramila kings (Pāṇḍya ?) and retrieved the fortunes of his king. Apparently Pallavamalla, from then on, gained in strength and could keep the Pāṇḍya in effective check.

15. The identity of the "daughter of Maḷavēndra", whom Māṟavarman married is not capable of being clearly established. The name Maḷavēndra means the chief of Maḷavas or Maḻavas. To the north west of the Pāṇḍya kingdom was a principality known as Meḻa-koṅgam, which was adjacent to the Western Gaṅga territory. Probably it was a principality carved out for himself by an enterprising member of the Maḻava group. It seems probable that it was he who is referred to as Maḷavēndra here. This principality administered by this Maḻava might have been cryptically known as Maḻa-koṅgam. Those Maḻavas, again, seem to have had close kinship links with the Gaṅgas in the territory adjacent to their own. The above presumptions are induced by the narration of the progress of the campaign of conquest stated to have been undertaken by Māravarman-Rājasiṁha, in the Tamil text of this charter (Therein he is referred to as Teṟ-Māṟan). As per this narrative he had subjugated Maḻa-koṅgam after crossing the river Kāvēri and after reaching Pāṇḍi-kkoḍumuḍi, he contracted relationship with Gaṅgarājan. (lines 80-84). On a correlation of the statement found in the Sanskrit part of the charter with what is stated in the panegyric in the Tamil part, it can be concluded that this Gaṅgarājan was also known as Maḷavēndra or *vice versa*. The fact that this Maḷavēndra's daughter is stated to have been the mother of Jaṭila-, the issuer of the present charter and that the Tamil text would not have mentioned the establishment of relationship with Gaṅga-rājan, unless it was important for describing the identity of the ruling king, also point to Maḷavēndra having been the same as Gaṅgarāja. In this connection it may also be pointed out that the records of the Gaṅgas do not mention any such marital relationship with the Pāṇḍyas. The statement here that Maḷavēndra was of a status eminent enough to have marital relationship with the Pāṇḍyas and the information provided by an inscription dated in the reign period of Parāntaka-Chōḻa I (907-92 A.D.) from Uyyakkoṇḍāṉ-

Tirumalai (Tiruhirappalli District) (*SII*, II, pp.374-75) that one Mādēvaḍigaḷār, the daughter of a Mala-pperumāḷ was the wife of Parāntakan Gaṇḍarādittaṉār (evidently the prince – son of Parāntaka I) point to the Maḷavas or Maḻavas having been an important chieftaincy in the region (It may also be seen that a smārt-brahmin group, are known as the Bṛihat-charanam of Maḻa-nāḍu (*cf. EI*, XVII, pp.295-296; 297, 309 n.1; Sastri, K,.A.N., *Pāṇḍyan Kingdom,* pp.57-59). It also looks highly probable that the Koṅgar, whose *kōmān* (sovereign) Jaṫila, the father of Māṟavarman-Rājasiṁha, claimed to have been (apparently assumed by him after vanquishing and subjugating Maḻa-koṅgam) were the same as Maḷavas. If this assumption iş correct, the statement in the Tamil text can be deemed to indicate that rulers of Maḻa-koṅgu were restless under Pāṇḍyan hegemony and had become independent of it sometime at the end of Jaṭila's reign or early in Maṟavarman's reign, for, the latter had to subjugate Maḻa-koṅgan again. Probably even after this, Maḷavēndra, probably due to fore, had to concede his daughter to be espoused by Māṟavarman, had become recalcitrant even though the title Koṅgar-kon got stuck to the Pāṇḍya. It is noteworthy that the Jaṭila (referred to as Neḍuñjaḍaiyaṉ Parāntaka I in the Tamil text), son of that Māṟavarman-Rājasiṁha, who issued the present charter has been termed as koṅgar-kon to whom, his feudatory Māran-kāri brought the daughter of the Gaṅga ruler (apparently to marry). From the history of the relationship between the rulers of Maḻa-koṅgu and the Pāṇḍyas as detailed above, it appears that this Gaṅga ruler was also the ruler of Maḻa-koṅgu and if Māran Kēri had to bring his daughter to the koṅgar-kon, there is an indication that he was forced to part with his daughter.

16. For the significance of these please see above.

17. This statement in Tamil language and script at the end of the Sanskrit verses (seventeen) containing an eulogy of the Pāṇḍya dynasty and its successive members makes it appear that Varōdaya-bhaṭṭaṉ was the composer of only the preceding verses. Further, in view of those verses containing no reference to the purpose of the issue of this record, it also appears that those seventeen verses were prepared independent of this record and were prefixed to the charter just for embellishment.

18. This village seems to have gone through many vicissitudes in the course of centuries. There is no village of that name existing today in the Madurai District in which Pāganūr-kūṟṟam was situated in ancient days (*cf. SII*, XII, Nos.51, 55).

19. *kil̤ān* literally means elder. In villages of olden days the term was applied to the headman of the village.

20. The *nāṭṭār* signifies the people of the *nāḍu* but technically it referred to a corporate body of the chief landholders of the territorial division into which the villages were organised for administrative purposes. From this record it transpires that this body maintained the land-records of the villages included in the respective *nāḍu.*

21. *kār-āṇmai* literally means, control over the clouds/ water. As an enabling clause in the land grants it meant the priority if not a monopolistic right to harness and utilize the water resources available.

22. *mīy-āṭchi* (literally ruling over) signified an administrative lordship over the village (and its other inhabitants).

23. Karavandfapuram of the ancient days has been identified with the modern Ukkirankōṭṭai in the Tirunelveli taluk of Tirunelveli district (*EI*, XXIII, pp.283-84; also see *A.R.Ep.*, 1935-36, B.Nos. 194, 195, 196, 199).

24. This title Koṅgar̤-kōn or lord of the koṅgar (the people or ruler of Mal̤a-koṅgam) was assumed first by the Pāṇḍya ruler Jaṭila (Śaḍaiyan), grandfather of the Neḍuñjaḍaiyan Parāntaka of the present record. His father is not attributed with the title though the eulogy recounts that he had subjugated Mal̤a-koṅgam. Now a similar title is evidenced to have been assumed by the king who issued this charter. Apparently the subjugation of koṅgar or Mal̤a-koṅgam was considered a great achievement (See note 15 above) (cf. Sastri, K.A.N., *Pāṇḍyan Kingdom,* p.60. According to him Māran-kāri's bringing the daughter of the Gaṅga ruler to Koṅgar-kōn (for him to marry) is a reference to what is stated in the eulogy in Tamil that Māṟavarman Rājasiṁha, the father of Jaṭila Parāntaka contracted relationshipwith the Gaṅga).

25. The role of the *vijñapti* and *ājñapti* in the charters has been explained above. Here the statement that Māran kēri was nominated to be the *ājñapti* while issuing the charter pointedly indicates that a high official was necessarily enjoined with the task of seeing that the orders were duly executed.

26. The purpose for which 45 ½ *paṭākāram* were allotted to Mūrtti Eyinan is not clear. If he was the person with an identical name who figures as the *ājñapti* in the Madras Museum Plates issued by the same king as in this record, it can be understood that he was a high official. Here the mention that the allotment was made to him in conformity with the *sabhā* indicates that such an allotment was

obligatory while forming *sabhās* or that *sabhā* referred to here was a superior body or a set of regulations that were meant to be adhered to while forming Brahmin villages. It is also possible that as obviously the village Vēḷvikkuḍi as restored to Naṟ-Chiṅgam, in his capacity as the eldest or chosen representative of all the heirs-descendants of Naṟ-koṟṟan, who was granted the village a few centuries earlier, he was expected to apportion the due shares to all those descendants and to supervise his doing so, the *sabhā* of some oher village has been nominated. *sabhaiyōd-otta*, the phrase used in this context must be taken as indicating such directions of that *sabhā*. This *sabhā* could not have been of Vēḷvikkuḍi as originally it was granted to a single Brahmin and further the village had been resumed by the Kaḷabhra ruler in the meanwhile.

27. *paṭākāram* as used here to define the portion of the village as was variously allotted can be understood as referring to 'share'. Peculiarly enough this term is not met with in any other inscriptional record except in an inscription at Tirukkaḍittānam, Cheṅganacherry taluk, in Kēraḷa State where it is spelt as *paṭakāram* (*TAS*, V, No.55, R.V.Poduvāḷ).

28. See above note 24. This expression, *sabhaiyōd-ōtta,* (i.e.) "in conformity with the *sabhā* is peculiar to this charter".

29. Such allotment to the drafter of the record or writer of the record or the inscriber is seen in other *brahmadēyam* charters of the Tamil country. Whereas, such allotment for a perennial income on par with the Brahmin allottee/allottees, the grant to whom was the main purpose of the charter, may seem to be disproportionate on the one hand, on the other, the question will arise as to why such a professional should be tied down to one village. There can be only one explanation for this phenomenon. He must have been considered useful for the day to day purposes in the village.

30. The authorship for this verse is doubtful. The military exploits of Maṅgalarāja (it seems this is another form of expression for Muvēndra-maṅgala-ppēr-araiyan – The great lord of Mūvēndra-maṅgalam – found in the Tamil text) have been detailed in the Tamil text. Here this verse is devoted to stressing his scholastic attainments. As he is stated to have been a poet himself, he might have composed and inscribed this verse for his own glorification.

31. Though there are five verses on the same theme of extolling the merit of granting land and to pointing out the consequenses of disturbing the enjoyment of the grant by the grantee or their successors, only the last four are stated to be culled from Vaisṇava-dharma (if there was a treatise with that title, it is not available as

such now). The first of these must have been adaptation from one of the verses usually attributed to Vyāsa.

32. One cannot be sure as to which, Śuttakēsari or Yuddhakēsari is correct or if these were inter-changeable. As during this period, the same person was engaged to do both civil and military duties as the occasion demanded (See Sastri, K.A.N., *Pāṇḍyan Kingdom*, p.86), Yuddha-kēsari might have been the correct spelling. The meaning of the word, *Perumbaṇaikkāran* is uncertain. Apparently it was an official designation. In comprison to the *Vijñaptis* and *ājñapti*, he seems to have been a lower grade official (also see note 22 under Madras Museum Plates of Varaguṇa I).

33. From the context it is to be understood that the Tamil term *chey* referred only to wet-crop or land.

34. See note 27 above. It is noteworthy that this allotment to the writer is stated to have been done on the direction of the *perumakkaḷ* (elders) of the village whereas the earlier apportionments were made in conformity with the *sabhā.* This differentiation might have been meant to signify that whereas the earlier allotees had rights of participation in the *brahmadēyam,* the writer was a dependant of the *brahmadēyam*

* * *

No. 71

ALAS PLATES OF THE YUVARAJA GOVINDA II

Location	: Alās, former Kurundwad State, Maharashtra
Date	: Śaka 692=770 A.D.
Script	: Kannaḍa
Language	: Sanskrit
King	: *Yuvarāja* Govinda II
Dynasty	: Rāshṭrakūṭa
Reference	: Bhandarkar, Devadatta Ramakṛishṇa, *EI*, VI, pp.208-213.

Text

Metres: Vv.1-3, 5, 6 *Vasantatilakā*; 4, 7-10 *Āryā*,
11-13 *Anushṭubh*

स्वस्ति ॥

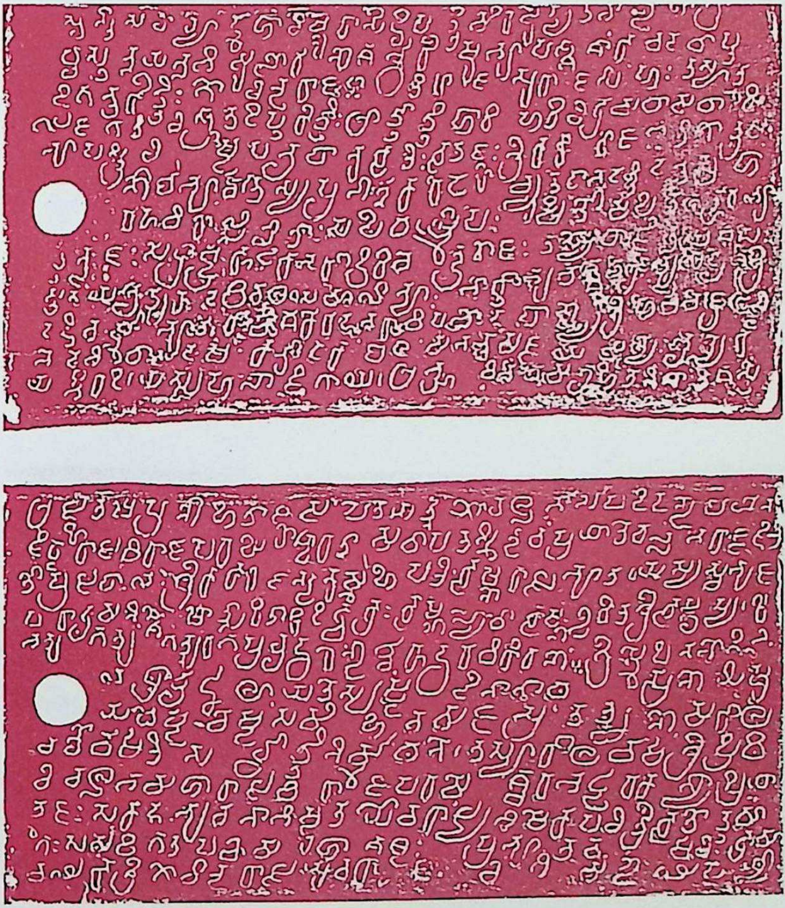
स वोव्याद्महाविष्णुः

आसीद्विषत्तिमिरमुद्यतमण्डलाग्रो
ध्वस्तिंन्नयन्नभिमुखो रणशर्व्वरीषु ।
भूपश्शशांकवदवाप्त दिगन्तकीर्त्ति
गौंविन्दराज इति राजसु राजसिंहः ॥ १ ॥

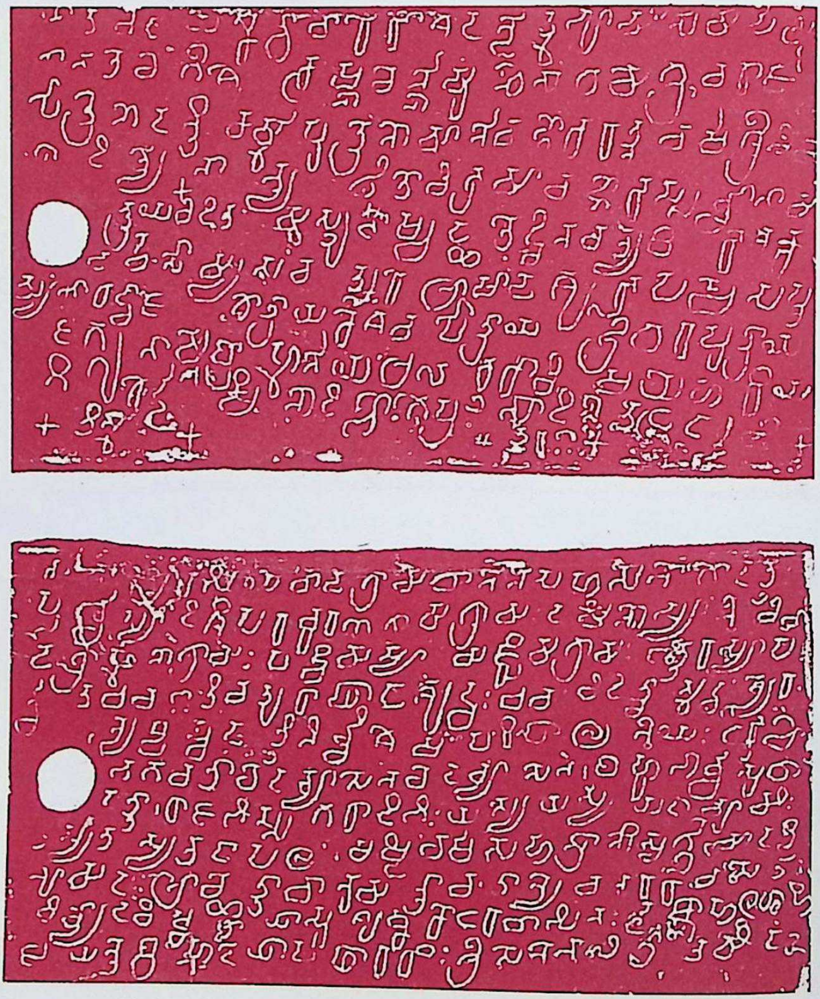
तस्यात्मजो जगति विश्रुतदीप्तकीर्त्ति
रात्तार्त्तिहारिहरिविक्रमधामधारी ।
भूपस्त्रिविष्टपनृपानुकृतिः कृतज्ञः
श्रीकक्कराज इति गोत्रमणिर्बभूव ॥ २ ॥

तस्य प्रभिन्नकरटच्युतदानदन्ति

Inscription No. 71



Alas Plates of the Yuvaraja Govinda II Saka - Samvat 692 A



Alas Plates of the Yuvaraja Govinda II Saka - Samvat 692 B

दन्तप्रहाररुचिरोल्लिखितांसपीठः ।
क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः
सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः ॥ ३ ॥
तस्योपार्ज्जितयशसस्तनयश्चतुरुदधिवलयमालिन्याः ।
भोक्ता भुवश्शतक्रतुसदृशः श्रीदन्तिवर्म्माभूत् ॥ ४ ॥
काञ्चीशकेरळनराधिपचोळपाण्ड्य
श्रीहर्षवज्रटविभेदविधानदक्षं ।
कर्णाटकं बलमनन्तमजेयमन्यै
र्भृत्यैः कियद्भिरपि यस्सहसाजिगाय ॥ ५ ॥
अभ्रूविभंगमगृहीतनिशातशस्त्र
मज्ञातमत्प्रणिहिताज्ञमपेतयत्नं ।
यो वल्लभं सपदि दण्डबलेन जित्वा
राजाधिराजपरमेश्वरतामवाप ॥ ६ ॥
तस्मिन्दिवंप्रयाते वल्लभराजे क्षितौ प्रजापालः ।
श्रीकक्कराजसूनुर्म्महीपतिः कृष्णराजो भूत् ॥ ७ ॥
यस्य स्वभुजपराक्रमनिश्शेषोत्सारितारिदिक्चक्रं ।
कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराजस्य ॥ ८ ॥
शुभतुंगतुंगतुरगप्रवृद्धरेणूर्द्ध्वरुद्धरविकिरणं ।
ग्रीष्मेपि नभो निखिलं प्रावृट्कालायते स्पष्टं ॥ ९ ॥
दीनानाथप्रणयिषु यथेष्टचेष्टं समीहितमजस्त्रं ।

तत्क्षणमकालवर्षो वर्षति सर्व्वार्त्तिनिर्म्मथने ॥ १० ॥

तस्याकालवर्षश्रीपृथिवीवल्लभमहाराजाधिराजभट्टारकस्य प्रियात्मजः सकळभुवाभिष्टुतयौवराज्याभिषेकपवित्रीकृतोत्तमांगः समधिगतपञ्चमहाशब्दः प्रभूतवर्षविक्रमावलोकश्रीगोविन्दराजो युवराजो वेंगिमण्डलोपर्य्यायातविजयस्कन्धावारे कोशदण्डात्मभूमिसमर्पणेनानते वेंगीशे कृष्णवेर्ण्णामुसीसंगमे ध्रुवराजपौत्रेण दन्तिवर्म्मपुत्रेण माणावळोकरत्नवर्षश्रीविजयादित्येनाभ्यर्थितो विक्रमावळोकस्सर्व्वानामन्त्रयति स्म। विदितमस्तु वषट्छते द्विनवत्यधिके शकवर्षे सौम्यसंवत्सरे आषाढशुक्लपक्षे सप्तम्यां भारद्वाजगोत्राय केशवपौत्राय श्रीधरपुत्राय जग्गुनाम्ने ब्राह्मणाय अलक्तकाविषये हरियगिरेर्द्दक्षिणदिग्भागे प्रसादिनीतटे उत्तरइ नामा अरसियवाडग्रामवानेन सह सभोगो दत्तः। पूर्वस्यां दिशि परचुरगेनाम ग्रामः दक्षिणस्यां नीवीवाडब्राह्मणग्रामः पश्चिमस्यां मज्झिमग्रामः उत्तरस्यां पर्व्वत एव। इति चतुराघाटशुद्धः। एवं विदित्वास्मद्वंश्यैरन्यैश्च स्वदत्तिनिर्व्विशेषं परिपालनीयः। उक्तञ्च भगवता वेदव्यासेन व्यासेन।

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ ११ ॥
षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ १२ ॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।

कृष्णाहयो हि जायन्ते ब्रह्मदेयापहारकाः ॥ १३ ॥

श्रीसेनेन लिखितं इदं इति ॥

Translation

Well being [।*] May that great Vishṇu protect you.

Verse 1. There was the king Gōvindarāja[1] who was a lion of kings, whose fame had reached upto horizon, whose scimitar had conquered his enemies, who had reached upto the quarters, who was like the Moon and who had dispelled the darkness.

Verse 2-10 and Prose His son was śri-Kakkarāja, who was like the king of divine world, who was very compassionate and who was very cordial to his relatives. He had fought with his massive arms and elephants which had ichor. His son, Indrarāja, again had massive arms, who played with elephants with their ichor and destroyed all his enemies on the earth and he was like Mountain Meru among the Rāshṭrakūṭas. His son was Dantivarman, who was like Indra and enjoyed the earth all around. With handful of followers he vanquished the mighty Karnāṭaka forces which could not be conquered by others and which had crushed the lord of Kāñchī, vanquished the kings of Kērala, Chōḷa, Pāṇḍya, Śri-Harsha and Vajrata. When that Vallabharāja had died, there was Kṛishṇarāja, son of Kakkarāja, who became the protector of the earth. He was like Kṛishṇa (the protector of Pāṇḍavas of Mahābhārata). He drove away his enemies. His lofty steeds were so numerous looking against his enemies, that there was so much dust in the sky it looked as if the sky was covered by clouds and looked as if the summer was covered by rain-clouds. He became Akālavarsha (unseasonal rain) and showered benefits on the supplicants at once at any time and was also known as Śubhatuṅga. When this Kṛishṇa was there his son *yuvarāja* Gōvinda (II) was sent to conquer the Vēṅgi-maṇḍala on the point of Kṛishṇaveṇṇā and Musī rivers.[2] This Gōvindarāja who had the title of Vikramāvaḷoka humbled the ruler of Vēṅgi and got all his treasure, and army and territory, informed all.

May it be known to you in the Śaka year 692, in the cyclic year Saumya and Āshaḍha, bright fortnight, 7th tithi, he had granted all enjoyments (*bhōga*) in the village Uttarai[3] on the bank of Prasādinī[4] river, on the southern hill named Hariyagiri[5] on the Alaktakā[6]-vishaya, together with the groves of the village, Arasiyavāḍa[7] to the Brāhmaṇa named Jaggu of the Bhāradvāja-gōtra, who was the son of Śrīdhara and grandson of Kēśava. The boundaries of the village were Parachurage[8]. village on the east, brāhmaṇa village, Nīvīvāḍa[9] on the south, the village Majjhima[10] on the west and a hill[11] on the north.

This village should be preserved by my descendants as if it was their own grant.

[Three usual imprecatory verses of Vyāsa, the compiler of Vēdas]

This had been written by Śrī-Sēna.[12]

Notes

1. As it is the text says that the Vikramālōka on the request of Māṇāvalōka Ratnavarsha Vijayāditya who was the son of Dantivarmma, grandson of Dhruvarāja, on the confluence of the Rivers Kṛishṇavennā and Musī [it appears that Vikramāvalōka was the *yuvarāja* Gōvinda to him was requested by Vijayāditya who had the title of Māṇavalōka – king Kṛishṇa – it will be absurd that the son made a request to his father. May be that Vikramāvalōka and Vijayāditya were different personages. If so what was the camping in Vēngi by yuvarāja Gōvinda and where was the Vijayāditya – the whole thing is improbable) It is quite possible that Gōvinda had informed about the grant and Kṛishṇa must have had the title of Vijayāditya.

2. Musī was a tributory-stream of the river Kṛishṇā (*ibid.*, pp.209, 213.)

3. Uttarai was probably a village in Vēṅgī country ? (*ibid.* p.212).

4. Prasādinī was a small stream probably of river Kṛishṇaveṇṇā (*ibid.*)

5. Hariyagiri was a hill in the Ālaktaka-vishaya (*ibid.*, pp.211, 213).

6. Ālaktaka was probably in the Kolhāpur State. (*ibid.*)

7. Arasiyavāḍa was probably a big village associated with the same village Alas. (*ibid.*, p.209.)

8. Parachurage could also be named as Puravurage probably in Vēṅgi country. (*ibid.*, p.211)

9. Nivivāḍa was probably a village in Vēṅgī country (*ibid.*)

10. Majjima was probably a village (*ibid.*)

11. The hill is not named (*ibid*).

12. Śri-Sēna is not identified (*ibid.*)

* * * *

No.72

A FRAGMENTARY SARADA INSCRIPTION FROM HUND

Location : Hund, Attock District, West Pakistan
Date : C. 770 A.D.
Script : Śāradā
Language : Sanskrit
King : Anantadēva
Dynasty : . .
Reference : Ramesh, K.V., *EI*, XXXVIII, pp.94-98

Text

Metres : Vv.1, 4, 8, 11-12 *Anushṭubh*; 2, 3, 9 *Śārdūlāvikrīḍita*; 10 *Upajāti*

सिद्धम् स्वस्ति ।

भूपतित्वं यतित्वं वा यो ददाति निजेश्व
.... ॥ १ ॥

कीर्तिस्तावदियं दिगन्तविहितान्वंभोधि विश्वं यथा
.... ताः ।
येनोद्रिक्ततुरुष्कपुष्कलबलक्षेपैकदक्षात्मना
ह .... ॥ २ ॥

भक्तिर्व्याजविवर्जिता गुरुजने विप्रेष्वसंख्यं वचः
वृद्धि .... स विबोध संग्रहरतिर्यत्नैः प्रजापालने ।
हन्त श्रीमदनन्तदेव नृपतिः किं किं न लोके त्वं ॥ ३ ॥

.... देवोयं पार्वतीसखः ॥ ४ ॥

यथायं कल्लठो वंशः श्रीमालि पदवीं गतः ।

त .... ॥ ५ ॥
....
विधानसमये सिन्धुराज्य ..... लः ॥ ६ ॥
तस्यास्तीति विभुर्नागु .... ॥ ७ ॥
.... स्वत्या मितिर्विना ।
श्रीम .... वोप्यत्र सम्यमः ॥ ८ ॥
सौजन्या ....
गुणैर्युक्तैश्च सो. ....
.... जचरितैस्सानन्दमेतत्व ..
.... ॥ ९ ॥
.... देवस्य महा विभूत्यै
.... स्स राष्ट्रम् ।
वसन्तचन्द्रोदय न .... ॥ १० ॥
.... नार्यो द्वितीयोपि महावि .. ।
.... महानुभावानां महाप्रज्ञान्तवाससाम् ॥ ११ ॥
....
.... न्तदेवस्य .. कल्याणचेतसः ॥ १२ ॥

नवकर्मपति उपेन्द्रपुत्रजयन्त .... त्यपुत्रश्रीपिल्लकः ब्राह्मणः ।

कायस्थश्रीविहेन्दपुत्रश्रीभोगि ....

Verse 1. Well being

There is praise of a deity who bestows *bhūpatitva* (kingship) or *yatitva* (renunciation).

Verse 2 & 3 These verses tell about fame (*kīrti*) and hails about the praise against the formidable might of Turushkas and about white people and ocean of the worlds.

Verse 4 The king (Anantadeva)? had devotion to elder people and Brahmaṇas

Verse 5 The king (Srīmad) Anantadēva gave for the protection of people and whatever is required . . . . .

The protector of Pārvāti's God . . . . the stature as required for Kallatha dynasty.

Verse 6 There is a mention of Sindhu-rāja (probably in the campaign)

Verse 7 This damaged verse tells about Nāgu who was a lord.

Verse 8 This verse is also very much damaged.

Verse 9 Ditto.

Verse 10 Ditto. For the worship of the God . . . . . tells about *rāshṭra* and about the Nisa of vasanta Moon.

Verse 11 The verse tells about two persons and some other great men.

Verse 12 Good people are mentioned. Otherwise this is damaged.

Verse 13 Tells about Jayanta the son of Upēndra and who has a good charater and about a Brāhmaṇa śrī Pillaka son of . . . . akāyastha of śrī Bhogi . . . . son of śrī Vihendra.

◆ ◆ ◆ ◆

No.73

ANAIMALAI INSCRIPTION OF VARAGUNA I

Location : Ānaimalai, Madurai Taluk & District, Tamilnadu

Date : Kali 3871, Kārttika, Sunday = 770-71 A.D.[1]

Script : Grantha; Tamil

Language : Sanskrit, Tamil

King : Parāntaka (Varaguṇa I)

Dynasty : Pāṇḍya

Reference Venkoba Rao, G., *EI*, VIII, p.317 f; *SII*, XIV, No.1.

Text

Metre : Vv. 1, 2 *Ārya* ; 3 *Vaṁśastha.*

करवन्दपुरनिवासी श्रीमान्वैद्यः शिलागृहं विष्णोः ।
अकृत कृती मधुरकविर्म्मधुरतरो मारसूनुरिदम् ॥ १ ॥
मन्त्री स एव मतिमान्पाण्ड्यस्य परान्तकाभिधानस्य ।
अमितर्द्धिमग्रजेभ्यः प्रादादिममग्रहारमपि ॥ २ ॥
कलेः सहस्रत्रितयेब्दगोचरे
गतेष्टशत्यामपि सैकसप्ततौ ।
कृतप्रतिष्ठो भगवानभूत्क्रमा
दिहैष पौष्णेहनि मासि कार्त्तिके ॥ ३ ॥

Translation

Verse 1 The more than sweet-natured Madhura-Kavi, the son of Māra, the resident of Karavandapura, and a *vaidya* (member of the Vaidya family)[2], who had fulfilled his duties, fashioned the rock – abode of God Vishṇu.[3]

Verse 2 That wise and intelligent minister of the Pāṇḍya (king) known as Parāntaka gave unlimited wealth as also an *agrahāram*[4] to the Brahmins (*agrajēbhyaḥ*)[5]

Verse 3 When three thousand eight hundred and seventy-one years of Kali had expired, the God (Vishṇu referred to in verse 1) was consecrated here (in the above said temple) on the day of Paushya in the month Kārttika.

Notes

1. पौष्णेहनि can also be interpreted as the "day coinciding with the asterism, Rēvatī" (MW, *SED*, p.652, col.2. Could the equivalent in Christian era for Kali 3871, Kārttika, Sunday as given in the record be 770 A.D. November 4? On this day which was a Sunday the asterism Rēvatī was current for 66 of the day).

2. Regarding the identification of the place Karavanda-puram and the Vaidya family see *EI*, XVII, p.303.

3. These inscriptions present ample evidence on the absence of bias as between the Gods Śiva and Vishṇu during this period.

4. Monier Williams defines (*op.cit.*, p.6, col.3) *agrahāra* "as royal donation of land to Brāhmaṇas, land or village thus given". In the Tamilnāḍu context, the term *agrahāram* is applied to a village of brāhmaṇas, with the whole village under their control or to a street inhabited entirely by brāhmaṇas, which has to have at the front and at the rear the temples of Hari and Hara, respectively (i.e.) the latter on the east and the former on the west.

5. It is noteworthy that after fashioning the temple, the minister set up an *agrahāram* apparently in the same complex. Such a founding of an *agrahāram* (*brahma-dēyam*) as an adjunct to a temple newly constructed is also referred to in the Kūram Grant of Paramēśvara-varman (*SII*, I, p.144 f.)

* * * *

No.74

SALEM PLATES OF GANGA SRIPURUSHA

Location : Salem, Salem Taluk, Salem District, Tamilnadu
Date : Śaka 693=771 A.D
Script : Kannad/a
Language : Sanskrit
King : Śrīpurusha
Dynasty : Western Gaṅga of Talakkāḍu
Reference : Gai, G.S., *EI*, XXVII, pp.145-152

Text

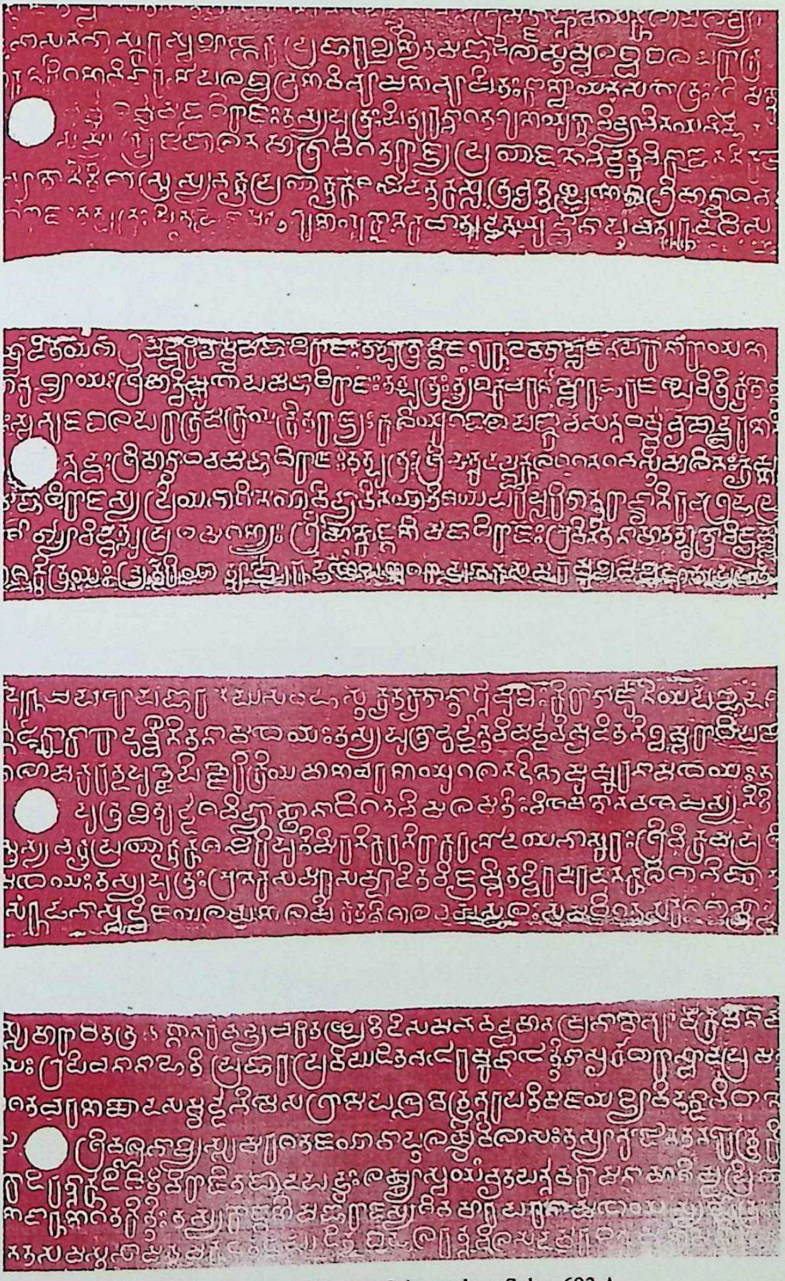
Metre : V. 1, 4 *Sragdharā* ; 2 *Vasantatilakā* ; 3, *Śārdūlavikrīḍita* ; 8-17 *Anushṭubh* ;

ओम् स्वस्ति जितम्भगवता गतघनगगनाभेन पद्मनाभेन। श्रीमज्जाह्नवेयकुलामलव्योमावभासनभास्करः स्वखड्गैकप्रहारखण्डितमहाशिलास्तम्भलब्धबलपराक्रमो दारुणारिगणविदारणोपलब्धव्रणविभूषणभूषितः काण्वायनसगोत्रः श्रीमत्कोङ्गणिवर्म्मधर्म्ममहाधिराजः तस्य पुत्रः पितुरन्वागतगुणयुक्तो विद्याविनयविहितवृत्तः सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चननिकषोपलभूतो नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो दत्तकसूत्रवृत्तेःप्रणेता श्रीमान्माधवमहाधिराजः तत्पुत्रः पितृपैतामहगुणयुक्तोनेकचातुर्द्दन्तयुद्धावाप्तचतुरुदधिसलिलास्वादितयशः श्रीमद्धरिवर्म्ममहाधिराजः तत्पुत्रो द्विजगुरुदेवतापूजनपरो नारायणचरणानुद्ध्यायः श्रीमान्विष्णुगोपमहाधिराजः तत्पुत्रः त्र्यम्बकचरणाम्भोरुहरजःपवित्रीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्रयक्रीतराज्यः कलियुगबलपङ्कावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धः श्रीमान्माधवमहाधिराजः तत्पुत्रः

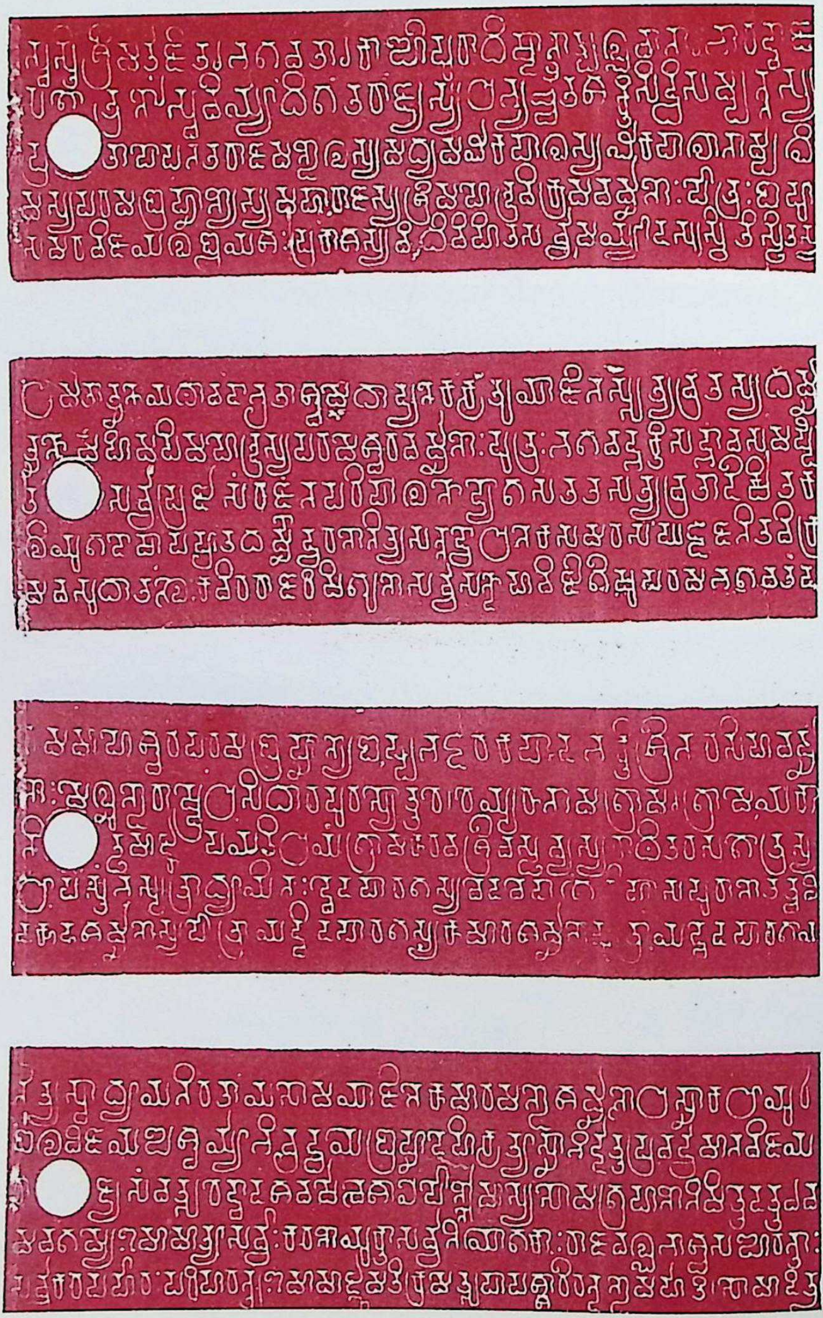
श्रीमत्कदम्बकुलगगनगभस्तिमालिनः कृष्णवर्म्ममहाधिराजस्य प्रिय
भागिनेयो विद्याविनयातिशयपरिपूरितान्तरात्मा निरवग्रहप्रधानशौर्य्यो
विद्वत्सु प्रथमगण्यः श्रीमान्कोङ्गणिमहाधिराजः अविनीतनामा तत्पुत्रो
विजृम्भमाणशक्तित्रयः अन्दरियालत्तूर्प्पोरुळरे पेळ्नगराद्यनेकसमर
मुखमखहुतप्रहतशूरपुरुषपशूपहारविघसविहस्तीकृत कृतान्ताग्निमुखः
किरातार्जुनीयपञ्चदशसर्ग्गटीकाकारो दुर्व्विनीतनामधेयः तस्य पुत्रो दुर्द्दन्त
विमर्द्दविमृदितविश्वम्भराधिपमौलिमालामकरन्दपुञ्जपिञ्जरीक्रियमाणचरण
युगलनळिनो मुष्करनामधेयः तस्य पुत्रश्चतुर्द्दशविद्यास्थानाधिगतविमल
मतिः विशेषतोनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो रिपुतिमिर
निकरनिराकरणोदयभास्करः श्रीविक्रमप्रथितनामधेयः तस्य पुत्रः अनेक
समरसम्पादितविजृम्भितद्विरदरदनकुलिशाभिघातव्रणसंरूढभास्वद्विजय
लक्षणलक्षीकृतविशालवक्षस्थलः समधिगतसकलशास्त्रार्थतत्त्वस्समारा
धितत्रिवर्ग्गो निरवद्यचरितःप्रतिदिवसमभिवर्द्धमानप्रभावो भूविक्रम
नामधेयः अपि च

नानाहेतिप्रहारप्रविघटितभटोरःकवाटोत्थितासृग्
धारास्वादप्रमत्तद्विपशतचरणक्षोदसम्मर्द्दभीमे ।
संग्रामे पल्लवेन्द्रन्नरपतिमजयद्यो विळन्दाभिधाने
राजा श्रीवल्लभाख्यस्समरशतजयावाप्तलक्ष्मीविलासः ॥ १ ॥
तस्यानुजो नतनरेन्द्रकिरीटकोटि
रत्नार्क्कदीधितिविराजितपादपद्मः ।

Inscription No. 74



Salem Plates of Ganga Sripurusha - Saka. 693 A



Salem Plates of Ganga Sripurusha - Saka. 693 B

लक्ष्म्या स्वयंवृतपतिर्न्नवकामनामा
शिष्टप्रियोरिगणदारुणगीतकीर्त्तिः ॥ २ ॥

तस्य कोङ्गणिमहाराजस्य शिवमारापरनामधेयस्य पौत्रः समवनत समस्तसामन्तमकुटतटघटितवहलरत्नविलसदमरधनुः खण्डमण्डित चरणनखमण्डलो नारायणचरणनिहितभक्तिः शूरपुरुषतुरगवरवारणघटा संघट्टदारुणसमरशिरसि निहितात्मकोपो भीमकोपः प्रकटरतिसमय समनुवर्त्तनचतुरयुवतिजनलोकधूर्त्तो लोकधूर्त्तः सुदुर्द्धरानेकयुद्धमूर्ध्निनि लब्धविजयसम्पदहितगजघटाकेसरी राजकेसरी अपि च

यो गङ्गान्वयनिर्म्मलाम्बरतलव्याभासन प्रोल्लस
न्मार्त्तण्डोरिभयङ्करः शुभकरस्सन्मार्ग्गरक्षाकरः ।
सौराज्यं समुपेत्य राजसमितौ राजन्गुणैरुत्तमै
राजा श्रीपुरुषश्चिरं विजयते राजन्यचूडामणिः ॥ ३ ॥
कामो रामासु चापे दशरथतनयो विक्रमे जामदग्न्यः
प्राज्यैश्वर्य्यैर्बलारिर्बहुमहसि रविश्च प्रभुत्वे धनेशः ।
भूयो विख्यातशक्ति स्फुटतरमखिलप्राणभाजा विधाता
धात्रा सृष्टः प्रजानां पतिरिति कवयो यं प्रशंसन्ति नित्यम् ॥ ४ ॥

तेन प्रतिदिनप्रवृत्तमहादानजनितपुण्याहघोषमुखरितमन्दिरोदरेण श्रीपुरुष प्रथमनामधेयेन पृथुवीकोङ्गणिमहाराजेन

पुरा परित्राणसुहृत्प्रजानां शक्तित्रयाभ्युच्चयनिर्ज्जितारिः ।
शुद्धैर्य्यशोभिर्व्विदितादिराजो नन्नप्पनामा नृपतिर्बभूव ॥ ५ ॥

लेभे स पुत्रं शिवराजमाजौ स्वखड्गवित्रासितशत्रुसैन्यम् ।
शिवोपसम्पादनतःप्रजानां अन्वर्त्थतां यस्य जगाम नाम ॥ ६ ॥
बभूव गोविन्दसमानकान्तिर्ग्गोविन्दराजस्तनयस्तदीयः ।
समं गुणा यस्य शशिप्रकाशाः मनांस्यकर्शत्सुहृदां द्विषाञ्च ॥ ७ ॥
देवी विनयवत्यासीत् तस्य यस्याःपिताभवत् ।
चतुर्द्दिगधिपः श्रीमान्विक्रमादित्यभूपतिः ॥ ८ ॥
सुषुवे सा सती वीरम् इन्द्रराजं यशस्विनी ।
वातेन सदृशन्नेशुर्य्यस्य संयत्सु शत्रवः ॥ ९ ॥
अग्रजा तस्य जात्यस्य कञ्चियब्बाम्बुजानना ।
देवी देवसमस्यासीत् दुग्गमारस्य भूभृतः ॥ १० ॥
यौ दम्पती समालोक्य जनस्सन्द्रुष्टवानिव ।
शचीबलद्विषोर्य्योगं तथा गौरीपिनाकिनोः ॥ ११ ॥
सा गङ्गकुलचन्द्रस्य तस्य वक्षोविहारिणी ।
पद्मा नारायणस्येव बभूव परमंप्रिया ॥ १२ ॥
गतेथ काले कस्मिंश्चिद् इन्द्रराजो दिवं ययौ ।
दिदृक्ष्येव लोकानाम् आर्ज्जितानां स्वकर्म्मभिः ॥ १३ ॥
विज्ञपिताय पुत्राय दुग्गमाराय धीमते ।
दत्तं ब्राह्मणसाद्देव्या तवेति क्रियताम् इति ॥ १४ ॥

हरितगोत्रस्य नीलकण्ठनामधेयस्य प्रावचनचरणस्य तत्पुत्राणां पञ्चानां तत्कनिष्ठनीलकण्ठशर्म्मणे षट्शतेषु नवतित्रिसंवत्सरशकवर्षेष्वतीतेषु

भाद्रपदशुक्लपक्षे द्वितीयायां तिथौ उत्तरफल्गुनीनक्षत्रे शुक्रवारे शुक्रोदये पुदुकन्दनामधेयविषये कोमारमङ्गलग्रामस्य पूर्व्वस्यां दिशि तटाकस्याधस्तात् खण्डुकद्वयं व्रीहिक्षेत्रं तथा पश्चिमतटाकस्य अधस्तात् खण्डुकद्वयं व्रीहिक्षेत्रं क्रमुककदलीनां योग्यं खण्डुकद्वयं क्षेत्रं प्रियङ्गुश्यामाकयोग्यं अर्द्धकरपरिमाणं सगृहं सर्व्वपर्व्वपरिहारोपेतक्षेत्रं दत्तम् ॥

फालकृष्टां महिन्दद्यात्सवीजां सस्यशालिनीं ।
यावत्सूर्य्यकृता लोकास्तावत्स्वर्ग्गे महीयते ॥ १५ ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्टिंवर्षसहस्राणि विष्ठायां जायते कृमिः ॥ १६ ॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयोभिजायन्ते ब्रह्मदेयापहारकाः ॥ १७ ॥

सर्व्वकलाधारभूतचित्रकलाभिज्ञेनगुरुशिष्येणेदं शासनं लिखितम् ॥

Translation

Ōm [|*] Well being [|*] Victory has been achieved by the worshipful God Padmanābha who resembles the clear sky which has been cleared of the dark clouds.

[Text of the lines 1 to 37 is the same as in the cognate Gaṅga charters.]

Formerly there was a king Nannappa, who was known for his great victory, a refuge of friendly subjects, and a conqueror of the enemy by the three-fold *śakti* (*prabhu, mantra, utsāha śaktis.*) or powers. His son was Śivarāja, who with his own sword trembled the enemies, who was promoting the welfare of his subjects, had justified the significance of his name Śivarāja. His son was Gōvinda, whose splendour was like that of God Vishṇu and Moon.

His queen was Vinayavatī, whose father was the illustrious king Vikramāditya, the lord of the four quarters. This Vinayavatī's son was Indrarāja whose own elder sister was Kañchīyabbā who became the queen of Duggamāra. This queen was like Śachī of the Baladviṭ (Indra, the opposer of Bala), Gaurī of Pinākin and Padmā of Nārāyaṇa. That Indrarāja was like a Moon of the Gaṅga family. But soon he went to heaven (i.e. he died). Now Duggamāra[1] the king and his queen Kañchiyabbā, granted land to Brāhmaṇa Nīlakaṇṭhaśarmman[2] who was the youngest son of Nīlakaṇṭha of the Hārita-gōtra and Prāvachana-charaṇa, in the village named Kōmāra-maṅgala[3] in Pudukanda-vishaya[4]. On the east, below the tank two *kaṇḍukas* of paddy fields and on the west, two *kaṇḍukas* of paddy field and the plantain field of two *khaṇḍukas* pepper and millet field of half *khaṇḍuka* and a house, free from all taxes, were given on the Uttara-Phalguni-nakshatra, Friday on the Śaka 693, Bhādrapada śukla 2[6].

[Three of the usual imprecatory verses (not named)]

This inscription was written by Guruśishya, an expert of fine arts.

Notes

1. It is curious that Duggamāra was the feudatory of Gaṅga Śrī-purusha

2. It is also curious that Nīlakaṇṭha's son was also a Nīlakaṇṭha-śarmman.

3. Kōmāramaṅgalam is identified with the place of same name in Tricheṅgoḍe Taluk, Salem District. (*EI*, XXVII, p.148).

4. Pudukanda-vishaya could be one of the Pudūr in Salem District. (*ibid.*)

5. The boundaries of the field are not clearly identified.

6. The date corresponds to 16 August 771 A.D., Friday. (*ibid.*)

◆ ◆ ◆ ◆

No.75

BHANDAK PLATES OF KRISHNARAJA I

Location	: Bhāndak, Waroda Tahsil, Chanda District, Maharashtra.
Date	: Śaka 694=772 A.D.
Script	: Northern Characters
Language	: Sanskrit
King	: Kṛishṇarāja I
Dynasty	: Rāshṭrakūṭa
Reference	: Sukthaṅkar, V.S., *EI*, XIV, pp.121-130

Text

Metres : Vv.1, 8, 10-16, 25-26 *Anushṭubh;* 2-7, 17 *Vasantatilakā;* 9 *Indravajrā*; 18 *Sārdūlavikrid/ita*; 19-24, 27 *Āryā*.

ओं स्वस्ति ।

स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं ।
हरश्च यस्य कान्तेन्दुकलया कमलंकृतं ॥ १ ॥

आसीद्द्विषत्तिमिरमुद्यतमण्डलाग्रो
ध्वस्तिन्नयन्नभिमुखो रणशर्व्वरीषु ।
भूपः शुचिर्व्विधुरिवाप्तदिगन्तकीर्त्ति
ग्गोविन्दराज इति राजसु राजसिंहः ॥ २ ॥

दृष्ट्वा चमूरभिमुखीः सुभटाट्टहासा
उन्नामितं सपदि येन रणेषु नित्यं ।
दष्टाधरेण दधता भृकुटिंललाटे
खड्गं कुलं च हृदयञ्च निजञ्च गर्वं ॥ ३ ॥

तस्यात्मजो जगति विश्रुतदीर्घकीर्त्ति
रार्त्तार्त्तिहारिहरिविक्रम धामधारी ।
भूपस्त्रिविष्टपनृपानुकृतिः कृतज्ञः
श्रीकक्कराज इति गोत्रमणिर्बभूव ॥ ४ ॥

नाम्नैव यस्य रमणाङ्कविवर्त्तिनीनां
रोमाञ्चवेपथुभृतामरिसुन्दरीणां ।
अश्रूणि बाहुवलयानि मनांसि सद्यः
सन्त्रासवेगविधुराणि समं निपेतुः ॥ ५ ॥

यस्मिन्प्रशासति महीन्नरपे द्विजानां
वैतानधूमनिचयैः परिकर्बुराणि ।
संध्यासु सौधशिखराणि विलोक्य केकाः
कुर्वन्ति वेश्मशिखिनो जलदागमोत्काः ॥ ६ ॥

तस्य प्रभिन्नकरटच्च्युतदानदन्ति
दन्तप्रहाररुचिरोल्लिखितांसपीठः ।
क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः
सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः ॥ ७ ॥

तस्य द्विजजनाश्रान्तशान्तिवाचनवारिणा ।
प्रत्यहं गुल्फदघ्नेन जनश्चरतिमन्दिरे ॥ ८ ॥

सेवासमायातबृहन्नरेन्द्रवृन्दाभिवन्द्याङ्घ्रियुगलस्य यस्य
अम्लानवक्त्रैस्त्रिजगत्प्रवीणैः संसेव्यते श्रीः सजनैरजस्त्रं ॥ ९ ॥

पूरिताशा शुचिर्ध्वस्तध्वान्तज्योत्स्नेव मातृतः ।
राज्ञी सोमान्वया तस्य पितृतश्च चुलुक्यजा ॥ १० ॥
श्रीमद्भगवणा नाम साध्वीनामुपमापदं ।
रक्षणाद्भरणाल्लोकं या चकार निरापदं ॥ ११ ॥
सनयन्तनयं तस्यां स लेभे भूभृदुत्तमः ।
नीतावर्थमिवाशेषजनताप्रार्थितायतिं ॥ १२ ॥
स्पष्टतेजः स्वधामौघः प्रसाधितदिगन्तरं ।
श्रीदन्तिदुर्गराजाख्यं स्वकुलाम्भोजभास्करं ॥ १३ ॥
अस्याजौ रणसिंहस्य वित्रस्ता वैरिवारणाः
स्वलज्जास्तम्भमुन्मूल्य ज्ञायन्ते क्वापि नो गताः ॥ १४ ॥
साट्टालकानि दुर्गाणि हृदयैः सह विद्विषाम् ।
पतन्ति यत्प्रतापोग्रकोपाङ्कुरसमुद्भरे ॥ १५ ॥
मातृभक्तिः प्रतिग्रामं ग्रामलक्षचतुष्टये ।
ददत्या भूप्रदानानि यस्य मात्रा प्रकाशिता ॥ १६ ॥
कांचीशकेरलनराधिपचोलपाण्ड्य
श्रीहर्षवज्रटविभेदविधानदक्षं ।
यो वल्लभं सपदि दण्डबलेन जित्वा
राजाधिराजपरमेश्वरतामवाप ॥ १७ ॥
आसेतोर्व्विपुलोपलावलिलसल्लोलोर्म्मिवेलाचला
दप्रालेयकलंकितामलशिलाजालात्तुषाराचला

दापूर्व्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधेः
येनेयं जगती स्वविक्रमबलेनैकातपत्रीकृता ॥ १८ ॥
तस्मिन्दिवं प्रयाते वल्लभराजे क्षतप्रजाबाधः ।
श्रीकक्कराजसूनुर्महीपतिः कृष्णराजोभूत् ॥ १९ ॥
यस्य स्वभुजपराक्रमनिश्शेषोत्सारितारिदिक्चक्रं ।
कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराजस्य ॥ २० ॥
विषमेषु विषमशीलो यस्त्यागमहानिधिर्दरिद्रेषु ।
कान्तासु वल्लभतरः ख्यातः प्रणतेषु शुभतुङ्गः ॥ २१ ॥
सुहृदि धनं रिपुषु शरान् युवतिजने काममशरणे शरणं ।
यः सन्ततमभिवर्षन्नकालवर्षो भुवि ख्यातः ॥ २२ ॥
उल्लंघितमर्यादे कलिजलधौ व्याकुला निमज्जन्ती ।
येनोद्धृता धरित्री श्रीप्रलयमहावराहेण ॥ २३ ॥
तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारं ।
क्षितिदानपरमपुण्यः प्रवर्त्तितो ब्रह्मदायोयं ॥ २४ ॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदकालवर्षश्रीपृथिवीवल्लभ नरेन्द्रदेवः सर्व्वानेव राष्ट्रपतिविषयपतिभोगपतिप्रभृतीन् समाज्ञापत्यस्तु वः संविदितं यथा मया मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये शकनृप कालातीत संवत्सरशतषट्के चतुर्नवत्युत्तरे नान्दीपुरद्वारीसमावासके आषाढबहुलतृतीयायां संक्रान्तौ मदनविज्ञापनया उदुंबरमन्तिपत्तने कारितादित्यायतनभट्टारकाय उदुम्बरमन्तिपूर्व्वतो गव्यूतमात्रे णगणपुरिना

ग्रामो दत्तः बलिचरुनैवेद्यपूजाखण्डस्फुटितसंस्कारनिमित्तं। तस्य चाघाटनानि लिख्यन्ते। पूर्व्वतः नागामोग्रामः। दक्षिणतः उम्बरग्रामः। पश्चिमतः अन्तरैग्रामः। उत्तरतः कपिद्धोग्रामः। एवं चतुराघाट विशुद्धः पूर्वप्रदत्तदेवब्राह्मणवर्ज्यः। तथापरं उम्बरमन्तितलसीमायां देवतडाकस्योत्तरतः राजिणितडाकस्य पश्चिमतो नदी। एवं निवर्त्तनशतं।

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं॥ २५॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां।
षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः॥ २६॥
शासनमकालवर्षस्यादेशात्च्छ्रीमता लगर्द्देण।
परहितकृपालुबुध्या लिखितं श्रीवामननागेन॥ २७॥

Translation

Ōm prosperity

Verse 1 God Vishṇu whose naval is the residence of Brahmā and God Hara (Śiva) who has the brilliant Moon may protect you.

Verse 2 There was the king Govindarāja, who was a lion of kings, whose fame had reached all the quarters, who was pure and who could destroy the enemies with his scimitar.

Verse 3 He confronted the enemies with loud laughter, and bit his lips and knitting his brows smote them.

Verse 4 His son was Kakkarāja I who was a gem of Rāshṭrakūṭa dynasty and who had the valour of magestic lion.

Verse 5 He made the enemies shudder and the wives of

those enemies were shedding tears.

Verse 6 Turrets of his palaces were having the mass of smoke of the incense of the oblations of twice-born (*Brāhmaṇas*).

Verse 7 His son was Indrarāja who was also like Mountain Mēru of the Rāshṭrakūṭa lineage. With the blows of the elephants with their temples trickling with ichor, he had smashed many enemies.

Verse 8-11 He was pious. His queen Bhavagaṇā belonged to the lunar race on her mother's side and to the Chālukya family on her father's side. She was an honourable and chaste woman.

Verse 12-18 His son was śrī-Dantidurga. He was so much devoted to his mother that he had given to her four hundred thousand villages within no time after he had conquered Vallabha who had defeated the lord of Kāñchī and the kings of Kēraḷa, Chōḷa, Pāṇḍya, Srī-Harsha and Vajraṭa with his prowess.

Verse 19 When that Vallabha-rāja had gone to heaven, Kṛishṇa, the son of Kakkarāja became the king. He could relieve the suffering of his subjects.

Verse 20 The career of that Kṛishṇarāja who destroyed his enemies was as stainless as that of Kṛishṇa(Vāsudēva).

Verse 21 This Śubhatuṅga was generous to the poor and he was most dear to his wives.

Verse 22 He was Akālavarsha who was constantly showering wealth on friends. But he was constantly showering arrows on enemies, and was a protector of women and helpless.

Verse 23 He was glorious like *pralaya-Mahāvarāha* who rescued the earth sinking in the Kali-ocean.

Verse 24 Knowing that the human existence is unstable like wind and lightning he made this meritorious gift of land as *brahmadēya*.

Line 40 This *Parama-bhaṭṭāraka*, *mahārājadhirāja*, *Paramēśvara*, the illustrious Akālavarsha *srī-Pṛithivī-vallabha*, *Narēndradēva* commanded governors of all *rāshṭras*, *vishayapatis*, *bhōgapatis* and all others, while encamping at Nāndīpura-dvārī[1], the village Ṇagaṇapuri situated at a distance a *gavyūti* to the east of Udumvara-manti[2] has been given by us at the request of Madana to Bhaṭṭāraka of the temple of Āditya (Sun) erected in the town of Udumvaramanti for the performance of *bali*, *charu*, *naivēdya* and such worship and repairs of dilapidations.

The boundaries of this village are : on the east there was Nāgāma[3] village, on the south there was Umvara[4] village, on the west, Antarai[4] village, on the north there was Kapiddha[3] village.

Except what had been gifted to Gods and Brāhmaṇas along the boundary of Udumvaramanti, to the north of the Dēva-taḍāka and the west of Rajanī tank.

What was gifted was one hundred *nivarttanas*

[Two of the imprecatory verses]

The date was 694 of Śaka era, on the eclipse of the 3rd day of *bahula* (dark fortnight) Ashāḍha.

The charter has been ordered by Akālavarsha and written by Vāmananāga of benevolent and compassionate nature.

Notes

1. Nāndīpuradvāri is the Nandore, 9 miles south of Antargaon (*EI*, XIV, p.229)
2. Udumvara-manti is identical with Umravati (*ibid*)
3. . . . . Nāgama and Kapiddha were trees (*ibid)*]·
4. Umbara-grāma and Antarai-grāma are in the Wardha District. (*ibid.*)

◆ ◆ ◆ ◆

No.76

DHAULI CAVE INSCRIPTION OF SANTIKARA

Location : Dhauli, Puri District, Orissa
Date : [Gaṅga] 93 = C. 773 A.D.[1]
Script : Early Nāgarī
Language : Sanskrit
King : . .
Dynasty : . . . .
Reference : Banerji, R.D., *EI*, XIX, pp.263-264.

Text

श्रीशान्तिकरदेवराज्यसम्वत् ९० ३ इज्यागर्भेजन विरजोवास्तव्यवैद्य नन्नटपुत्र भीमटपौत्र भट्टलोयोमकेनाध्यकावराटिमठोयम् देयेभ्य कारित .

. . . बारक

Summary

In the year 93 (during) the reign of the illustrious Śāntikara-dēva,[2] this (temple) of Āghyakā-varāṭi[3] was caused to be made as a (?) gift by Bhaṭṭa Loyōmaka, son of Nannaṭa (and) grandson of Bhīmaṭa who was born of the womb of Ilyā (and was) an inhabitant of Virajō.

Notes

1. Even Mr. B.C. Majumdar suggested the initial year as 772 A.D. or 773 A.D. (According to, Editor Hirānanda Sastri (*EI*, XIX, p.264 n.1).Probably he is correct. (*ibid.*)

2. He said Śāntikara-dēva could be in the dynasty of Kshēmaṅkara-dēva.

3. Banerji also says that Āghyakā-varāṭi was a *maṭha.*

4. The date 93 could be in the Gaṅga era.

● ● ● ●

No.77

PANDYA INSCRIPTION FROM TIRUPARANGUNRAM

Location : Tirupparanguṉṟam, (Suburb of Madurai), Madurai District, Tamilnadu

Date : Kali 3874=773-77 A.D

Script : Grantha

Language : Sanskrit

King : Māṟañ Jadaiyaṉ

Dynasty : Pāṇḍya

Reference : Krishnan, K.G., *EI*, XXXVI, pp.114-117.

Text

Metre: V.1 *Sragdharā*

श्री ।

तैषे मासे सहस्रत्रितय वसुशतैर्वत्सरैर्वेदसंख्यै
स्सप्तत्यायातवत्याम्परमशिखरिणि श्रीमदुत्कीर्य्य धाम ।
धीमान्सामन्तभीमो गुरु . . मुरजे राजनि भ्राजमाने
षष्ठ्यां शम्भोः कलौ च व्यधित गणपतिस्थापनां वैद्यमुख्यः ॥ १ ॥

Summary

In the Tai month of the Kali year 3874 on the great hill, the king was embellished. When that king was embellishing Sāmanta Bhīma *alias* Gaṇapati, a *vaidya-mukhya* consecrated God Śambhu on the sixth.

◆ ◆ ◆ ◆

No.78

TIRUPPATTUR INSCRIPTION OF VARAGUNA I

Location : Tiruppattūr, Tiruppattūr Taluk,
Ramanathapuram District, Tamilnadu

Date : [Year 4 +1, 593rd day] 774-75 A.D.[1]

Script : Grantha

Language : Sanskrit

King : Māṟan-Śadaiyaṉ

Dynasty : Pāṇḍya

Reference : Ramanatha Iyer, A.S., *SII*, XIV, No.5.

Text

Metres V.1. *Anushṭubh*, 2 *Sragdharā*

स्वस्ति श्री।

पोळियूराख्य देशेस्मिन् पोळियूरे प्रसूतवान्।
मारनादित्यनामा श्री तेन्नवन् पल्लवाधिपः ॥ १ ॥

दीपन्नित्य प्रदीप्त्यै सिकततटभवब्राह्मणेभ्यः प्रदाय
चत्वारिंशत्प्रमाणान् शतधृति चरणाद्भूतवर्ण्णप्रधानः।
श्रीस्थल्यां कृष्णकाचान् तदुदितभविषा वृद्धिदेयेन विप्रैः
अर्द्धप्रस्थेन सिद्ध्यै प्रविहितमकरोत्सुस्थितशूलपाणेः ॥ २ ॥

Translation

Verse 1 The one named Māran Āditya (entitled) Tennavan Pallavādhipa was born in Pōḷiyūr in Pōḷiyūr-dēśa.

Verse 2 That pre-eminent member of that caste (*varṇa*) which sprang from the feet of God Śatadhṛiti,[2] by entrusting 40 *krishṇa-kāchas* (*kaḻañju*)[3] to the Brahmins born and residing at Sikata-kuti[4] for the burning of a lamp perpetually for God Śūla-pāṇi at Śrī-sthalī,[5] made a standing arrangement for the contribution of half-a-*prastha* (measure) (of ghee daily) from the interest on the capital invested with them (as above) by those Brahmins.

[This is followed by the Tamil text of the inscription,which contains the name of the king, the date on which the benefaction was donated and some additional details, the most important of which is the information that the endower had also contributed the lamp weighing 120 *palam* which was to be used for carrying out the benefaction].

Notes

1. The placing of this inscription in his volume by the original editor implies that the king of this record Māṟan-Śaḍaiyan as given in the record is to be identified with Jaṭilavarman Parāntaka-pāṇḍya entitled Varaguṇa whose accession date was 768 A.D. (*SII*, XIV, p.11). The equivalent has been given on that basis.

2. In *Purusha-sūktam*, śūdra (caste) is stated to have been born out of the feet of Virāṭpurusha (the Supreme Prime-ordial Being). However the appellation *śata-dhṛiti* is stated to be applicable to both God Brahmā, the creator and to Indra (MW, *SED*, p.1049, col.2 – The term has been understood as meaning "having a hundred sacrifices"). In view of the context of the use of this expression, it can be concluded that it was intended to refer to God Brahmā.

3. It is seen in the Tamil text, that 40 *kaḻañju* were entrusted to the *sabhā* which fact enlightens that *Krishṇa-kācha* was the Sanskritised form of *kaḻañju,* which term actually referred to a standard weight of any precious metal. It is not known if coins of that standard weight were current.

4. Again from the Tamil text, it is learnt that the endowed amount was entrusted to the *sabhā* of Maṇaṟkuḍi (*sikata,* is the Sanskrit word for the Tamil word *maṇal*) a *brahmadēyam.* Such investment of endowed amounts with *sabhā* 's is frequently met with in Tamilnāḍu inscriptions. As the *sabhā* was expected to regularly contribute interest on the amount deposited with them,

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it can be presumed that it was required for their capital expenditure.

5. God Śūla-pāṇi (Spear-handed) is found termed as Tirukkaṟṟali-bhatārar (the Lord of the stone temple) in the Tamil text.

6. the place-name, Śrī-sthalī is the Sanskrit version of Tirupputtūr (Tiruppattūr of the present day, the findspot of the inscription) as found in the Tamil text (apparently it is not a translation as it is stated that śrī-sthala is the name of a temple of Śiva, MW, *SED*, p.1100, col.2; also see below). This text says that Tiruppattūr was situated in Mīkūṇḍāṟu, in Koḻuvūr-kūṟṟan. It was also a *brahmadēyam.* It is not known why the endowed amount was given to the charge of the *sabhā* Maṇarkudi instead of to the *sabhā* of Tiruppattūr.

7. *Prastha* is stated to be the designation of a weight or measures, 32 *palas*, 1/16 of a *drōṇa* etc. (MW, *SED*, p.699, col.3). In the Tamil text it is stated that one *uri* of ghee was stipulated to be measured out daily. Thus one *uri* being half-a-*nāḻi prastha* is seen to have been used in Sanskrit for the Tamil, *naḷi.*

* * *

No. 79

PIMPARI PLATES OF DHARAVARSHA DHRUVARAJA

Location : Pimpari, Jalgaon District, Maharashtra
Date : Śaka 697=775 A.D.
Script : Siddhamāṭrikā (Early Nāgarī)
Language : Sanskrit.
King : Dhruvarāja
Dynasty : Rāshṭrakūta
Reference : Pathak, K.B., *EI* X, pp.81-89

Text

Metres: Vv.1, 23, 24, 26, 28, *Anushṭubh*; 2, 3, 5, 8, 9, 15 *Vasantatilakā*; 4, 19 *Indravajrā*; 7, 11-14, 21 *Āryā;* 10 *Śādulavikriḍita* ; 16, 18 *Sragadharā;* 32 *Pushpitāgrā*

ओं सवोव्याद्वेधसा धाम यन्नाभिकमलं कृतं ।

हरश्च यस्य कान्तेन्दुकलया कमलंकृतं ॥ १ ॥

आसीद्विषत्तिमिरमुद्यतमण्डलाग्रो

ध्वस्तिन्नयन्नभिमुखो रणशर्व्वरीषु ।

भूपः शुचिर्व्विधुरिवाप्तदिगन्तकीर्त्ति

र्ग्गोविन्दराज इति राजसु राजसिङ्हः ॥ २ ॥

दृष्ट्वा चमूमभिमुखीं सुभटाट्टहासा

मुन्नामितं सपदि येन रणेषु नित्यं ।

दष्टाधरेण दधता भ्रुकुटिं ललाटे

खड्गं कुलं च हृदयं च निजं च सत्वं ॥ ३ ॥

खड्गं कराग्रान्मुखतश्चशोभा

मानो मनस्तः सममेव यस्य ।
महाहवे नाम निशम्य सद्य
स्त्रयं रिपूणां विगलत्यकाण्डे ॥ ४ ॥
तस्यात्मजो जगति विश्रुतदीर्घकीर्ति
रार्त्तार्त्तिहारिहरिविक्रमधामधारी ।
भूपस्त्रिविष्टपनृपानुकृतिः कृतज्ञः
श्रीकर्क्कराज इति गोत्रमणिर्ब्बभूव ॥ ५ ॥
तस्य प्रभिन्नकरटच्युतदानदन्ति
दन्तप्रहाररुचिरोल्लिखितांसपीठः ।
क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः
सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः ॥ ६ ॥
तस्योपार्ज्जितमहसस्तनयश्चतुरुदधिवलयमालिन्याः ।
भोक्ता भुवः शतक्रतुसदृशः श्रीदन्तिदुर्ग्गराजोभूत् ॥ ७ ॥
काञ्चीशकेरलनराधिपचोलपान्ड्य
श्रीहर्षवज्रटविभेदविधानदक्षं ।
कर्ण्णाटकं वलमनंत्यमजेयमन्यै
र्भृत्यैः कियद्भिरपि यः सहसा जिगाय ॥ ८ ॥
अभ्रूविभंगमगृहीतनिशातशस्त्र
मश्रांतमप्रतिहताज्ञमपेतयत्नं ।
यो वल्लभं सपदि दण्डबलेन जित्वा

राजाधिराजपरमेश्वरतामवाप ॥ ९ ॥

आसेतोर्व्विपुलोपलावलिलसल्लोलोर्म्मिमालाजला
दाप्रालेयकलङ्कितामलशिलाजालात्तुषाराचलात् ।
आ पूर्व्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधे
र्येनेयं जगतो स्वविक्रमवलेनैकातपत्रीकृता ॥ १० ॥

तस्मिन्दिवं प्रयाते वल्लभराजे क्षतप्रजावाधः ।
श्रीकर्क्कराजसूनुर्म्महीपतिः कृष्णराजोभूत् ॥ ११ ॥

यस्य स्वभुजपराक्रमनिःशेषोत्सादितारिदिक्चक्रं ।
कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराजस्य ॥ १२ ॥

शुभतुंगतुंगतुरगप्रवृद्धरेणूद्ध्वरुद्धरविकिरणं ।
ग्रीष्मेपि नभो निखिलं प्रावृट्कालायते स्पष्टं ॥ १३ ॥

दीनानाथप्रणयिषु यथेष्टचेष्टं समीहितमजस्त्रं ।
तत्क्षणमकालवर्षो वर्षति सर्व्वार्त्तिनिर्व्वपणं ॥ १४ ॥

राहप्पमात्मभुजजातवलावलेप
माजौ विजित्य निशितासिलताप्रहारैः ।
पालिध्वजावलिशुभामचिरेण यो हि
राजाधिराजपरमेश्वरतां ततान ॥ १५ ॥

क्रोधादुत्खातखड्गप्रसृतरुचिचयैर्भासमानं समंता
दाजावुद्वृत्तवैरिप्रकटगजघटाटोपसंक्षोभदक्षं ।
शौर्य्यं त्यक्त्वारिवर्गो भयचकितवपुः क्वाप्यदृष्ट्वैव सद्यो

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दर्प्पाध्मातारिचक्रक्षयकरमगमद्यस्य दोर्द्दण्डरूपं ॥ १६ ॥
पाता यश्चतुरंबुराशिरशनालङ्कारभाजो भुवः
त्रय्याश्चापि कृताद्द्विजामरगुरुप्राज्याज्यपूजादरः ।
दाता मानभृदग्रणीर्गुणवतां योसौ श्रियो वल्लभो
भोक्तुं स्वर्ग्गफलानि भूरि तपसां स्थानं जगामामरं ॥ १७ ॥
येन श्वेतातपत्रप्रहतरविकरव्राततापात्सलीलं
जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजौ ।
स श्रीगोविन्दराजो जितजगदहितस्त्रैणवैधव्यहेतु
स्तस्यासीत्सूनुरेकक्षणरणदलितारातिमत्तेभकुंभः ॥ १८ ॥
तस्यानुजः श्रीध्रुवराजनामा
महानुभावोविहितप्रतापः ।
प्रसाधिताशेषनरेन्द्रचक्रः
क्रमेण बालार्क्कवपुर्ब्बभूव ॥ १९ ॥
जाते यत्र च राष्ट्रकूटतिलके सद्भूपचूडामणौ
गुर्व्वी तुष्टिरथाखिलस्य जगतः सुस्वामिनि प्रत्यहं ।
सत्यं सत्यमिति प्रशासति सति क्ष्मामासमुद्रान्तिका
मासीद्धर्म्मपरे गुणामृतनिधौ सत्यव्रताधिष्ठिते ॥ २० ॥
शशधरकरनिकरनिभं यस्य यशः सुरनगाग्रसानुस्थैः ।
परिगीयतेनुरक्तैर्व्विद्याधरसुन्दरीनिवहैः ॥ २१ ॥
हृष्टोन्वहं योर्थिजनाय सर्व्वं

सर्व्वस्वमानन्दितबन्धुवर्ग्गः ।
प्रादात्प्ररुष्टो हरति स्म वेगात्
प्राणांन्यमस्यापिनितांतवीर्यः ॥ २२ ॥
रक्षता येन निःशेषं चतुरम्भोधिसंयुतं ।
राज्यं धर्म्मेण लोकानां कृता तुष्टिः परा हृदि ॥ २३ ॥
अपाङ्गेनापि यो लोकान्यानैक्षत समाश्रितान् ।
न ते याचितवन्तोन्यभूभृतं धनतृष्णया ॥ २४ ॥
तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारं ।
क्षितिदानपरमपुण्यः प्रवर्त्तितो ब्रह्मदायोयं ॥ २५ ॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवल्लभधारावर्षश्रीध्रुवराजदेवः कुशली सर्व्वानेव यथासंवध्यमानकान्राष्ट्रपतिविषयपतिग्रामकूटायुक्तकनियुक्तकाधिकारिकमहत्तरादीन्समाज्ञापयत्यस्तु वः संविदितं यथा शङ्खविवरकसमावासिजयस्कन्धावारावस्थितेन मया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये जंवूसरःस्थाननिवसितचातुर्व्विद्यसामान्यभरद्वाजसगोत्रकाण्वसब्रह्मचारिभट्टावुकदीक्षितसुतभट्टदेवाय वटनगरिकाख्यचतुरशीत्यन्तर्ग्गतलीलाग्रामो यस्याघाटनानि पूर्व्वतः लघुडेञ्जारखेटकसीमा । दक्षिणतः तलापाटकग्रामसीमा । अपरतः अज्जलोणिग्रामसीमा । उत्तरतो मोसिणीसरित् । एवमेतच्चतुराघाटनोपलक्षितः सोद्रङ्गः सोपरिकरः सभूतपातप्रत्यायः सोत्पद्यमानविष्टिकः सधान्यहिरण्यादेयोचाटभटप्रवेश्यः सर्व्वराजकीयानामहस्तप्रक्षेपणीयः आचन्द्रा

क्कार्ण्णवक्षितिसरित्पर्व्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्व्वप्रत्तदेवब्रह्मदायरहितोभ्यन्तरसिद्धया भूमिच्छिद्रन्यायेन शकनृपकालातीतसंवत्सरशतषट्के सप्तनवत्यधिके कार्त्तिकबहुलामावास्यायामादित्योपरागेद्योदकातिसर्ग्गेण बलिचरुवैश्वदेवाग्निहोत्रातिथिपञ्चमहायज्ञक्रियोत्सर्प्पणार्थं प्रतिपादितो यतोस्योचितया ब्रह्मदायस्थित्या भुंजतो भोजयतः प्रतिदिशतो वा न कैश्चिद्व्यासेधे वर्त्तितव्यं॥ तथागामिभद्रनृपतिभिरस्मद्वंश्यैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यैश्वर्य्याणि तृणाग्रलग्नजलबिन्दुचञ्चलञ्च जीवितमाकलय्य स्वदायनिर्व्विशेषोयमस्मद्दायोनुमन्तव्यः प्रतिपालयितव्यः यश्चाज्ञानतिमिरपटलावृतमतिराच्छिन्द्यादाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्म्महापातकैः सोपपातकैश्च संयुक्तः स्यादित्युक्तञ्च भगवतावेदव्यासेन व्यासेन॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ २६॥
विंध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये॥ २७॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवी सूर्यसुताश्च गावः।
लोकत्रयन्तेन भवेद्धि दत्तं
यः काञ्चनं गाञ्च महीञ्च दद्यात्॥ २८॥
बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ २९ ॥

यानीह दत्तानि पुरानरेन्द्रैर्द्दनानि धर्म्मार्थयशस्कराणि ।

निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ ३० ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप ।

महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ ३१ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।

सर्व्वमिदमाहृतं च बुद्ध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्या ॥ ३२ ॥ इति ॥

परमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवल्लभश्रीमद्धारावर्षश्रीध्रुवराजदेवप्रहितभट्टहेरम्वप्रभृतिश्रीमद्धम्मार्धिकरणदूतकं । लिखितञ्चैतत्परमेश्वराज्ञया बलाधिकृतसूनुना समधिगतपञ्चमहाशब्दमहासन्धिविग्रहाधिकृतसामन्तश्रीमान्दल्लेनेति ॥

Summary

[Verses 1-14 except Verse Nos. 3, 4 and 10 of this record are also found in the Talegaon plates of Kṛishṇarāja I (No.72 above) and verse No.3 and 10 are found in his Bhāṇḍak Plates (No.79 above)]

Verse 15 That he (Kṛishṇarāja) conquered Rāhappa got the auspicious *Pālidhvaja* and ṭhus became the Supreme ruler. -

Verse 16 Describes how when he drew out his sword in anger his enemies absconded from the battle-field loosing their heroism.

Verse 17 Narrates his virtues such as devotion to Brāhmaṇas and elders and generosity and states that he attained heaven.

Verse 18 Informs that illustrious Gōvindarāja was his son.

Verses 19-24 Extol Dhruvarāja the younger brother of Kṛishṇarāja, whose valour was well-known, getting whom as their ruler the entire world rejoiced, whose praise was sung by Vidyādhara damsels, who, when pleased, gave away everything to supplicants. When angry, he took away swiftly the life of even Yama. His just rule pleased the minds of people and he quenched the thirst of those who resorted to him.

Verse 25 States that he caused this meritorious gift of land to Brāhmaṇas.

Following prose passage records the order of Dhārāvarsha-Dhruvarāja addressed to the concerned officers beginning with *Rāshṭrapati* thus : "May it be known to you that while staying at the victorious camp at Śaṅkhavivaraka, for the increase in the religious merit and fame of my parents and of myself in this and the other world, Līlā-grāma[1] within the Vaṭanagarika 84 has been granted by me to the Brāhmaṇa Bhaṭṭadēva, son of Bhaṭṭā vukadīkshita of the Bhāradvāja-gōtra and the kāṇva (śākhā), who was a resident of tambūsaraḥ-sthāna. The boundaries of the said village - on the east Laghu-ḍējāra-khēṭaka[1], on the south Talāpāṭaka village[1], on the west Ajjalōṇi-village, on the north Mosiṇī stream.[2] This grant is accompanied by *udraṅga, uparikara, bhūta-vāta-pratyāya, utpadyamāna-vishṭika*, paddy and gold. It is not to be molested by *chāṭa* and *bhaṭa*, and royal officials. It will last as long as the Sun, ocean, streams, mountains and the earth exist. This can be given to all sons and grandsons. In the Śaka expired 697, Kārtika-*amāvāsyā*, the last of dark fortnight and solar eclipse. The Brahmins who had the gift would perform *bali, charu, vaiśvadēva, Agnihotra,* *atithi (the pañchamahāyajñas* are fully referred to).

What is given should be protected.

Those that interfere will incur the 5 great crimes.

On the order of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śrī-Pṛithivivallabha, Śrīmat-Dhārāvarsha* Śrī-Dhruvavarājadēva. The *dūtaka* was Bhaṭṭa Hēramba and others who were Śrīmad-Dharmmādhikaraṇas.

The charter was done by the order of Paramēśvara, and by *Samadhigata pañchamahāsabda mahā śāndhivigrahādhikṛita sāmanta* Srīmān-Dalla, son of a *Balādhikṛita.*

[Seven of the imprecatory verses sung by venerable Vyāsa, the compiler of Vēdas]

Seal: On a countersunk surface, a figure of the four armed Vishṇu.

Notes

1. Līlā-grāma and Vaṭanagarikā are identified by G.K.Chandorkar with Nīlagavhāṇa and Vāṇi in the Nāsik district The villages Jambusarasthāna, Laghuḍējrāra-khēṭaka, Talāpāṭaka, and Ajjalōṇi are not identified.

2. Mōsiṇī might have been a small stream.

* * *

No. 80

A SARADA INSCRIPTION FROM HUND

Location : Hund , (Udabhāṇḍa), Attock District,
W. Pakistan
Date : (Harsha year)168-169 =774-775 A.D.
Script : Śāradā
Language : Sanskrit
Queen : *Mahārājñī* Kāmēśvarīdēvī
Dynasty : . . . .
Reference : Sahni, Dayaram, *EI*, XXII, pp.97-98

Text

ओं स्वस्ति १ ॥ महाराज्ञी श्रीकामेश्वरीदेव्या सत्क देवकुले नवकर्मपति उपेन्द्रपुत्रजयन्तराज आवन्तिको। सूर्यद्विजोः॥ पंचकुल श्रीवीरादित्यपुत्र श्रीपिल्लकब्राह्मणः॥ ॥ कायस्थ श्रीविहेन्दपुत्र श्रीभोगिक सूर्यद्विजः॥ ॥ इति संवत् १६८ आश्वयुजवति ८ शनौः अतो दिना आरभ्य संवत् १६९ आषाढशुति १२ बृहस्पतौ प्रतिष्ठा कृताः॥ ॥ ॥

Summary

Ōm [|*] Well-being [|*] Maharājñī Kāmēśvarī has got constructed the temple. The architect (*navakarmapati*) was Upendra's son Jayantarāja of Āvantī and he was a Brahmin of Sūrya-*brāhmaṇa. Pañchakula* (the daily worship of the temple) was done by Śrī-Pillaka, son of Śrī-Vīrāditya *Kāyastha* (the temple servant) was Śrī-Bhōgika son of Śrī-Vihendra.

The construction was (started) in samvat 168, Āśvayuja vadi, Saturday. It was completed in Samvat 169 Āshāḍha śudi 12, Thursday.

❖ ❖ ❖ ❖

No. 81

NARASIMHARAJAPURA PLATES OF SRIPURUSHA

Location : Narasiṁharajapura, Narasimharājapura Taluk, Chikmagalur District, Karnataka
Date : C. 775 A.D[1]
Script : Early Kannaḍa
Language : Sanskrit, Kannaḍa
King : Śrīpurusha
Dynasty : Western Gaṅga
Reference : 1) Narasiṁhachar, R., *MAR*, 1920, p.23; .
2) Ramesh, K.V., *op.cit.*, No.71.

Text

Metre : V.1 *Āryā* ; 2 *Śardūlavikriḍikā* ; 3 *Vasantatilakā* ; 4 *Anushṭubh*

स्वस्ति ।

जयति जगदेकभानुः स्याद्वादगभस्ति दीपितं येन ।
परसमयतिमिरपटलं साक्षात्कृतसकलभुवनेन ॥ १ ॥

निर्ग्रन्थव्रतचारिसूरिवचनान् निस्त्रिंशयष्ट्याकृती
यो दुश्च्छेदं अखण्डयत् पृथुशिलास्तंभज्ञयाभ्युद्यतः ।
जातस्तस्य कुले कुलाचलसमः काण्वायननन्वागतः
श्रीमान् कोङ्गणिराज इत्यसदृशस्तद्वंशजाः क्षत्रियाः ॥ २ ॥

येवमादिष्वनेकनृपतिवृषभेष्वतिक्रान्तेषु तदन्वये विक्रमत्रयवशीकृतराजलोको माधवमहाधिराजस्तत्पुत्रः हरिरिव वशीकृतरिपुरक्षोगणः हरिवर्म्ममहाधिराजस्तत्प्रिय तनयः विष्णुरिव व्याप्तभुवनो विष्णुवर्म्ममहाराजस्तस्य द्वितीय इव माधवो माधवमहाधिराजस्तत्पुत्रः अविनीतनृपति

मण्डलेष्वविनीतस्तत्पुत्रः दुर्व्विनीतकलौ दुर्व्विनीतः अकार्य्येष्वविनीतो मुष्करस्तत्पुत्रः तस्य विक्रान्तानेकपराक्रमः श्रीविक्रमस्तत्पुत्रः सकल गुणगणाधिष्ठानः श्रीमान् श्रीपुरुषः

रक्षेत् प्रबुद्ध सरसीरुह चारुनेत्रः
श्रीभीमकोपनृपतिः पृथिवीमनन्यां ।
युद्धेषु यस्य बहुषो निशितासिकृत्त
मातङ्गशोणितजलस्नापिता जयश्रीः ॥ ३ ॥

तदनुकूलवर्तिष्वग्रगण्यः पसिण्डिगङ्गान्वयो नागवर्म्मा गङ्गराज इति कृताभिषेकः तत्स्यालः कदंबकुलभास्करः श्रीतुळु अडि नामाचाभ्यान् तगरेजनपदे मल्लवल्लिनामग्रामो दत्तः। उदकपूर्व्वं तोळग्रामचैत्यालयस्य तज्जनपदवासिनः ॥

स्वदत्तां परदत्तां वा यो हरेति वसुन्धरा ।
षष्टिः वर्षसहस्राणि विष्टायां जायते कृमिः ॥ ४ ॥

नमो जिनेभ्यः ॥

Translation

Verse 1 Victory to the sole Sun of the Earth, by whom with the rays of *syād-vāda*[2] light has been shed on the whole world, gripped by the thick darkness of other faiths.

Verse 2 There was born one who was intent on (a career of) victory, (which was given an impetus) when he cut down the massive pillar,[3] understood as unbreakable (till then) with his staff[4] in the form of his sword on being told to do so by an observer of *nirgrantha*-vow.[5] In his family was born śrīmān-Koṅgaṇi rāja, descended in the

lineage known as Kāṇvāyana, who had no peer, who was like the chief mountain in his family.[6] Those born in this family were *Kshtriyas*

Prose Like this, when many such eminent kings had been there in that family there came Mādhava-mahādhirāja, who had brought under subjection, the whole of host of kings through the exercise of his threefold prowess.[7]

His son was Hrivarmma-mahādhirāja,who like (God) Hari had captivated the host of the monstrous enemies.

His dear son was Vishṇu-varmma-mahārāja, who (again) like (God) Vishṇu had permeated/spread (himself) through out the world.[8]

His son was Mādhava-mahādhirāja verily a second Mādhava (the first is God Vishṇu who is the husband/ lord of Mā- the Goddess of wealth - Hence the king Mādhava was also a repository of wealth).[9]

His son was Avinīta, who never had to bow down in the assemblage of kings.

His son was Durvvinīta, who was not easy to be beaten by the Kali age, (he was not affected by the age to adopt evil ways).

His son was Mushkara who was (again) an *avinīta*, who would not stoop to do undesirable things.[10]

His son was śrī-Vikrama, who was valiant and able to accomplish any arduous task.

His son was Śripurusha, the abode of all good qualities.

Verse 3 May he with beautiful eyes resplendent like full-blown lotuses, who (when the occasion demands) could get terribly angry protect this matchless earth. He is one by whom the Goddess of Victory was bathed by the water that is the blood of high-class elephants, (of the enemies) cut down by swords and various weapons, his own and of his troops in battle.

Foremost among those who are favourable to him is Nāgavarmmā, who belongs to Pasiṇḍi-Gaṅga family and who has been coronated with the name Gaṅgarāja. His brother-in-law (wife's brother) is the one named Śrī-Tuḷu-Aḍi, the Sun in the firmament of Kadamba family. By these two, the village named Mallavallī in Tagare-janapada has been given, with libation of water to the *chityālaya* at Tōḷa village

The residents of that Janapada.[11]

[The above is followed by two verses in Kannaḍa language, the first of which refers to Maṇali-maṇe-oḍeyōn born in the pure Kōśika-vaṁśa,[12] who was pious and tells that he made the grant of an *umbalige* (rent-free gift of land)[13] and the second one cites the seventysix *prādhānas*[14] headed by Toḷḷar-oḍeōr[15] as the human witnesses (for the grant)]

Then follows one of the usual verses in Sanskrit pointing out the terrible consequences of ravaging a grant made by one's own self or by others. (No authorship to the verse is attributed).

Kannada passage : This is the gift of Śantisēna-abbe – the channel is Perbbāli[16]

Sanskrit : Obeisance to the Jinas.

Notes

1. This approximate date has been assigned to this record in consideration of the fact that the only other charter (Devarahaḷḷi plates) issued by the king of this present charter, Śrīpurusha, in favour of a Jain establishment is dated in Śaka 698 (776-77 A.D.). By this date, Śrīpurusha seems to have come under the influence of the Jains.

2. *Syād-vāda* (lit. argument that "it might be") was the line of dialectical debate or doctrine advanced and preached by Jains (MW, *SED*, p.1273 col.2). As argued by them this doctrine explains the whole phenomenon of the universe.

3. *Pṛithu-śilā-stambha* as mentioned here was obviously the *mahāśilā-stambha* as seen referred to in the same context in the other charters of this family. Though citing lexicographers, Monier Williams says that the term referred to a kind of weapon, a *śata-ghnī* (killer of a hundred by one stroke) with iron nails (*op.cit.*, 801, col.1), from the context of its mention in the present record it appears to have been a staff with magical properties which, on being broken, signalled a victorious career to the breaker.

4. The statement that the king's sword served as a staff (*yashṭi*) to break the *mahāśilā* further confirms that the *mahāśilā* was a magical pillar, which could be cut down only by a staff having the magical property required for the purpose.

5. Though such cutting down of the great pillar is cited as signal achievement of Koṅgaṇi-rāja himself in other records, it is only in this record that there is a hint to the background for the performance of this feat. (The apparent attribution of this feet to some vague unnamed person in this record, seems to have been the result of the clumsy construction of this verse by the concerned poet. Consequently it can be construed that the reference here is also to the performance of this feet by Koṅgaṇirāja who started the dynasty of rulers known as the (Western) Gaṅgas. The story indicated here can be compared to the story of a hermit commanding Sala to strike and kill the tiger and thus indirectly blessing him to be the progenitor of a glorious line of rulers. (Hosala). Considering the region where these stories were given currency and the contexts, it may appear that they had a Jain origin and had the purpose of impressing how the concerned line of successful rulers had originated due to the blessing and favour of a (Jain) saint. *Sūri* (who follows the path) was a title adopted especially by Jaina sages (MW, *SED*, p.1243, col.1; 1244 col.2). *Nirgranthavrata* (the vow of breaking free from all tie-ups and knots) was the state attained by a saint after complete renunciation of attachment to mundane existence (*ibid.*, p.541, col.1).

6. *Kulāchala* is the same as *kula-giri* which referred to the chief mountain-range (anyone of the seven principal ranges supposed to exist in each varsha or division of a continent; those of Bhārata-varsha are "Mahendra, Malaya, Sahya, Suktimat, Ṛiksha, Vindhya and Pāripātra or Pāriyātra-Bhāgavata-Purāṇa" (MW, *SED,* p.294, col.3) Here the reference is to the towering personality of the king and the word is also used here for allitertion purposes.

7. *Vikrama-traya* mentioned here is obviously the same as *śakti-traya.* However in the context of the comparison of the son, grandson and great-grandson with God Vishṇu in this record, *Vikrama-traya-*

vaśī-kṛita-rājalōkō can also be taken as a reference to God Vishṇu's covering the world in three strides and snatching it from Mahābali (See above.)

8. This may again be a reference to the feat accomplished by God Vishṇu in His Trivikrama incarnation. Also here the reference might be to God Vishṇu's Omni-presence (*virāṭ-purusha*).

9. The name of the God, Mādhava signified that God Vishṇu is the husband of Mā - Mother /Goddess of wealth. The king possessed store of wealth and was thus the lord of wealth/Mā

10. The titles of Avinīta, and Durvvinīta adopted by the three, grandfather, father and son (Mushkara) might have been indicative of the role of these Western Gaṅgas in the politics of the period.

11. This unrelated mention of the residents is puzzling. Ramesh has understood that there is omission of mention that they were the witnesses to the grant. But it is observable that late in the record some others are cited as human witnesses.

12. Kōśika-vaṁśa mentioned here seems to have been different from the brahminical Kauśika-gōtra and to have been a special village-based body. Maṇali-Mane-oḍeyon belonged to that body (cf. Ramesh K.V. *op.cit.*, No.85. This Kannaḍa record from the same place at Narasiṁharājapura tells about the grant of rent-free grant of land to the same Jain establishment at Toḷḷa, and cites the Kōśikar of Toḷḷa and the 76 Sandōr as the human witnesses.)

13. It seems Maṇali-mane-oḍeyon was expected to give effect to the grant of the villge as a tax-free gift and this is the record of such an action by him. (Umbaḷige is stated to mean rent-free gift of land – Sircar, D.C., *IEG,* pp.348, 350).

* * *

No. 82

HINDOL PLATES OF KULASTAMBHA

Location : Hindol.[1] Dhenkanal Distrit, Orissa
Date : C. 775 A.D.[2]
Script : Early Bengāli
Language : Sanskrit
King : Kulastambha
Dynasty : Śulkis of Orissa
Reference : Sircar, D.C., and Ācharya, A.,*EI,* XXVIII, pp.107-114.

Text

Metres : V.1 *Āryā* ; 3. 5 *Vasantatilaka* ; 2, 4 *Upajāti* ; 6 *Upajāti* (*Vaṁśasthavila* and *Indravaṁśā*) ; 7 *Sradharā* ; 8-10 *Anushṭubh* ; 11 *Pushpitāgrā*

सिद्धम्। स्वस्ति।

जयति सुरासुरसिद्धविद्याधरमौलिघृष्टचरणाब्जः।
शशिमणिमयूखभासितपिङ्गजटाभासुरो गिरिशः॥ १॥

स्तम्भेश्वरी लब्धवरप्रसादे
शुल्कीकुलेभूत्क्षितिपः क्षतारिः।
श्रीमद्रणस्तम्भ इति प्रतीतः
स्फुरत्प्रतापोदयतापितारिः॥ २॥

भास्वद्विचित्ररुचिरोज्ज्वलचारुशोभै
रुच्चैः सदाशिवपुरप्रगमैकमार्ग्गैः।
देवालयैर्निजयशोधवलैरनेकै
र्येनात्मनस्त्रिदिवमुद्गमितेह कीर्त्तिः॥ ३॥

तस्यात्मजो विश्रुतपुण्यकीर्त्तिः
श्रीमान् जयस्तम्भ इति क्षितीशः ।
बभूवभूपालशिरोमणीन्द्र
ज्योत्स्नाप्रभाभासुरपादपीठः ॥ ४ ॥

यः सर्व्वदा निजगुणांशुसमूहपातै
र्दिक्कामिनीमुखमनोहरकर्णपूरैः ।
सङ्कोचिताहितवधूवदनारविन्दो
दोषान्धकारभिदुरः शुशुभे शशीव ॥ ५ ॥

ततोभवच्चावनिपालनक्षमः
पराक्रमाक्रान्तसमस्तदिक्तटः ।
सुतो बलोत्सारितवैरिवारिदो
दिग्वारणेन्द्रप्रैतिमो भभूव यः ॥ ६ ॥

अनेकाभ्रङ्कषदेवालयसुधाधवलबहलालोकजनितसकलदिगन्तरालोकात्
कोदालोकात् स एव द्विजगुरुचरणाराधनासक्तचेताः
श्रीमान्दुर्व्वारवैरिप्रवरकरिघटाकुम्भकुट्टाकबाहुः ।
त्रैय्या शक्त्या समेतः पृथुरिव गदितः पार्थिवत्वे तु यस्य
कृच्छ्रेप्यत्यक्तसत्यः प्रकटगुणतया धर्म्मसूनुर्न तुल्यः ॥ ७ ॥

परममाहेश्वरो मातापितृपादानुध्यातः समधिगताशेषमहाशब्दो महाराजः श्रीकुलस्तम्भदेवः कुशली कनर्द्दामण्डले गपारशृङ्गविषये सोग्गग्रामे ऊ . . . . . न्दासण्डधकव्रे भविष्यत्कालिनो राजनकराजपुत्रमहासामन्त

कुमारामात्यान्तरङ्गानन्यांश्च यथाकालाध्यासिनो विषयपतीनधिकारिणश्च सकरणान् यथार्हं कुशलयति बोधयति चादिशति विदितमस्तु भवतां ग्राम . . . . . क्षेत्रसहितः सोपरिकरः सोद्देशः सर्व्वबाधविवर्ज्जितः चिरन्तनसीमाचतुष्टयवेष्टितः परिकरितपर्यन्तः पञ्चशस्यपुण्यवृद्धिसर्वदा. . . . . सारद्दुरखरण्डवसीमान्तः यज्ञोपकरणप्रचुरकुशसमित्समेतः जपस्वाध्यायशौचयाजननियमतपोभावितात्मने शीलगुणसमुदाचार युक्ताय कौशिकगोत्रप्रभवान्वयावाप्तजन्मने यजुर्वेदमाध्यन्दिनशाखा ध्यायिने विश्वामित्रदेवरातौदलप्रवराय अग्निहोत्रिणे भट्टविश्वरूपस्वामिने अस्मद्पुण्याभिवृद्धये मातापित्रोरस्य चैतद्वृद्धये भक्तिरागाराधनावर्ज्जित बुद्धिभिरस्माभिराचन्द्रार्कव्यवस्थया प्रतिपादितोयमस्मै। यतो भवद्भिः धर्म्मगौरवादस्मद्गौरवोपरोधाच्च प्रतिपालितव्येयमस्मद्दत्तिः। तथा च दानमिदमस्मादिकुलदेवताम्भगवतीं सुरासुरविद्वन्मुनिमनुजवन्दित श्रीमत्स्तम्भेश्वरीभट्टारिकाम्प्रमाणीकृत्य प्रतिपादितमस्मै। यश्चैतदस्मत्कुलजोन्यतमो वा भूपतिः पालयति तस्य महदौर्जित्यं राज्यसुतलम्भश्च भवेद्यश्चान्यथा कुरुते तस्य सन्ततिविच्छेदो राज्यभ्रंशश्च भवेदतः श्रीभद्रमोक्षहितैषिभिः पालितव्यमिदम्। पठ्यते च धर्मशास्त्रे।

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदाभूमिस्तस्य तस्य तदाफलम्॥ ८॥
स्वदत्तां परदत्तां वा यो हरेद्वसुधामिह।
श्वविष्ठायां कृमिर्भूत्वा पितृभिः सहपच्यते॥ ९॥

हिरण्यमेकं गामेकां भूमिमप्येकमङ्गुलम् ।
हरन्नरकमायाति यावदाहूतसंप्लवम् ॥ १० ॥
इति कमलदलाम्बुबिन्दुलोलां
श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।
सकलमिदमुदाहृतञ्च बुध्वा
न हि पुरुषैः परकीर्तयो विलोप्याः ॥ ११ ॥

इति प्रशस्तिर्लिखितायेयम्भोगिकल्याणाख्येन। उत्कीर्ण्णम् आचार्यपुत्र दुर्लभसकेन। भाद्र शुधि १२ सम्व ४ ॥

Translation

Verse 1 Established ! Well-being ! Girīśa, whose lotus-like feet is being rubbed by the heads of divine-beings, demons, *Siddhas* and *Vidyādharas* and the one whose tawny locks of hair is made glorious by rays of the Moon and jewels, is victorious

Verse 2 Śri-Raṇastambha, was born in the family of Śulkis, who have received the blessings of a boon from Stambhēśvarī.[3] He had vanquished his enemies and is one who had scorched his enemies by his ever growing valour.

Verse 3 His fame accomplished by his resplendent, remarkable valour can be seen in the many temples[4] vying with Sadāśivapura, which were all evidencing the fact that his own fame is being proclaimed upto the heavens, thus testifying his own fame.

Verse 4 His son was the ruler Śrīmān-Jayastambha whose fame had spread everywhere, whose footstool was shining by the light of the head-jewels of kings.

Verse 5 Before his sight, the brightness of the looks of his enemies faded but his good qualities shining like the moon made the damsels of the quarters happy.

Verse 6 Then was born to him the one who was like the elephants of the quarters as he had the capacity to shoulder the burden of the rule over whole world. His fame was spread uptil the end of quarters as he had swept away all his enemies.

Verse 7 Having contained the flood of his enemies, he was like the elephants of the quarters. He was one whose mind was constantly engrossed in thoughts of honouring and worshipping the preceptors and brāhmaṇas. He was one whose arms bore the scars of wounds inflicted by the tusks of enemy elephants in many battles. He is endowed with the three powers and is famous like Pṛithu in his rulership. He never swerved from truth and in his well-known great qualities he was like the son of Dharmma (Yudhisṭhira).

A devout worshipper of God Mahēśvara, who is one who meditates at the feet of his parents and who has acceded to the *mahāśabdas* without any exceptions, mahārāja[5] Kulastambhadēva from Kodālōka[6] which is shining in all directions with its high rising temples kissing the clouds and whose spires are white like nectar honours as due and after enquiring of their welfare informs *rājānaka, rājaputra, mahāsāmanta, kumārāmātya, antaraṅga*, etc. *Vishayapati,* as there are at present commissioners with their secretaries, of the village Sogga-grāma[7] as bounded by Pañchaśasya, Puṇyavṛiddhi, Sarvadā . . . . , Sāraṭura and Kharaṇḍava[8] in Gapāraśṛiṅga-vishaya in Kanarddā-maṇḍala,[9]

May this be known to you. [this village] along with (cultivated land) *sa-uparikara*[10] *sa-uddēśa*[11] (anything above the ground) freed from all encumberances, with the borders defined and its limits, being well-known, has been granted with his mind engrossed in devotion and love of austere life to bhaṭṭa-Viśvarūpasvāmin, a (routine) performer of *agnihōtra*[12] belonging to Kauśika-gōtra with the *pravara*, Viśvāmitra, Dēvarāta, Audala,[13] and one who is studying *Mādhyandina* branch of Yajuś-śākhā, and being well equipped with *kuśa*, and *samit* (stvaka from Aśvattha-tree)[14] as required for religious rites (*yajña*) to last till the Moon and Sun last for the increase in the religious merit of my parents and self and for the increase in devotion and love.

So you have to protect this grant either out of your regard for a religious grant or out of regard for me.

This grant is being issued citing our old worshipful Śrīmat-Stambhēśvarī-bhaṭṭārikā who is worshipped by the celestials non-celestials, scholars, sages and generally by human beings.[15]

If future rulers of this area either belonging to my family or to any other family protect this grant, they will get firmed in their kingship and the rule of his family will get prolonged life. If however, anyone does otherwise inheritance of his family broken and he will also lose his kingship. So this should be protected by all, who are for welfare in this world and ultimate emancipation.

It is also read in *Dharmma-śāstra* [This is followed by four of the verses extolling the granting of land or protecting grants made by others and the evil consequences of ravaging the grants.]

This *praśasti* (the text of this charter) has been written by the one known as Bhōgi[17] Kalyāṇa and inscribed by Durllabhasaka, son of Āchārya.

Bhādra, śudi 12 Samva 4[18]

Seal – Of śrī-Kulastambha-deva[19]

Notes

1. Now this plate, is stated to have been secured by the Orissa State Museum, Bhubanēswar (*EI*, XXVIII, p.108).

2. This approximate date has been assigned to this record in accordane with the reasoning of the original editors (*ibid.*)

3. Later in the record Stambhēśvarī is cited as the family deity of the Śulkis. It is possible that the surnames of the rulers of this family "*stambha*", reflected their devotion to Stambhēśvarī.

4. It is noteworthy that Raṇastambha raised temples, which made (his capital ?) vie with Sadāśivapura or Kalilāsa.

5. It may be significant that only Kulastambha,the issuer of the present charter is styled as *mahārāja* and as one who had acquired *avaśēsha-mahāśabda*, whereas his father, Jayastambha and grandfather Raṇastambha were not endowed with any titles excepting the modest srī. Probably indicating that Kulastambha was the one who had acquired those titles first in this family accepted feudatoriship. But it must be pointed out that seal is of śri-Kulastambha.

6. Kōdālōka is surmised to have been the same as the Kōālu in the Dhenkanal subdivision in Dhenkanal District (*EI*, XXVIII, 112).

7. It seems Sogga-grāma itself was granted. The word could as well be read as Sogga-grōmō. If the word is read as Sogga-grāmē (as read by the original editors – l.13) it would mean that it was a plot of land in Sogga-grāma that was allotted. Sogga-grāma has not been identified (*ibid.*, p.112).

8. This is as per the interpretation of the original editors (*ibid.*, p.109).

9. The reading of Gōpāraśṛiṅga-vishaya and Kanarddā-maṇḍala is only a tentative reading. They cannot be satisfactorily identified (*ibid.*, p.109)

10. Probably the enquiring of their welfare (*kuśalayati*) and informing (*bhōdhyati*) those that were concerned instead of ordering the various officials had something to do with the status of the ruler.

11. *Sa-uddēśa* as read by the original editors is stated to have meant "together with the space above the tala or ground" (*ibid.*) If it meant so, it could be referring to the fact that the donee was entitled only to the crop that is grown above the ground and not to any buried treasures.

12. *Agnihōtra* is a ritual that is to be performed daily by the Brahmin.

13. As per John Brough, ordinarily the Kauśikas have the three *ṛishi pravara*, Vaiśvāmitra, Daivarāta, Audala or Vaistāmitra, Daivasreva Daivasravasa, Daivatarasa. The Aghamarshaṇa-kansikas have the three *ṛishi-pravara*, Vaiśv̄mitra, Āghamaraha, Kauśika. According to Matsya-purāṇa, the Kauśikas have the three *ṛishi-pravra,* Viśvāmitra, Dēvarāta and Udala of great austerity or Viśvāmitra, Āsmarathya, Baudhula of great austerity (*op.cit.* p.151, 152,156, 157).

14. A brahmin is equipped with *kuśa* (a kind of grass and *samit* (sticks from Aśvattha tree) to perform all the functions, which are expected of him.

15. This calls to mind the Western Gaṅga charters.

16. *Praśasti*, here, refers to the text of the grant and possibly not restricted to the delineation of the genealogy of the king and to a recounting of the king's own attainments.

17. Probably the drafter of the charter was a *bhōgi* or a fief-holder. This term *bhōgi* or *bhoyi* is specially seen in the charters of the eastern region.

18. It is a wonder that the original editors could make out this date, considering the damaged and eroded condition of the plate. Even as has been read it does not help in fixing the date of the grant.

19. The original ediors state – "There is a projecting knob at the back of the lump resembling the hair collected in da knot behind a wman's head. On the counter-sunk surface of the seal, there are the emblems of the Sun and crescent moon at the top, the legend *Śrī-Kulastambhadēvasya* in the middle, and the emblem of a standing boar facing proper riht at the bottom. The lower part of the subscsript *y* in the *akshara sya* of the legend looks like two parallel straight lines demarcating the legend and the figure of the boar below." *EI*, XXVIII, p.108.

* * *

No. 83

DEVARAHALLI PLATES OF SRIPURUSHA

Location : Dēvarahalli, Nagamangala Taluk, Mysore District, Karnataka

Date : Śaka 698; R.year 50 =776-77 A.D.

Script : Early Kannaḍa

Language : Sanskrit and Kannaḍa

King : Śrīpurusha

Dynasty : Western Gaṅgas of Talakkād

Reference : Rice, Lewis, *EC*, IV, Ng.85; Ramesh, K.V., *op.cit.*, No.48.

Text

Metre : V.1 *Anushṭubh.*

कोङ्गणिर्माधवश्चैव आर्यश्च विष्णुगोत्तमः ।

माधवश्चाविनीतश्च दुर्व्विनीतश्च मुष्करः ॥ १ ॥

विक्रमश्च दुग्गश्च शिवमारस्तथैव च ।

Translation

[The genealogical background of the chief given in this charter is identical with that in the Jāvaḷi plates of this chief dealt with above.]

By that Pṛithivī-Koṅgaṇi-mahārāja, who had the first name Śrī-purusha.

When six hundred ninetyeight Śaka years have elapsed and during the currency of his fiftieth year of victory and prosperity, while residing a Mānyapura, the victorious camp

in the lineage of the *saṅgha*, amicably associated with Mūlagaṇa, there was the *gaṇa* (sub-*gaṇa*) named Ērēguttūr and under that *gaṇa* there was the Puligal-gachchha,[1] to which belonged the preceptor named Chandraṇandi, who was another moon[2] due to his having gladdened all the world by the diffusion of the cluster of the rays of his pure qualities,

his disciple was the chief of the hermits named Kumāra-ṇandī, who was (like) another Kumāra whose eminence is lauded by Paramēśvara[3], who has the capacity to guard the world of scholars,

his internal student was the great hermit named Kīrtta-nandy-āchāryya, who had earned a wealth of fame along with a host of adherent scholars (who became his companions, on his establishing the intrinsic character of reality and truth)

his dear disciple was Vimaḷachandra-āchāryya, who (like the sun) was the awakener of the bunch of lotuses that were (the minds of) his disciples whom he enlightened and again who was the sun that shone bright in the sky of true faith having blotted out the enveloping darkness of the succession of false conceptions and knowledge.

Abiding by that great sage's instruction and treading the path of true faith, there was Niṛgunda-yuvarāja[6] who had Duṇḍu as his first name, who was a prominent member of the Bāṇa lineage[4], who was the very river of penance[5] in flood, who at the same time with his scimitar was capable of dealing out great punishment (to his enemies) and had actually cut down the grove of trees that was the host of those enemies.

His dear son was śrī-Prīthivī-nirgundarāja[6], whose first name was Paramagūḷa, who was born of the dear daughter of Pallavādhirāja, who intuitively got the knowledge of statecraft, who had obliterated the world of his enemies, whose conduct and behaviour towards his subjects was however benign and pleasant.

His bride was (the lady) named Kundāhchi[6], born of Maruvarmman of Sagara-kuḷa and the dear daughter of

Pallavādhirāja who by her excellent qualities had become an ornament in her husband's household.

By that lady, always engrossed in the carrying out of charitable and beneficient acts, had been set up the mansion for Jina named Lōka-tilaka, adorning the northern quarter of Śrīpura.

For that Jina-bhavana, for carrying out (periodical) repairs and to make additional structures and alter the already existing structures as deemed necessary and for starting the institution for the distribution of gifts and doles, the village, Ponnaḷḷi, falling within the Nīrgunda-vishaya[7] has been given, by mahārājadhirāja-paramēśvara-śrī-Jasahitadēva[8]., on the supplication of that same Pṛithivī-nīrgundarāja, along with the entitlement to all *parihāras.* The different boundaries of that (village) –

An admixture of Sanskrit Kannaḍa : On the eastern direction the mound of white stones of Nolibaḷa, in the south-eastern direction (the tank called) Panyamgēṟe on the southern direction, the junction of the beds of the streams, feeding the tanks Balgalligeṟe and Āblageṟe, on the south-western direction, the mound of white stone of Jaidarā key, on the western direction, the tank of Ponkēvi-Toḻtuvāyar, in the north western direction, the heap of stones of goṭṭegaṭa of Puṇkśey, on the northern direction, the sharp bend in the bed of the stream leading to Somageṟe; on the north-eastern direction the gaḷambartti

Sanskrit Kannaḍa: These other fields have also been given: Among the fields of Duṇḍusamudra[9], a plot of ten *kaṇḍugas*[10] for a garden. One *kaṇḍuga*[10] of the waste-land of the village Paḷeya Evenallūr. Among the fields of Śrīpura one garden west of (the field belonging to) Duṇḍugāmuṇḍa[9].

Among the fields of Śrīpura, under (the irrigation of) Kammaragaṭṭi, rice-fields of two *kaṇḍugas,*[10] six *gaṇḍugas*[10], under (the irrigation of) Perggeṟe; field capable of being sown with twenty *gaṇḍugas*[10] in between Erepūllgeṟe and Kōyilgoṭṭā,

In the northern and western quarters of Śrīpura, one site for a monastery at Dēvamgēri,[11] and thirtyone sites for houses.

Sanskrit The witnesses to this grant are the subjects of eighteen (types)[12], as also the citizens of ninetysix thousand vishayas.[13]

[The grant is followed by the usual exhortation and admonition in a prose passage and four verses with the same import here attributed to Manu]

This charter has been written by Viśvakarmmāchāryya, an expert in the art of painting which is at the base of all the arts.

A field sowable with four *kaṇḍuka* of paddy and field sowable with two *kaṇḍukas* of *kaṅgu*[14] are to be protected in the same way as a *brahmadēyam*[15].

Notes

1. The names of these Jain establishments indicate that there was a branch of a lineage of Jain teachers local to the area to which this charter pertained.

The phrase, *Mūla-gaṇ-ābhinandita saṅgh-ānvaye* might have been intended to refer to Nandi-saṅgha under Mūla-gaṇa, rather obliquely. The main establishment of Mūla-gaṇa might have deputed the teachers to preside over and get attached to these branches.

2. The rays of the moon are cool and soothing. The preceptor bearing Chandra (moon) as part of his name partook of the above character of the moon.

3. The preceptor having Kumāra as part of his name had the characteristic of God Kumāra (i.e., Subrahmaṇya) who is adored by His father Paramēśvara. In the case of the teacher Kumāra-nandī his own teacher-preceptor seems to have been conceived as his father Paramēśvara. When it is stated that God Kumāra was a protector of scholars, the context the drafter of the record had in mind is not clear.

4. This Bāṇa family must have been a splinter of the main family which bore that name.

5. This statement indicates how piously these chiefs adhered to the Jain faith.

6. *Gunda* and its variant *kunda* is seem to have been incorporated in their names by the members of this family of chiefs. *Yuvarāja* attached to the name Nirgunda-yuvarāja, can be studied in the context of the use of this title in other charters. That title signified that the chief concerned was a subordinate of a suzerain and a very close adherent at that. In these instances the epithet does not seem to have meant to refer to the heir apparent.

7. The *vishaya*, the territorial subdivision seems to have acquired this name on account of its having been the territory controlled by the Nirgundarāja. However, the latter's supplication to his suzareign to get the grant made in favour of the temple of Jina indicated that he was not free to dispose of the land in that territory at his pleasure.

8. Jasahitadēva was obviously a hitherto unknown alternate name of Śrīpurusha-Pṛithivī-koṅgaṇi-mahārāja. The citation of this name here might have had a special significance unfathomable at the present time.

9. The reservoir as well as the husbandsman had obviously been named after the first name Nirguṇḍa-yuvarāja. These names again indicate the identification of the area with the family of those Bāṇa chiefs.

10. Here the words *kaṇḍuga* or *gaṇḍuga* as used can be understood as corrupt or variant forms of the word *khaṇḍuga*, a measure of capacity as found used in the other charters (*cf.* Sircar, D.C., *IEG*, p.156).

11. Dēvamgēri-madamane as it is distinguished from *maneya manē-tanam* (sites for houses) must have referred to a site of a special character. It is quite possible *mada* is a corrupted form of *maṭha* and this is a reference to the site for a monastery at Dēvamgēri.

12. The eighteen types of citizens/subjects (*ashṭā-daśa-prakṛitiyaḥ*) are stated to refer to all classes of tenants/ tenants belonging to all communities (*ibid.*, p.32). It is quie likely *prakṛitayaḥ* as used here was meant to be a synonym of *jāti* or *prajā*, or castes, enumerated by Kittel (*Kannaḍa-English Dictionary*), as numbering eighteen in Kannaḍa -speaking areas: as Brāhmaṇa, Kshatriya, Vaiśya, Liṅga-vanta, Baṇajiga, Gaṅgaḍikāra-Vokkaliga, Maḍivāli, Kelasiga, Kuṟuba, Kumbāra, Kaṭuka, Baḍagi, Akkasāle, Toreya, Uppāra, Besta, Holeya and Mādiga (*cf. ibid.*, p.31; Ramesh, K.V., *op.cit.*, p.189 n.4).

13. The number of *vishayas*, territorial divisions, ninetysix thousand, is again a conventional one apparently intended to indicate the whole of socially and politically organized world.

14. *Kaṅgu* is stated to be a (special kind of) millet (could it be the same as the Tamil *kambü*)

15. Though not specified in the charter these fields apparently were part of the village Ponnaḷḷi, granted to the Jinālaya and had been set apart as the fee for his effort to the writer of the record, Viśvakarmmāchāryya. The specification that these fields should be regarded and protected in the same way as a *brahmadēyam* (special tenure in respect of the land granted to and held by Brahmins) indicated the esteem in which the community of artisans was held in that period.

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No. 84

TIRUPPATTUR INSCRIPTION OF VARAGUNA I

Location : Tiruppattūr, Tiruppattur Taluk,
Ramanathapura District, Tamilnadu
Date : Year 6+4 (4+6) = 778 A.D.[1]
Script : Grantha , Tamil
Language : Sanskrit, Tamil
King : Māṟaṉ - Śaḍaiyaṉ (Varaguṇa I)
Dynasty : Pāṇḍya
Reference : Ramanatha Iyer, A.S., *SII*, XIV, No.9

Text

Metres : *Anushṭubh*

स्वस्ति श्री ।

दीपार्त्थं श्री स्थलीशाय दिनाराणां दशादिशत् ।
पट्टाख्यमारतनया शंकरस्य प्रिया सती ॥ १ ॥

Translation

Verse Paṭṭā, the daughter of Māra and the dear and devoted (wife) of Śaṁkara gave 10 *dīnāras*[2] for a lamp for śrī-Sthalīśa

[The Tamil text which follows, starts with the mention of the king and date and enlightens that the donatrix Māṟam Paṭṭattāḷ,[3] was a *brāmaṇi* (Brahmin wife) of Mōśi Kaṇḍan-Śaṅkaran, son of the kiḻār of Arugandūr.[4] The God for whom the benefaction was made was referred to as Tiruttaḷi-pperumānaḍigaḷ[5] of Tiruppattūr. The protection of the 1,700 was invoked for the benefaction and for this (kindness) the donatrix was prepared to bear the feet (of the protector) on her head].

Notes

1. From the placing of this inscription in the volume dealing with inscriptions of the Pāṇḍyas, it is concluded that Māṟan-Śaḍaiyaṉ, the Pāṇḍya king cited in this record was identical with the Jaṭāvarman

Parāntaka of the charter discussed above.

2. The word *dināra* which is otherwise known as the name of a gold coin current in west Asia, has been used here in the Sanskrit text to denote what was locally known as *kāśu*. The Tamil text says that 10 *kāśu*. was deposited for the carrying out of the benefaction.

3. The name indicated that Paṭṭattāḷ was the daughter of Māṟan (*cf.* the Sanskrit text). It is noteworthy that the lady continued to add her father's name even after marriage.

4. The designation *kiḻār* literally indicated only an "elder". But the reference here to the *kiḻār*, as one of a place called Arugandūr, indicates that the person concerned, the father-in-law of the donatrix, was a leading citizen or an officially entitled lord of that village. Probably Mōśi kaṇḍaṉ Śaṅkaraṉ, his son would inherit the title on the demise of his father.

5. It will be seen that it is this designation of the God in Tamil which was rendered as *śrī-sthalīśa* in the Sanskrit verse prefacing this inscription. Śrī-sthala is stated to be the name of a temple of Śiva (MW, *SED*, p.1100, col.2). Apparently, *tiruttaḷi* or śrī-sthali was a designation applicable only to the temple of God Śiva.

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No. 85

DHULIA PLATES OF KARKARAJA

Location : Dhulia, Dhulia District, Maharashtra
Date : Śaka 701=779 A.D.
Script : Early Nāgarī
Language : Sanskrit
King : Karkkarāja
Dynasty : Rāshṭrakūṭa
Reference : Bhandarkar, D.R., *EI,* VIII, pp.182-187.

Text

Metres: Vv.1, 7, 21-24, 26 *Anushṭubh;* 2, 3, 5, 6, 8, 11, 12, 20 *Vasantatilakā*; 4, 9, 19, 25 *Upajāti*; 10, 13-18 *Āryā*

ॐ ॥ स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं ।
हरश्च यस्य कान्तेन्दुकलया कमलंकृतं ॥ १ ॥

आसीद्द्विषत्तिमिरमुद्यतमण्डलाग्रो
ध्वस्तिं नयन्नभिमुखो रणशर्व्वरीषु ।
भूपः शुचिर्व्विधुरिवाप्तदिगन्तकीर्त्ति
ग्गोविन्दराज इति राजसु राजसिंहः ॥ २ ॥

दृष्ट्वा चमूमभिमुखीं सुभटाट्टहासा
मुन्नामितं सपदि येन रणेषु नित्यं ।
दष्टाधरेण दधता भृकुटिं ललाटे
खड्गं कुलं च हृदयं च निजं च सत्त्वं ॥ ३ ।

खड्गं कराग्रान्मुखतश्च शोभा
मानो मनस्तस्सममेव यस्य ।

महाहवे नाम निशम्य सद्यः
त्रयं रिपूणां विगलत्यकाण्डे ॥ ४ ॥
तस्यात्मजो जगति विश्रुतदीर्घकीर्त्ति
रात्तार्त्तिहारिरविविक्रमधामधारी ।
भूपस्त्रिविष्टपकृतानुकृतिः कृतज्ञः
श्रीकर्क्कराज इति गोत्रमणिर्बभूव ॥ ५ ॥
यस्मिन्प्रशासति महानरपे द्विजानां
वैतान धूमनिचयैः परिकर्बुराणि ।
संध्यासु सौधशिखराणि विलोक्य केकाः
कूजंति वेश्मशिखिनो जलदागमोक्ताः ॥ ६
यस्य द्विजजनाक्रान्तशांतिवाचनवारिणा ।
प्रत्यहं गुल्फदघ्नेन यशश्चरति मंदिरे ॥ ७ ॥
तस्य प्रभिन्नकरटच्युतदानदंति
दन्तप्रहाररुचिरोल्लिखितांसपीठः ।
क्ष्मापः क्षितौ क्षपितशत्त्रुरभूत्तनूजः
सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः ॥ ८ ॥
सेवासमायातबृहन्नरेन्द्रवृन्दाभिवन्द्यांघ्रियुगलस्य तस्य ।
अम्लानवक्त्रार्थिगणैः प्रवीणैः संसेव्यते श्रीः स्वजनैरजस्त्रं ॥ ९ ॥
तस्योपार्जित . . . तरुदधिवलयमालिन्याः ।
भोक्ता भुवः शतक्रतुसदृशः श्रीदंतिदुर्ग्गराजोभूत् ॥ १० ॥

अ . . . . . गृहीतनिशातशस्त्र
मज्ञातमप्रणिहितार्थमपेतयत्नं ।
यो वल्लभं सपदि दं . . . त्वा
राजाधिराजपरमेश्वरतामवाप ॥ ११ ॥
काञ्चीशकेरलनराधिपचोलपाण्ड्य
श्रीहर्ष . . . विभेदविधानदक्षं ।
कर्णाटकं बलमचिंत्यमजेयमन्यै
र्भृत्यैः कियद्भिरपि यः सह . जिगाय ॥ १२ ॥
तस्मिन्दिवं प्रयाते वल्लभराजे सति ।
श्रीकर्क्कराजसूनुर्म्महीपतिः कृष्णराजोभूत् ॥ १३ ॥
यस्य स्वभुजपराक्रमनिःशेषोत्सादितारिदिक्चक्रं ।
कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराजस्य ॥ १४ ॥
शुभतुंगतुंगतुरगप्रवृद्धरेणूद्धूर्ध्वरुद्धरविकिरणं ।
ग्रीष्मेपि नभोनिखिलं प्रावृट्कालायते स्पष्टं ॥ १५ ॥
दीनानाथप्रणयिषु यथेष्टचेष्टं समीहितमजस्त्रं ।
तत्क्षणमकालवर्षो वर्षति सर्व्वार्त्तिनिर्म्मथनः ॥ १६ ॥
येन निजराज्यमूर्ज्जितमशेषभूपालपालितमनन्तं ।
श्रीराष्ट्रकूटविश्रुतचरितं श्रीकृष्णराजस्य ॥ १७ ॥
तस्य सुतः सकलमहीमण्डलपरिपालनक्षमः शूरः ।
जितवीरवैरिवर्ग्गो नाम्ना गोविन्दराजोभूत् ॥ १८ ॥

यस्य प्रबल बलप्रद्योतिताशामुखनिर्द्दलितवीरवैरिवर्गस्य पृथ्वीवल्लभमहाराजाधिराजपरमेश्वरश्रीप्रभूतवर्षस्य सकलमहीमण्डलैकतिलकस्य प्रवर्द्धमानराज्ये ।

तस्यानुजः श्रीध्रुवराजनामा महानुभावो विहितप्रतापः ।
प्रसाधिताशेषनरेन्द्रचक्रः क्रमेण बालार्क्कवपुर्ब्बभूव ॥ १९ ॥

तस्य सुतः समधिगतपंचमहाशब्दसुवर्ण्णवर्षप्रतापशब्दश्रीकर्क्कराजस्तदाज्ञया सर्व्वानेव राजसामन्तभोगिकविषयपतिराष्ट्रग्राममहत्तराधिकारिकान् समाज्ञापयत्यंस्तु वः संविदितं मातापित्रोः पुण्ययशोभिवृध्यर्थमात्मनश्च शकनृपकालातीतसंवत्सरशतेषु सप्तस्वेकोत्तरेषु अंकेनापि संवत्सरशत ७०१ पुष्यमासे शुक्लपक्षे दशम्यां संक्रान्तौ सिन्दीनगरावस्थितेन श्रीकर्क्कराजेन ।

तेनेदमध्रुवमशाश्वतमप्रतिष्ठं
स्वप्नेन्द्रजालजलवीचिचलस्वभावं ।
मत्वा जगत्तदपि पल्लवतोयतुच्छं
संसारसागरसुखोत्तरणं विचिन्त्य ॥ २० ॥

श्री अ . . . त्तवास्तव्यस्यानेकशास्त्रावगाढसंशुद्धबुद्धिप्रभावाभिभूताखिलवि . . . दं वेदवेदांगेतिहासपुराणव्याकरणमीमांसातर्क्कनिरुक्तयज्ञविद्या . . . पारगाय तत्त्रैविद्यसामान्यकौशिकसगोत्रकठसब्रह्मचारिणे भट्टज . . . भट्टचन्दादित्यसुताय ॥ नासिक्कविषयान्तर्ग्गतः रक्खुल्लनामा ग्रामः प्रतिपादि . . दकपुरस्सरं दत्तः । यस्य पूर्व्वतो चेभटिकानाम

ग्रामसीमा। दक्षिणतो गोदावरी। . श्चिमतो वटमुखं नाम ग्रामः। उत्तरतो वटपुरं नाम ग्रामः॥ एवं चतुराघाटविशु . . द्रंगः सपरिकरः अचाटभट प्रवेश्यो भूमिच्छिद्रन्यायेन दत्तः। तथा च व . . . नोक्तं॥

स्वं दातुं सुमहच्छख्यं दुःखमन्यस्य पालनं।
दानं वा पालनं वेत्ति दानाच्छ्रेयोनुपालनं॥ २१॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां।
षष्टिं वर्षसहस्राणि विष्टा . जायते कृमिः॥ २२॥
तडागानां सहस्रेण अश्वमेधशतेन च।
गवां कोटिप्रदानेन भूमि . . न शुध्यति॥ २३॥
षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमंता च तान्येव नर . . . ॥ २४॥
दत्तानि यानीह पुरा नरेन्द्रैर्दानानि धर्म्मार्थयशस्कराणि।
निर्म्माल्यवांतः प्रतिमा . . नि को नाम साधुः पुनराददीत॥ २५॥
बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः।
. . . यस्य यदा भूमिस्तस्य तस्य तदा फलं॥ २६॥

लिखितं च मया श्रीप्रतापशीलाज्ञया . . न दुग्गडिसुतेनोज्ज्वलशासम्॥

Summary

[This inscription furnishes the genealogy of the Rāshṭrakūṭas as usually found in the cognate records of this dynasty. Verses 1-3, 5-9, 13-14 and 19 of this record are also found in the Bhāṇḍak plates of Krishṇarāja I (No.79 above), verses 10-12 and 15-16 are found in his Talegāon plates (No.72 above) and verse No.4 is also

found in the Pimpari plates of *Dhārāvarsha* Dhruvarāja (No.82 above)].

Verse 17 Extols Kṛishṇarāja as the one whose career was well-known to the governors (*Rāshṭrakūṭas*) or as the famous (ruler) of the Rāshṭrakūṭa dynasty.

This inscription further records a grant by the Rāshṭrakūṭa chieftain Karkarāja described as Suvarṇavarsha and Pratāpaśīla. The order was addressed to *rājasamanta, bhōgika, vishayapati* and *rāshṭragrāma-mahattara.* It refers to the prosperous reign of Gōvinda (II). The charter was issued by Karkarāja while staying at Sindinagara[1] on the occasion of a *saṁkrānti* to a Brāhmaṇa (name lost), son of Bhaṭṭa Chandrāditya of the Kauśika *gōtra*, and a student of the Kaṭha school. The grantee was a great scholar who had mastered the *Vēda, Vedāṅga, Itihāsa, Purāṇa, Vyākaraṇa, Mīmāṁsā, Tarka, Nirukta* and *Yajñvidyā.* The village granted to him was Rakkhulla-grāma[2] situated in the province (*vishaya*) of Nāsikka. The boundaries specified are to the east Chēbhaṭikā[3], to the south the Gōdāvarī; to the west Vaṭamukha[4] and to the north Vaṭapura. *Udraṅga* and *uparikara* were the rights attached to the grant and *chāṭa* and *bhaṭa* were barred entry to the village granted as per the *bhūmichchhidranyāya.*

[This grant portion is followed by as many as six imprecatory verses usually found in such land grants]

This charter was written under the orders of Pratāpaśīla, (Karkarāja) by the son (whose name is lost) of Duggaḍi.

Notes

1. Sindinagara is identified with Sinnar, in the Nāsik Taluk and District.

2. Rakkhulla village is the same as Lākhalgāṁva to the north of river Gōdāvarī.

3. Chēbhaṭikā is Chehdi in Nasik Taluk and District.

4. Vaṭamukha is probably Ōḍhēm, north of Vaṭapura in Nāsik District.

No. 86

BHOR STATE MUSEUM PLATES OF DHARAVARSHA DHRUVARAJA

Location : Bhor, Poona District, Maharashtra
Date : Śaka 702=780 A.D.
Script : Early Nāgarī
Language : Sanskrit
King : Dhārāvarsha Dhruvarāja
Dynasty : Rāshṭrakūṭa
Reference : Altekar, A.S., *EI.*, XXII, pp.176-186

Text

Metres: Vv.1, 26-27, 29, 31 *Anushṭubh*; 2, 3, 5, 6, 8, 9, 15 *Vasantatilakā*; 4, 19 *Upajāti*; 7 *Gīti*; 10, 17, 20, 21, 22 *Śārdūlavikrīdita*; 11-14, 23, 25 *Āryā*; 16, 18 *Sragdharā*; 24, 28, 30 *Indravajrā*; 32 *Pushapitāgrā*

स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतम्।

हरश्च यस्य कान्तेन्दुकलया कमलंकृतम् ॥ १ ॥

आसीद्द्विषत्तिमिरमुद्यतमण्डलाग्रो

ध्वस्तिं नयन्नभिमुखो रणशर्व्वरीषु।

भूपश्शुचिर्व्विधुरिवाप्तदिगङ्तकीर्त्ति

र्ग्गोविन्दराज इति राजसु राजसिंहः ॥ २ ॥

दृष्ट्वा चमूमभिमुखीं सुभटाट्टहासा

मुन्नामितं सपदि येन रणेषु नित्यं।

दष्टाधरेण दधता भृकुटिं ललाटे

खड्गं कुलं च हृदयञ्च निजञ्च सत्वम् ॥ ३ ॥

खड्गं कराग्रान्मुखतश्च शोभा

मानो मनस्तस्सममेव यस्य ।

महाहवे नाम निशम्य सद्य

स्त्रयं रिपूणां विगलत्यकाण्डे ॥ ४ ॥

तस्यात्मजो जगति विश्रुतदीर्घकीर्त्ति

रार्त्तार्त्तिहारिहरिविक्रमधामधारी ।

भूपस्त्रिविष्टपनृपानुकृतिः कृतज्ञः

श्रीकक्कराज इति गोत्रमणिर्बभूव ॥ ५ ॥

तस्य प्रभिन्नकरटच्च्युतदानदन्ति

दन्तप्रहार रुधिरोल्लिखितांसपीठः ।

क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः

सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः ॥ ६ ॥

तस्योपार्जितमहसस्तनयश्चतुरुदधिवलयमालिन्याः ।

भोक्ता भुवः शतक्रतुसदृशः श्रीदंतिदुर्ग्गराजोभूत् ॥ ७ ॥

काञ्चीशकेरलनराधिपचोलपाण्ड्य

श्रीहर्षवज्रटविभेधविधानदक्षम् ।

कर्णाटकं बलमचिन्त्यमजेयमन्यै

र्भृत्यैः कियद्भिरपि यः सहसा जिगाय ॥ ८ ॥

अभ्रूविभंगमगृहीतनिशातशस्त्र

मश्रांतमप्रतिहताज्ञमपेतयत्नम् ।

यो वल्लभं सपदि दण्डबलेन जित्वा

राजाधिराजपरमेश्वरतामवाप ॥ ९ ॥
आसेतोर्व्विपुलोपलावलिलसल्लोलोर्म्मिमालाचला
दाप्रालेयकलंकितामलशिलाजालात्तुषाराचलात्
आ पूर्व्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधे
र्येनेयं जगती स्वविक्रमबलेनैकातपत्रीकृता ॥ १० ॥
तस्मिन्दिवं प्रयाते वल्लभराजे क्षतप्रजाबाधः ।
श्रीकक्कराजसूनुर्म्महीपतिः कृष्णराजोभूत् ॥ ११ ॥
यस्य स्वभुजपराक्रमनिश्शेषोत्सादितारिदिक्चक्रं ।
कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराजस्य ॥ १२ ॥
शुभतुङ्गतुङ्गतुरगप्रवृद्धरेणूर्द्ध्वरुद्धरविकिरणं ।
ग्रीष्मेपि नभो निखिलं प्रवृट्कालायते स्पष्टम् ॥ १३ ॥
दीनानाथप्रणयिषु यथेष्टचेष्टं समाहितमजस्रम् ।
तत्क्षणमकालवर्षे वर्षति सर्व्वार्त्तिनिर्व्वपणम् ॥ १४ ॥
राहप्पमात्मभुजजातबलावलेप
माजौ विजित्य निशितासिलताप्रहारैः ।
पालिध्वजावलिशुभामचिरेण यो हि
राजाधिराजपरमेश्वरतां ततान ॥ १५ ॥
क्रोधादुत्खातखड्गप्रसृतरुचिचयैर्भासमानं समन्ता
दाजावुद्वृत्तवैरिप्रकटगजघटाटोपसंक्षोभदक्षम् ।
शौर्यं त्यक्त्वारिवर्ग्गो भयचकितवपुः क्वापि दृष्ट्वैव सद्यो

दर्प्पध्मातारिचक्रक्षयकरमगमद्यस्य दोर्द्दण्डरूपम् ॥ १६ ॥
पातायश्चतुरम्बुराशिरशनालंकारभाजो भुव
स्त्रय्याश्चापि कृतद्विजामरगुरुप्राज्याज्यपूजादरः ।
दाता मानभृदग्रणीर्गुणवतां योसौ श्रियो वल्लभो
भोक्तुं स्वर्ग्गफलानि भूरितपसा स्थानं जगामामरम् ॥ १७ ॥
येन श्वेतातपत्रप्रहतरविकरव्राततापात्सल़ीलं
जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजौ ।
स श्रीगोविन्दराजो जितजगदहितस्त्रैणवैधव्यहेतु
स्तस्यासीत्सूनुरेकः क्षणरणदलितारातिमत्तेभकुम्भः ॥ १८ ॥
तस्यानुजः श्रीध्रुवराजनामा महानुभावो प्रहतप्रतापः ।
प्रसाधिताशेषनरेन्द्रचक्रः क्रमेण बालार्क्कवपुर्बभूव ॥ १९ ॥
जाते यत्र च राष्ट्रकूटतिलके सद्भूपचूडामणौ
गुर्व्वी तुष्टिरथाखिलस्य जगतः सुस्वामिनि प्रत्यहम् ।
सत्यं सत्यमिति प्रशासति सति क्ष्मामासमुद्रान्तिका
मासीद्धर्म्मपरे गुणामृतनिधौ सत्यव्रताधिष्ठिते ॥ २० ॥
श्रीकाञ्चीपतिगांगवेंगिकयुता ये मालवेशादयः
प्राज्यानानयति स्म तान् क्षितिभृतो यः प्रातिराज्यानपि ।
माणिक्याभरणानि हेमनिचयं यस्य प्रपद्योपरि
स्वं येन प्रति तं तथापि न कृतं चेतोन्यथाभ्रातरं ॥ २१ ॥
सामाद्यैरपि वल्लभो न हि यदा सन्धिं व्यधात्तं तदा

भ्रातुर्दत्तरणे विजित्य तरसा पश्चात्ततो भूपतीन्।
प्राच्योदीच्यपराच्यचाभ्यविलसत्पालिध्वजैर्भूषितं
चिह्नैर्यः परमेश्वरत्वमखिलं लेभे महेन्द्रो विभुः ॥ २२ ॥
शशधरकरनिकरनिभं यस्य यशः सुरनगाग्रसानुस्थैः।
परिगीयतेनुरक्तैर्व्विद्याधरसुन्दरीनिवहैः ॥ २३ ॥
हृष्टोन्वहं योर्थिजनाय सर्व्वं
सर्व्वस्वमानन्दितबन्धुवर्ग्गः।
प्रादात्प्ररुष्टो हरति स्म वेगात्
प्राणान्यमस्यापि नितान्तवीर्यः ॥ २४ ॥
तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारम्।
क्षितिदानपरमपुण्यं प्रवर्त्तितो ब्रह्मदायोयं ॥ २५ ॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरपरमभट्टारकश्रीमदकालवर्षदेवपादानुध्यात परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीधारावर्षश्रीध्रुवराजनामा श्रीनिरुपमदेवः कुशली सर्व्वानिव यथासम्बध्यमानकान् राष्ट्रपतिविषयपतिग्रामकूटायुक्तकनियुक्तकाधिकारिकमहत्तरादीन् समादिशत्यस्तु वः संविदितं यथा श्रीनीरानदीसंगमसमावासितेन मया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये करहाडवास्तव्यतच्चातुर्व्विद्यसामान्यगार्ग्गसगोत्रबह्वृचसब्रह्मचारिणे दुर्ग्गभटपुत्राय सांगोपांगवेदार्थतत्त्वविदुषे वासुदेवभट्टाय श्रीमालविषयांतर्ग्गतलघुविंगनामा ग्रामः तस्य चाघाटनानि। पूर्व्वतः श्रीमालपत्तनं दक्षिणतो लयणगिरिः

पश्चिमतः बृहद्विंगकग्रामः उत्तरतः नीरा नाम नदी। एवमयं चतुराघाटनोपलक्षितो ग्रामः सोद्रंगः सोपरिकरस्सदण्डदशापराधस्सभूतवातप्रत्यायस्सोत्पद्यमानविष्टिकः सधान्यहिरण्यादेयोऽचाटभट प्रवेश्यः सर्व्वराजकीयानामहस्तप्रक्षेपणीय आचंद्रार्क्कार्ण्णवक्षिति सरित्पर्व्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यः पूर्व्वप्रदत्तदेवब्राह्म दायरहितोभ्यंतरसिद्ध्या भूमिच्छिद्रन्यायेन शकनृपकालातीतसंवत्सरशतेषु सप्तसु वर्षद्वयाधिकेषु सिद्धार्थनाम्नि संवत्सरे माघसितरथसप्तम्यां महापर्व्वणि बलिचरुवैश्वदेवाग्निहोत्रातिथिपञ्चमहायज्ञक्रियोत्सर्पणार्थं स्नात्वाद्योदकातिसर्गेण प्रतिपादितः। यतोस्योचितया ब्रह्मदायस्थित्या भुंजतो भोजयतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिदल्पापि परिपंथना कार्या। तथागामिभद्रनृपतिभिरस्मद्वंश्यैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्यविद्युल्लोलान्यनित्यैश्वर्य्याणि तृणाग्रलग्नजलबिन्दुचञ्चलञ्च जीवितमाकलय्य स्वदायनिर्व्विशेषोयमस्मद्दायोनुमंतव्यः प्रतिपालयितव्यश्च। यश्चाज्ञानतिमिरपटलावृतमतिराच्छिद्यादाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्महापातकैश्चोपपातकैश्च संयुक्तः स्यादिति। उक्तं च भगवता वेदव्यासेन।

षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ २६॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये॥ २७॥
अग्नेरपत्यं प्रथमं सुवर्ण्णं

भूर्व्वैष्णवी सूर्यसुताश्चगावः ।
लोकत्रयं तेन भवेद्धि दत्तं
यः काञ्चनं गाञ्च महीञ्च दद्यात् ॥ २८ ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ २९ ॥

यानीह दत्तानि पुरा नरेन्द्रैर्दानानि धर्मार्थयशस्कराणि ।
निर्म्माल्यवांतप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ ३० ॥

स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ ३१ ॥

इति कमलदलाम्बुबिंदुलोलां
श्रियमनुचिंत्यमनुष्यजीवितं च ।
अतिविमलमनोभिरात्मनीनै
र्न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ३२ ॥

श्रीनागपराणकदूतकं लिखितं श्रीगौडसुतेन श्रीसामंतेन ॥

Summary

[After the benedictory verse seeking protection of Hari and Hara, this inscription gives the genealogy of the Rāshṭrakūṭa dynasty from Gōvinda I upto Dhruva. All the twentyfive verses occurring in the genealogical portion of this inscription, except verses Nos. 21 and 22 are also found in the Pimpari plates (No.80 above) of Dhārāvarsha Dhruvarāja who issued the present charter.]

Verses 21 and 22 of this charter describe the war between the grantor (Dhruvarāja) and his elder brother

Gōvindarāja II. As stated in these verses Dhruva (who had lost the favour and good will of his brother) submitted for sometime to his brother, seeking to win him over by peaceful means. But Gōvinda II spurned aside these overtures and formed a confederacy with the kings of Vēṅgi, Kāñchī, Mālava and Gaṅgavāḍī even though they were hostile kings (*prātirājyānapi*). The two brothers then openly fought with each other, and Dhruva got the throne after defeating his brother.

This charter records the order of Dhruvarāja addressed to the *Rāshṭrapati* and other officers concerned. It states that while staying at Saṁgama on the banks of the river Nīrā[1], for the increase in the religious merit and fame in this and the other world of his parents and of himself, he granted the village Laghuviṅga[2] situated in Śrīmāla[5]-*vishaya* to Vāsudēvabhaṭṭa of the Gārgga-sagōtra and a Bahvṛicha, who was the son of Durgabhaṭṭa, who was a resident of Karahāḍa and a member of the Brāhmaṇa community versed in the four *Vēdas* of the place, and was famous for his proficiency in the interpretation of the *Vēdas* and *Vēdāṅgas*, along with *udraṅga*, *uparikara* and other privileges attached to the village granted and excluding the lands previously granted to Brāhmaṇas. This grant was made on the auspicious occasion of Rathasaptami in the bright fortnight of the month of Māgha duing the cyclic year Siddhārtha in the Śaka year 702, for conducting the five rituals (*pañcha-mahā-yajña*) *viz. bali*, *charu*, *vaiśvadēva*, *agnihōtra* and *atithi*.

The grant village Laghuviṅga was bounded on the north, east, south and west by the Nīrā river, Śrīmāla town, Layaṇa-giri[4] and Bṛihad-viṅga[5] respectively.

The record closes with the usual appeal and admonition for the protection of the grant in which context as many as seven verses ascribed to Vyāsa have been quoted.

The grant was executed by (*dūtaka*) *Rāṇaka* Nāgapa and written by Śrī Sāmanta, son of Śrī Gauḍa.

Notes

1. Nīrā river must be in Pune District (*cf. EI*, XXII, pp.176, 181).
2. Laghuviṅga must be in the Pune District. (*cf. ibid*, p.181).
3. Śrīmala-vishaya must be in the Pune District (*ibid.*)
4. Layaṇagiri must have been in Pune Distict. (*ibid.*)
5. Bṛihad-v iṅga must have been in Pune District (*ibid.*)

○ ○ ○ ○

No. 87

TIRUPPATTUR INSCRIPTION OF VARAGUNA I

Location : Tiruppattūr, Tiruppattur Taluk, Ramanathapuram District, Tamilnadu.

Date : Year 4 + 4635th day (i.e.) 4 +12 (expired)=784 A.D.

Script : Grantha; Tamil

Language : Sanskrit; Tamil

King : Varaguṇa-mahārāja[1]

Dynasty : Pāṇḍya

Reference : Ramanatha Iyer, A.S., *SII*, XIV, No.15.

Text

Metres : V.1 *Upajāti*

स्वस्ति श्री

नूतनग्रामाशिवाय काचान्
काटम्बबेळान्दश पञ्च चादात् ।
वृद्द्यैव दीपोज्ज्वलनाय तेषां
शश्वद्विजित्यारिमबाह्य बाह्यम् ॥ १ ॥

Translation

Verse Kāṭamba-vēlān, after gaining victory over the enemy who is inside and at the same time is also outside,[2] gave 15 *kāchas*,[3] for burning a lamp for God Śiva of Śrī-Nūtana-grāma[4].

[This single verse in Sanskrit prefaces the main text of the inscription in Tamil]. Here the text opens with the citation of the name of the king, Kō-Varaguṇa-mārāyar,[5] and the date as given above and gives the purport of the inscription as found in the Sanskrit verse more elaborately at first and in continuation refers to a second benefaction made by the same donor. The donor's name is given as Kaḍambaṉ Vēḷāṉ, entitled Maṟavaṉ-Aṇukkappēraryaṉ[6] of Perumāttūr. The God for whom the benefactions were made is here cited as Tiruttaḷi-bhaṭārar[7] of Tirupputtūr. The second endowment was of the same amount of 15 *kaḻañju* which was to serve as the capital for arranging the supply of 15 strands of fragrant flowers daily for the same god. Both the endowed amounts were entrusted to the *sabhā* of Tirupputtūr (the concerned portion with regard to the first endowment for the lamp is damaged but there is sufficient indication to this effect in the extant portion).

Notes

1.The ascription of the inscription and the calculation of the equivalent in Christian era for the date cited have been done on the same basis as was done in regard to the inscriptions discussed above.

2. The phrase *abāhya bāhyam* literally means, "after conquering the enemy, who was outside as well as inside". Interpreted on philosophical basis the enemy who is inside as well as outside can be undrerstood as corruption in the mind and in behaviour respectively. But considering that the Tamil text enlightens that Kaḍamba-vēḷāṉ was a military commander as indicated by his military title Aṇukkap-pērarayaṉ (a captain of the military unit of body-guards) and as he was also maṟavaṉ (a fierce tribal group, members of which were eagerly enlisted into their armies by the chiefs of those times) it can be deduced that the phrase referred to his victory over an enemy who was actually an insider (a feudatory or subject) who by his hostile

conduct had to be dealt with as an outsider. The benefactions made through this record might have been thanks givings for the donor's success in exterminating such an enemy in the service of the king.

3. Though *kācha* in Sanskrit literally means a crystal or quartz (MW. *SED*, p.268, col.2) in the light of the details provided by the Tamil text, it is seen to have represented the Tamil term, *kaḻañju,* a standard weight of gold or a gold piece of that standard weight that was used in transactions.

4. Śrī-Nūtana-grāma is the Sanskrit rendering of the name of the place Tirupputtūr (Tiru-pudu-ūr).

5. Varaguṇa is known to have been a title of Jaṭila-varman Parāntaka (See *EI*, XXXII, p.269 f; *ibid.*, XXXVI, p.116, n.1).

6. *Aṇukkar* were those nearest to the person of the chief to whom they were attached (i.e.) they were the body-guards of the king /chief. *Pēraraiyan* indicated the bearer's high rank.

7. For an explanation of the name Tiruttaḷi-bhaṭārar, see above.

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No. 88

JETHWAI PLATES OF THE RASHTRAKUTA QUEEN SILAMAHADEVI

Location : Jethwai, Nimar District, Madhya Pradesh
Date : Śaka 708=786 A.D.
Script : Early Nāgarī
Language : Sanskrit
Queen : Śīlamahādēvī
Dynasty : Rāshṭrakūṭa
Reference : Bhandarkar, D.R., *EI*, XXII, pp.98-109.

Text

Metre : Vv. 1, 23, 26-28, 30 *Anushṭubh*; 2, 3, 5, 6, 8, 9, 15, 24 *Vasantatilakā*; 4, 19, 22, 25, 29 *Upajāti*; 7 *Gīti*; 10, 17, 20 *Śārdūlavikrīḍita*; 11-14, 21 *Ārya*; 16, 18, *Sragdharā*; 31 *Pushpitāgrā*

ओं ।

स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं ।
हरश्च यस्य कान्तेन्दुकलया कमलंकृतं ॥ १ ॥

आसीद्द्विषत्तिमिरमुद्यतमण्डलाग्रो
ध्वस्तिन्नयन्नभिमुखो रणशर्व्वरीषु ।
भूपः शुचिर्व्विधुरिवाप्तदिगङ्तकीर्त्ति
ग्गौंविन्दराज इति राजसु राजसिंहः ॥ २ ॥

दृष्ट्वा चमूमभिमुखीं सुभटाट्टहासा
मुन्नामितं सपदि येन रणेषु नित्यं ।
दष्टाधरेण दधता भृकुटिं ललाटे
खड्गं कुलं च हृदयञ्च निजञ्च सत्वम् ॥ ३ ॥

खड्गं कराग्रान्मुखतश्च शोभा
मानो मनस्तः सममेव यस्य ।
महाहवे नाम निशम्य सद्य
स्त्रयं रिपूणां विगलत्यकाण्डे ॥ ४ ॥
तस्यात्मजो जगति विश्रुतदीर्घकीर्त्ति
रात्तार्त्तिहारिहरिविक्रमधामधारी ।
भूपस्त्रिविष्टपनृपानुकृतिः कृतज्ञः
श्रीकक्कराज इति गोत्रमणिर्बभूव ॥ ५ ॥
तस्यद्विभिन्नकरटच्युतदानदन्ति
दन्तप्रहाररुचिरोल्लिखितांसपीठः ।
क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः
सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः ॥ ६ ॥
तस्योपार्ज्जितमहसस्तनयश्चतुरुदधिवलयमालिन्याः ।
भोक्तता भुवः शतक्रतुसदृशः श्रीदन्तिदुर्ग्गराजोभूत् ॥ ७ ॥
काञ्चीशकेरलनराधिपचोलपाण्ड्य
श्रीहर्षवज्रटविभेदविधानदक्षं ।
कर्ण्णाटकं बलमनन्तमजेयमन्यै
र्भृत्यैः कियद्भिरपि यः सहसा जिगाय ॥ ८ ॥
अभ्रूविभङ्गमगृहीतनिशातसस्त्र
मश्रान्तमप्रतिहताज्ञमपेतयत्नं ।

यो वल्लभं सपदि दण्डबलेन जित्वा
राजाधिराजपरमेश्वरतामवाप ॥ ९ ॥
आसेतोर्व्विपुलोपलावलिलसल्लोलोर्म्मिमालाजला
दाप्रालेयकलंकितामलशिलाजालात्तुषाराचलात् ।
आपूर्व्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधेः
येनेयं जगती स्वविक्रमबलैनैकातपत्त्रीकृता ॥ १० ॥
तस्मिन्दिवं प्रयाते वल्लभराजे क्षतप्रजाबाधः ।
श्रीकर्क्कराजसूनुर्म्महीपतिः कृष्णराजोभूत् ॥ ११ ॥
यस्य स्वभुजपराक्रम निःशेषोत्सादितारिदिक्कक्रं ।
कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराजस्य ॥ १२ ॥
शुभतुङ्गतुङ्गतुरगप्रवृद्धरेणूर्द्ध्वरुद्धरविकिरणं ।
ग्रीष्मेपि नभो निखिलं प्रावृट्कालायते स्पष्टं ॥ १३ ॥
दीनानाथप्रणयिषु यथेष्टचेष्टं समीहितमजस्त्रं ।
तत्क्षणमकालवर्षो वर्षति सर्व्वार्त्तिनिर्व्वपणं ॥ १४ ॥
राहप्पमात्मभुजजातबलावलेप
माजौ विजित्य निशितासिलताप्रहारैः ।
पालिध्वजावलिशुभामचिरेण यो हि
राजाधिराजपरमेश्वरतां ततान ॥ १५ ॥
क्रोधादुत्खातखड्गप्रसृतरुचिचयैर्भासमानं समन्ता
दाजावुद्वृत्तवैरिप्रकटगजघटाटोपसंक्षोभदक्षं ।

शौर्यं त्यक्त्वारिवर्ग्गों भयचकितवपुः क्वापि दृष्ट्वैव सद्यो
दर्प्पध्मातारिचक्रक्षयकरमगमद्यस्य दोर्द्दण्डरूपं ॥ १६ ॥
पातायश्चतुरम्बुराशिरशनालंकारभाजो भुव
स्त्रय्याश्चापि कृतद्विजामरगुरुप्राज्याज्यपूजादरः ।
दाता मानभृदग्रणीर्गुणवतां योसौ श्रियो वल्लभो
भोक्तुं स्वर्ग्गफलानि भूरितपसा स्थानं जगामामरं ॥ १७ ॥
येन श्वेतातपत्रप्रहतरविकरव्राततापात्सलीलं
जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजौ ।
स श्रीगोविन्दराजो जितजगदहितस्त्रैणवैधव्यहेतु
स्तस्यासीत्सूनुरेकः क्षणरणदलितारातिमत्तेभकुम्भः ॥ १८ ॥
तस्यानुजः श्रीध्रुवराजनामा महानुभावो प्रहतप्रतापः ।
प्रसाधिताशेषनरेन्द्रचक्रः क्रमेण बालार्क्कवपुर्बभूव ॥ १९ ॥
जाते यत्र च राष्ट्रकूटतिलके सद्भूपचूडामणौ
गुर्व्वी तुष्टिरथाखिलस्य जगतः सुस्वामिनि प्रत्यहं ।
सत्यं सत्यमिति प्रशासति सति क्ष्मामासमुद्रान्तिका
मासीद्धर्म्मपरे गुणामृतनिधौ सत्यव्रताधिष्ठिते ॥ २० ॥
शशधरकरनिकरनिभं यस्य यशः सुरनगाग्रसानुस्थैः ।
परिगीयतेनुरक्तैर्व्विद्याधरसुन्दरीनिवहैः ॥ २१ ॥
हृष्टोन्वहं योर्थिजनाय नित्यं
सर्व्वस्वमानन्दितबन्धुवर्ग्गः ।

प्रादात्प्ररुष्टो हरति स्म वेगात्
प्राणान्यमस्यापि नितान्तवीर्यः ॥ २२ ॥
रक्षता येन निश्शेषं चतुरंबोधिसंयुतं ।
राज्यं धर्म्मेण लोकानां कृता तुष्टिः परा हृदि ॥ २३ ॥
यो सौ प्रसाधितजगत्रयसारदुर्ग्गो
गंगौघसन्ततिनिरोध विवृद्धकीर्तिः ।
आत्मीकृतोन्नतवृषाङ्कविभूतिरुच्चै
र्व्यक्तं ततान परमेश्वरतामिहैकः ॥ २४ ॥

तस्य परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदकालवर्षदेवपादानुध्यात परमभट्टारकमहाराजाधिराजपरमेश्वरधारावर्षश्रीध्रुवराजदेवस्य महादेवी सर्व्वलोकाश्रयविष्णुवर्द्धनश्रीविट्टरसराजदुहिता परमेश्वरी परमभट्टारिकां श्री शीलमहादेवी ॥

तयेदमालोलतृणाग्रलग्न
स्वल्पाम्बुबिन्द्वध्रुवमाकलय्य ।
नृजीवितं धर्म्मनिबद्धबुद्ध्या
द्विजातिदायोयमकारि भूरिः ॥ २५ ॥

सा च धारावर्षश्रीमहादेवी कुशलिनी सर्व्वानिव सम्बध्यमानकान्राष्टपति विषयपतिग्रामकूटनियुक्तयुक्ताधिकारिकमहत्तरादीन् समादिशति । अस्तु वो विदितं यथा मया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये श्रीकुरुगोटवास्तव्यशालंकायनसगोत्र अध्वर्युकाण्वसब्रह्मचारिब्राह्मण

मारदिसूनुर्म्मारर्च्चः ॥ श्रीनान्दीपुरद्वारीवास्तव्यतच्चातुर्विद्यसामान्य जातू
कर्ण्यसगोत्र अध्वर्युमाध्यन्दिनसब्रह्मचारिब्राह्मणभट्टनारायणसूनुदुर्ग्गा
दित्यः। आभ्यां श्रीमन्नान्दिपुरद्वारीविषयान्तर्ग्गतः कोलपद्रनामग्रामः
यस्याघट्टनानि पूर्व्वतः तटनअपन्नासारवद्धानिस्सोयिसंगमश्चरणि
फालग्रामश्च दक्षिणतः निस्सोर्दकुण्डलावहाः निग्रदिपद्रग्रामश्च ततो
दोङ्गरिका च उखलपद्रग्रामश्च तद्वहश्च पश्चिमतः उखलपद्री नाम नदिका
तोरणपद्रनामा ग्रामो झंकरिपटनिस्सोईसंगमः भद्रवटग्रामश्च उत्तरतो
दोङ्गरिका नवग्रामश्च एतदाघट्टनोपलक्षितः सधान्यहिरण्यादेयः अचाट
भटप्रावेश्यः अखिलराजकीयानामहस्तप्रक्षेपणीयः आचन्द्रार्कार्ण्ण
वक्षितिसरित्पर्व्वतसमकालीनः भूमिच्छिद्रन्यायेन शकभूपालकालातीत
सम्वत्सरशतसप्तके अष्टोत्तरके आश्वयुजकृष्णामावास्यायां महत्त्यादित्य
ग्रहणपर्व्वणि अद्योदकातिसर्ग्गेण बलिचरुवैश्वदेवाग्निहोत्रपञ्चमहायज्ञोप
क्रियोत्सर्प्पणाय प्रतिपादितः यतोनयोरेतद्भुंजानयोः भोजयतोः
प्रतिदिशतोर्व्वा न केनचिद्व्यासेधे प्रवर्त्तितव्यं। तथागामिभद्रनृपति
भिरस्मद्वंश्यैरन्यैर्व्वा सामान्यं भूमि दानफलमवेक्ष्य जलबुद्बुदचंचलं च
जीवितमैश्वर्यं चाकलय्य स्वदायनिर्व्विशेषमस्मद्दायः पालयितव्यः।
यश्चाज्ञानतो व्याच्छिद्यादाच्छिद्यमानं वानुमोदेत स पञ्चभिर्म्महापातकै
स्सोपपातकैर्युक्तः स्यादित्युक्तं च भगवता वेदव्यासेन ॥

षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ २६॥

विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥ २७ ॥
बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ २८ ॥
यानीह दत्तानि पुरा नरेन्द्रैर्दानानि धर्मार्थयशस्कराणि ।
निर्मुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ २९ ॥
स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ ३० ॥
इति कमलदाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितं च ।
अतिविमलमनोभिरात्मनीनैर्न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ३१ ॥

इति धारावर्षश्रीपृथ्वीवल्लभमहादेवीसमादिष्टसोमयाजिशंखय्यो दूतको लिखितं च परमेश्वर्याज्ञया खड्गसेनसूनुना महासन्धिविग्रहाधिकृतेन गुणभरापरनाम्ना वसुदेवेनेति ओं ॥

Summary

[After the usual benedictory verse seeking protection of Hari and Hara, this inscription furnishes the genealogical account of the Rāshṭrakūṭa dynasty from Gōvinda I upto Dhruva and records the grant of a village by the latter's wife, *Paramēśvarī*, *Paramabhaṭṭārikā*, Śrī-Śīlama hādēvī to two Brāhmaṇas. Verses 1 to 23 of this inscription occur in the Pimpari plates of Dhruvarāja (above No.82) exactly in the same order.]

Continuing the strain of description commencing from Verse No.19, Verse No.24 extols Dhruvarāja as the one who assumed the Super Lordship (*paramēśvaratā*).

The prose portion following the metrical composition refers to Śīlamahādēvī, queen of Dhruvarāja who was a daughter of the Eastern Chālukya king Vishṇuvardhana IV, and records the grant of the village Kōlepadra, situated in the distrit of Nāndīpuradvārī, by this queen, to two Brāhmaṇas. One of the donees was Mārachcha, son of Māradi who was an *adhvaryu* (officiating priest) and a student of the Kāṇva-śākhā, who pertained to Śālaṅkāyanā-gōtra and who was a native of Kurugōṭa. The other donee was Durgāditya, son of Bhaṭṭanārāyaṇa. He too, was an *adhvaryu* and a student of Mādhyandina-śākhā. He was a native of Nāndīpuradvārī and a member of the Community of Brāhmaṇas well-versed in the four Vēdas (*chāturvidya-sāmānya*) of that place. He belonged to the Jātūkarṇya-gōtra.

This grant was made for the increase in the religious merit and fame, in this and the other world, of the donor and her parents on the occasion of the solar eclipse in the Śaka year 708 (expired) on the Amāvāsyā day of the dark half of the month of Āśvayuja (sought to be corresponding to Wednesday, 27th September, A.D. 786) for conducting the five rituals (*pañcha-mahāyājña*) *bali, charu,* etc. The grant was a perpetual one and attached with the usual privileges of *dhānya* and *hiraṇya* and protected against the entry of *chāṭa* and *bhaṭa* and interference by the state officials.

The order of the queen pertaining to this grant was addressed to the officials concerned, *Rāshṭrapati* and others, as usual.

The boundaries of the village granted were: on the east certain villages beginning with Tataṇa (there seems to be five villages in all); on the south the river (*vaha*) Nissōī-kuṇḍalā, the village Nigradipadra, a hillock (*dōṅgarikā*) and the village Ukhalapadra and the river at that place (*tadvaha*); on the west the river called Ukhalapadrī, the village Tōraṇapadra, the confluene (*saṁgama*) of the rivers Jhaṁkaripaṭa and Nissōī and the village Bhadravaṭa; and on the north a hillock (*drōgarikā*) and Navagrāma.

The record ends with the usual appeal and admonition for the protection of the grant in which context five verses ascribed to Vyāsa have been cited.

The *dūtaka* (executor) of the grant was *Sōmayāji* Śaṁkhayya and it was written, by *Mahāsandhivigrahādhikṛita* Vasudēva *alias* Guṇabhara, son of Khaḍgasēna on the orders of the queen.

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No. 89

HILOL PLATES OF YEAR 470

Location : Hilol, Dehgam Taluk, Ahmedabad District, Gujarat
Date : 470=788 A.D.
Script : Siddhamātṛikā (Early Nāgarī)
Language : Sanskrit
King : Kakka
Dynasty : Rāshṭrakūṭa
Reference : Sankalia, H.D. and Sircar, D.C., *EI*, XXXIV, pp.213-218.

Text

Metres : Vv. 1-2 *Anushṭubh*

ओम्। संवत्सरशतचतुष्टये सप्तत्याधिके श्रीखेटकमहाभिस्थानात् समधि
गतपंचमहाशब्दमहासामंताधिपतिपरमराजाधिराजपरमेश्वरश्रीकक्कराज्य
विषयाधिपतिश्रीहर्षपुरमहाभिस्थानात् समधिगतपंचमहाशब्दमहासामंत
श्रीचंद्रादित्येन साणंदस्थानविनिर्ग्गतमात्रीश्वरपुत्रस्य भट्टमातृगणकाश्यप
सगोत्रमाध्यंदिनषडंगवेदैश्च विभूषितांगबालाग्निहोतृणतंन्निष्ठपरम एतद्गुण
संयुक्तस्य श्रीचंद्रादित्येन स्वस्तिधनं भूमिदानं स्वगोत्रपृथग्भावेन
मातृगणेन लब्ध्वा ववुलककेदारमिश्रचतुर्भागक्षेत्रस्य चतुर्भागो हिलोहिल
ग्रामनिवेशदक्षिणदिशायां चतुराघाटानं पूर्वां दिशि वर्द्धमानेश्वरक्षेत्रं
दक्षिणदिशि ब्राह्मणभाउल्लचाटक्षेत्रं पश्चिमदिशि तटाकं उत्तरदिशि नदी
उदिष्ट क्षेत्रं थक एवं चतुराघाटनोपलक्षितं ओम् श्रीचंद्रादित्येन भूमिदानं
मातृगणस्य स्वस्तिधनं एवं तस्य माघाटानं पूर्वदिशि ब्राह्मणक्षेत्रं
भटिस्वामिसामंत तथा सामंतब्राह्मणराजनकस्य तथा सामंतमहत्तर

ईश्वरस्य तथा ब्राह्मणभट्ट मुत्तिल्ल तथा सामंत मदहर . . कस्य सीहरखिनिवासिभट्ट ईश्वरस्य तथा सामंतब्राह्मण संधुशर्म्म तथा साक्षी ब्राह्मण अग्गकस्य तथा ब्राह्मण साक्षी अहीनस्य खल्लापल्लिग्रामनिवासी साक्षी भट्टल्लेल्लस्य तथा साक्षी केउकस्य कूसंबग्रामनिवासी ब्राह्मणभट्टदत्तस्य तथा ब्राह्मणसाक्षी सेणभट्टस्य तथा साक्षी ब्राह्मण विज्ञेकस्स तथा सिंभनकस्य एवं चतुर्भागदूयौ श्रीचंद्रादित्येन स्वहस्तदत्तस्य मार्ग्गशिरमास शुद्धसप्तम्यां भौमदिने धनिष्ठानक्षत्रायां पूर्वाह्ने एवं श्रीचंद्रादित्येन श्रद्धया परमाविष्ट स्वहस्तेन स्वस्तिधनं सदित्यदशापराधम् अकरप्रयुक्तम् . . . अष्टहस्तमयम् च सीमायां स्फोटनं च पादाटकग्रामे चतुर्भाग द्वितीय चतुर्भाग हिलोहिलग्रामे श्रीहर्षपुरात् अयं तेन करणभुलायसमक्षं तथा कैस्तिके महाबलाधिकृत ब्राह्मणभट्ट ईश्वरस्य अध्यक्षभट्ट वासुदेव तथा षडंगविद् भट्टमहाप्रतीहार अइम्मत बालेश्वर भट भाउल्ल एवं श्रीचंद्रादित्येन समक्षं करणसहितं भूदेवकृतं भट्ट मातृगणस्य ।

अनेकैर्व्वसुधाभुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥
सुवर्णमेकं गामेकं भूम्यामप्येकमंगुलम् ।
हरंति नरको यांति यावदाहूतसंप्लवम् ॥ २ ॥ इति ॥

Summary

This inscription refers itself to the reign of *Samadhigatapan̄chamahāśabda Mahasāmantādhipati Paramarājādhirāja Paramēśvara* Sri-Kakka ruling from Khēṭaka[1], and

records a grant of land by the *Vishayadhipati Samadhigatapañchamahāśabda Mahā-sāmanta* Chandrāditya, issued from Harshapura[2], in favour of *Bhaṭṭa* Mātṛigaṇa, son of Mātrīśvara hailing from Sānanda[3], who belonged to the Kāśyapa-*gōtra* and the Mādhyadina-śākhā, who was well-versed in the Vēdas and its six *aṅgas* and kept the sacred fire since his childhood.

The grant consisted of two pieces of land, each a 'quarter' (*chatur-bhāga*), one of them situated in Pādāṭaka-grāma[4] and the other in Hilōhila-grāma. The gift land thus consisted of one-fourth share of each of the two villages.

The first piece of land was partly marshy land with *babbūlaka* trees and lay to the south of the entrance of Hilōhilā-grāma. Its boundaries were, to the east a plot of land belonging to the deity Vardhamānēśvara; to the south the land containing an orchard belonging to the Brāhmaṇa Bhāulla; to the west the tank; and to the north localities called Karīra, Rushṭi and Kōṭumbaka.

The second piece of land was bounded in all directions by the fields belonging to different Brāhmaṇas, who were, the neighbour (*sāmantaḥ*) Bhaṭisvāmin, Brāhmaṇa neighbour Sāṁjaka, the neighbour Īśvara of Madahara, Brāhmaṇa Bhaṭṭa Prathilla, the neighbour Dhāiṁka of Madahara, *Bhaṭṭa* Īśvara who was an inhabitant of Sīharakhijya[5] and the Brāhmaṇa neighbour Sambaśarman. The witnesses to this gift were, the Brāhmaṇas Aggaka, and Vārīśa, *Bhaṭṭa* Lēlla, an inhabitant of the village Khallāpalli[6], Kōṭaka, Brāhmaṇa *Bhaṭṭa* Datta who was an inhabitant of the village Kūsamba[7], Brāhmaṇa Sēṇabhaṭṭa, Brāhmaṇa Tūśēka and Siddhuyaka.

These two pieces of land together with the customary presents were granted on Monday, the seventh *tithi* of the bright fortnight of the month of Mārgaśira in the (Gupta-

Valabhī) year 470, corresponding to Monday, which is supposed to be the 10th November 788 A.D.

The donee was not given the right of raising an enclosure at the border of the gift land and winnowing grains at the border.

Thus in the presence of the group of officials stationed at Harshapur, *viz.*, Brāhmaṇa *Mahābalādhikṛita* Bhaṭṭa Īśvara of Kaisattaka, *Adhyaksha* (probably, a judge) Vāsudēva, *Mahāpratīhāra Bhaṭṭa* Arammata, who was versed in the six *aṅgas* (of the Vēdas) and Bhāulla of Vālēkhabha and in the presence of all the people the land gifted by the illustrious Chandraditya was accepted by Mātṛigaṇa.

Two of the usual imprecatory verses are quoted at the end of this record.

Notes

1. Khēṭaka is now the headquarters of Kaira or Kheda District.(*EI* XXXIV, p.216).

2. Harshapura is identified with Harsol on the Meshwa river in the Prantij Taluk of Kaira district. (*ibid.)*

3. Sānanda-sthāna is the same as Sānand near Ahmedabad.

4. Pādāṭaka may be the same as Pahāḍa or Pāḍā near Raudāvat about a mile east of Hilol across Vātrak river near Ahmedābād. (*ibid.*)

5. Sīharakhi or Sīharakhibjya is identified with the modern Serakhi near Baroda (*ibid.*)

6. Khallāpalli is probably Khadāl (or Kharāl) about 10 miles east of Hilol, across the Vātrak river (*ibid.*)

7. Kūsamba seems to be Kōsam two miles north of Khadāl (*ibid.*)

◆ ◆ ◆ ◆

No. 90

TASAI INSCRIPTION OF (HARSHA) YEAR 182

Location : Tasaī, Alwar District, Rajasthan
Date : [Harsha] year 182=789 A.D.[1]
Script : Siddhamātṛikā (Early Nāgarī)
Language : Sanskrit
King : . .
Dynasty : . .
Reference : Sircar, D.C., *EI,* XXXVI, pp.49-52

Text

Metres : Vv.1; *Śārdūlavikrīḍita* ; 2-10; *Anushṭubh*

. . . . जालसैः
प्राप्तं यैः सुरसद्मसङ्गतिसुखं विप्रादिभिर्वाँछितम् ।
. . . . . विशेषको गुणनिधिर्म्मीयाभिधानो भवात्
सूनुः सत्यवतो विभावितमतिःपूर्ण्णेन्दुबिम्बोपमः ॥ १ ॥

नागस्वाम्यभवत्तस्मात्स्वजायाजनितस्सुतः ।
कश्यपाद्दक्षकन्यायां नागस्वामिरिवापरः ॥ २ ॥

सोपयेमे महाभागां गोवां गायत्रि सन्निभाम् ।
यस्यास्सूनुरभूद्विद्वान् नाम्ना हलवनेति च ॥ ३ ॥

तेनोढा शीलसम्पन्ना गी उल्ला गुणभूषिता ।
गौरीव त्रिपुरघ्नेन छायेवानुगता सती ॥ ४ ॥

क्षीरोदधेस्समुत्पन्नो मुक्तामणिरिवापरः ।
शुचिस्वच्छो गरिष्ठश्च गुणरश्मिसमुज्वलः ॥ ५ ॥

रण्यादित्यः सुतस्तस्माद्विजवर्य्यादजायत ।

तेनेदं कारितं शुभ्रं विष्णोर्गृहमनुत्तमम् ॥ ६ ॥

रचिता देशटेनेयं भट्ट देद्दट सूनुना ।

प्रशस्ता वत्सरशते द्वाशीते विकटाक्षरा ॥ ७ ॥

चामुण्डदत्तपुत्रेण माहटेन विपश्चिता ।

उत्कीर्ण्णा स्वर्ण्णकारेण सरोर्धिष्ठान वासिना ॥ ८ ॥

द्वे पले दीपतैलस्य गुग्गुलस्य पलद्वयम् ।

चत्वारिंशतिमालाश्च कुंकुमस्याष्टमाषकाः ॥ ९ ॥

द्वादश्यां कृष्णपक्षस्य वारुण्याश्चद्विकद्वयम् ।

पूजार्थं वासुदेवस्य . . . . ॥ १० ॥

Summary

This fragmentary inscription, whose initial part engraved on another fragmentary stone[1] was discovered subsequently, records the construction of a temple of the god Vishṇu by a person named Raṇyāditya. It is in the form of an eulogy furnishing the ancestry of Raṇyāditya.

There was one Bhava to whom was born a virtuous son called Mīya. The latter's son was Nāgasvāmi who married the blessed lady Gōvā. Their son was the scholarly Halavana who married the virtuous Giullā of good conduct. To this couple was born Raṇyāditya who constructed the bright and unsurpassed temple of Vishṇu.

The eulogy was composed by Dēśaṭa, son of *Bhaṭṭa* Dēddaṭa in the (Harsha) year 182 and engraved by the goldsmith Māhaṭa, the son of Chāmuṇḍadatta and an inhabitant of Sarōdhishṭhāna.

Two *palas* of oil for the lamp, two *palas* of incense called *guggula*, forty garlands and eight *māshakas* of saffron (*kuṁkuma*) were granted for the worship of

Vāsudēva (the deity installed in the temple built by Raṇyāditya). Certain quantity of wine (*vāruṇī*) was also to be supplied on the twelfth *tithi* of the dark fortnight of every month for the same purpose.

Notes

1. It contains about one and a half *Anushṭubh* stanzas in two lines of writing beginning with an ornamental and an ordinary symbol for *siddham*. The god Tripurusha, in whom Brahman, Vishṇu and Īśvara (Śiva) are combined, are adored in verse 1. (*EI*, XXXV, p.7, n.3).

◆ ◆ ◆ ◆

No. 91

TANDANTOTTAM PLATES OF NANDIVARMMAN II

Location : Taṇḍantōṭṭam, Kumbhakonam Taluk, Tanjavur District, Tamilnadu

Date : Regnal year 581 = 789 or 791 A.D.

Script : Grantha, Tamil

Language : Sanskrit, Tamil

King : Nandivarmman (Vijaya-Nandivikramavarmman)

Dynasty : Pallava

Reference : E.Hultzsch, V.Venkayya and H.Krishna Sastri : *SII*, II, pp.517-535.

Text

Metres: Vv. 1 *Upēndravjrā* ; 2 *Mandākrāntā* ; 3, 9, 11 *Vasantatilakā* ; 4 *Sragdharā* ; 5, 10, 12, 13 *Śārdulavikṛīḍita*; 6, 8, 14 *Āryā* ; 7 *Pṛithvī*

जयन्दक्षिणाशाम्

भुरण्युतेजाः पुराविरासी

दरण्यसंस्थापितशत्रुलोकः ।

शरण्यभूतश्शरणोन्मुखानां
हिरण्यवर्म्मा जगतां हिताय ॥ १ ॥
श्रीमान्धीमाञ्जितरिपुगणस्तेजसान्धाम राजा
तीरोपान्तस्थितजयगजस्सागराणाञ्चतुर्ण्णाम् ।
आसीदाशापरिततयशा नन्दिवर्म्मेति नाम्ना
जातस्तस्मात्समिति महितस्सर्व्वशस्त्रप्रयोगैः ॥ २ ॥
राजाह्वयो यमनमन्न मृतांशुरेको
यस्मै जगत्यकरदो विषयोप्यमर्त्यः ।
यस्मिन्नगम्यमवति क्षितिमिन्द्रकल्पे
प्रस्थानवर्त्म नरकम् प्रति च प्रजानाम् ॥ ३ ॥
यस्सच्चक्रस्य भर्ता हरिरिव विबुधाश्शक्रवद् यं श्रयन्ते
येनाभूद्भूस्सनाथा सुचरितममलं रोचते चारु यस्मै ।
यस्माद्धीरेकधीराद्युधि परनृभुजां यस्य कीर्त्या दशाशाशा
संपूर्ण्णाः श्रीश्च यस्मन्निवसति सुचिरन्त्यक्तचापल्यदोषा ॥ ४ ॥
उद्वेगः पवने वने चपलतासंगः कलावत्क्षयः
पक्षे शुक्लविवर्ज्जके विषधराधिक्यन्निदाघात्यये ।
निस्त्रिंशग्रहणम् भटेषु मरुताञ्चित्रे विमानस्थिति
र्य्यस्मिन्विप्रवरद्विषश्च भुजगा एव क्षितिं शासतिः ॥ ५ ॥
धत्ते गंगादपहृतमुग्रोदयकौस्तुभं गळाभरणं ।
स्वहृदयसन्निहिताच्युतशयनमिवाहीन्द्रमुरसा यः ॥ ६ ॥

स्वभर्तुरिव यम्मदो जय इवांगवाङ्गंगमो
गिरीन्द्र इव पट्टवर्द्धन इति द्विपेन्द्रोभजत्।
सविभ्रमपरिभ्रमद्भ्रमरवृन्दगण्डूषित
क्षरन्मदविशेषशेषकृतमण्डगण्डस्थलः ॥ ७ ॥
रक्षितसत्वच्छायः प्रियसत्यो जिष्णुरच्युतः श्रीमान्।
यः खलु नरकान्तात्मा हरिरिति बहुमन्यते विबुधैः ॥ ८ ॥
तस्मै निवेद्य विधिनाष्टशतत्रयाय
वेदत्रयस्मृतिजुषाम् विदुषान्द्विजानाम्।
नाम्ना दयामुख इतीममदापयत्तं
ग्रामं कृती कृतदयामुखमंगलाख्यम् ॥ ९ ॥
अस्याज्ञप्तिरभूत्स एव मतिमान्धर्म्मार्त्थकामोपधा
शुद्धशुद्धचरित्रपात्रममदस्स्वाम्येकभक्तिव्रतः।
सत्सामान्यधनश्च धर्म्मशरणस्संबन्धिनिर्य्यन्त्रणः
कोशाध्यक्षनियोगकर्म्मकुशलः कुल्यः कुमाराह्वयः ॥ १० ॥
यो गोष्पदावधिमपि प्रददाति भूमिं
यो वा हरत्यगणयन्परिपाकमुग्रम्।
आचन्द्रतारमधितिष्ठत एव तौ द्वौ
नाकौकासाञ्च सदनन्नरकञ्च घोरम् ॥ ११ ॥
धर्म्म शर्म्म कृतम्मया कृतमिमं साम्राज्यदीक्षाव्रतो
रक्षत्यक्षतलक्षणं क्षिति तले यः क्षत्रचूळामणिः।

मूर्द्धन्यत्र मुकुन्दवन्द्यचरणद्वन्द्वं विहायापरे
ष्वज्ञातप्रणतौ वसेत्पदयुगन्तस्येत्यवोचन्नृपः ॥ १२ ॥
गावः पावनसर्वगात्रशुचयः कामाय वस्सन्तु याः
शुद्धिं स्वामिव दर्शयन्ति हि पयोव्याजाद्वानास्स्वयम् ।
मान्याः पान्तु महीसुराश्च भवतो वागायुधास्स्वर्गिणां
ये यागेप्यमृताशिनां स्वहविषा सन्तोषमातन्वते ॥ १३ ॥
परमोत्तरकारणिकस्याकृत कवितास्वयम्वृतवरस्य ।
उत्तरकारणिकाख्यस्तनयः परमेश्वरः प्रशस्तिमिमाम् ॥ १४ ॥

Translation

Conquering southern country (This is the latter portion of the verse which has been cut off.)

Verse 1 (Once) again, for the good of the world was born Hiraṇyavarmman[1] of stirring prowess who made (his) enemies settle in forests but he was an asylum for those that desire the protection.

Verse 2 From him was born the wise (and) prosperous king Nandivarmman possessed of the prowess and conqueror of the many enemies whose elephants reached the shores of the four oceans, whose fame had extended upto all quarters and who was praised in battle for (his knowledge in) the use of all weapons.

Verse 3 The only (one) of the name *rāja* that did not bow to him was the dead-rayed Moon, and the (only) country in this world that did not pay him tribute was (that) where no men exist (i.e. the heaven where the undying gods live). This Nandivarmman was comparable to Indra in ruling the earth, those subjects do not lead to hell (There is a pun intended here in the words *rāja* (the king and the moon) and *amartya.*[2]) In the second half of the verse the poet wants to say that the people were not allowed to go to hell (i.e. to commit sin) but were forced to achieve every other object of life.

Verse 4 He was the lord of a circle of good people as Hari (who possesses the powerful weapon, *charka*). The wise cling to him as (*gods*) to Śakra (i.e. Indra); by him the earth had coupled with a husband; to whom faultless good deeds are most welcome; who was the sole hero on the battle-field that the enemy kings take fright, whose fame had filled the ten quarters and in whom Śrī (goddess Lakshmī) dwelt permanently after abandoning (her) vice of fickleness.[3]

Verse 5 While this (king) was ruling the earth, anxiety (or great rush, was seen) only in the wind; tendency towards inconstancy (or *the existence of the creeper chapala*) in the forest; decay of the learned (or *the waning of the moon* in the dark fortnight) increase of serpents (or abandoning of clouds) at the end of summer; merciless attack (or the grasping of swords) by soldiers. Dishonourable living (or riding on aerial cars could not be seen by the pictures of gods). The enemies of good Brāhmaṇas (or able snake charmers) could not be tolerated. Dissolute persons (or serpents) did not have been tolerated.

Verse 6 He wore on (his) breast the gem called Ugrōdaya (which was like Kaustubha) the gem being on the breast by Achyuta. As if the Achyuta bears the bed of the serpent. His Ugrōdaya was like his necklace snatched by Gaṅgā.

Verse 7 He had an excellent elephant known as Paṭṭavarddhana as if it was like his arrogance. This elephant was like a mountain. His temple had a red paint on it and it was excessively flowing rut which was sipped by the swarm of bees.

Verse 8 He was like (God) Hari for protecting all living beings because He loves Satyā but He was like demon of Naraka to those who were evil.

Verse 9 This pious man (Nandivarmman) was told by Dayāmukha[4] who gave the village which was also named as Dayāmukhamaṅgalam, which was gifted to 308 learned Brahmins,[5] who had studied the three Vēdas and smṛitis.

Verse 10 The *ājñapti* (*Dūta* or communicator) of this charter was Kumāra, who was honest, who was pure in religious merit, wealth (*artha*) and desires (*kāma*) who was upright in conduct, prideless, who was devoted to his master, whose wealth is shared by good men, who seeks to virtue, who was free to all relations, and who was clever in discharging the duties of a treasurer.

Verse 11 The one who may grant the land as small as a hoof of a cow, he will dwell in heaven till the Moon and stars last. The other man who robs such land will be in the dreadful hell.

Verse 12 The king requires that this gift should be protected. Those that protect this deed of mine without disturbance, will be on my head just by on the head of Mukunda (God Vishṇu).

Verse 13 May the sacred cow whose every limb is purifying, because their milk is white. The revered gods on earth are the Brāhmaṇas, who may shed like the nectar on Gods.

Verse 14 The eulogy (*praśasti*) was written by Paramēśvara, surnamed as Uttarakāraṇika, son of Parama-ōttarakā-raṇika, the self chosen lord of poetry.

Notes

1. This set of copper plates is incomplete, one or more plates at the beginning have been lost. The first verse tells about Hiraṇya-varmmā

2. The *amartya* can be interpreted as uninhabited territory or as the territory of the immortals.

3. It is noteworthy the prakriti *yad* in all its cases regularly found in the verse 4.

4. Dayāmukha might have been a feudatory of Nandivrman II.

5. See below. The available plates of the charter gives the list of only 199 brahmins.

No. 92

DAULATABAD PLATES OF RASHTRAKUTA SANKARAGANA

Location : Daulatābād, Aurangabad District, Maharashtra
Date : Śaka 715=793 A.D.
Script : Siddhamāṭrikā (Early Nāgarī)
Language : Sanskrit
King : Śaṅkaragaṇa
Dynasty : Rāshṭrakūṭa
Reference : Bhandarkakr, D.R., *EI*, IX, pp.193-197

Text

Metre: Vv. 1, 12, 14 *Anushṭubh* 2, 4, 7, 8, 10, 11, *Vasantatilaka*; 5, 9 Ārya; 6 *Śārdūlavikriḍita*

ॐ स्वस्ति ॥

स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं ।
हरश्च यस्य कान्तेन्दुकलया कमलंकृतं ॥ १ ॥
आसीद्द्विषत्तिमिरमुद्यतमण्डलाग्रो
ध्वस्तिन्नयन्नभिमुखो रणशर्व्वरीषु ।
भूपः शुचिः पृथुरिवाप्तदिगन्तकीर्ति
गौंविन्दराज इति राजसु राजसिंहः ॥ २ ॥
तस्यात्मजो जगति विश्रुतदीर्घकीर्त्तिरार्त्तार्त्तिहारिहरिविक्रमधामधारी ।
भूपस्त्रिविष्टपनृपानुकृतिः कृतज्ञः श्रीकक्कराज इति गोत्रमणिर्वभूव ॥ ३ ॥
तस्य प्रभिन्नकरटच्च्युतदानदन्तिदंतप्रहारविषमोल्लिखितांसपीठः ।
क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः ॥ ४ ॥

तस्योपार्ज्जिततपसस्तनयश्चतुरुदधिवलयमालिन्याः ।
भोक्ता भुवः शतक्रतुसदृशः श्रीदन्तिदुर्ग्गराजोभूत् ॥ ५ ॥

आसेतोर्व्विपुलोपलावलिलसल्लोलोर्म्मिवेलाजला
दाप्रालेयकलंकितामलशिलाजालात्तुषाराचलात् ।
आपूर्व्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधे
र्येनेयं जगती स्वविक्रमबलेनैकातपत्रीकृता ॥ ६ ॥

अभ्रूविभङ्गमगृहीतनिशातशस्त्रमज्ञातमप्रतिहृताज्ञमपेतयत्नं ।
यो वल्लभं सपदि दण्डबलेन जित्वा राजाधिराजपरमेश्वरतामवाप ॥ ७ ॥

काञ्चीशकेरलनराधिपचोलपाण्ड्य
श्रीहर्षवज्रटविभेदविधानदक्षं ।
कर्णाटकं बलमचिन्त्यमजेयमन्यै
र्भृत्यैः कियद्भिरपि यः सहसा विजिग्ये ॥ ८ ॥

तस्मिन् दिवं प्रयाते वल्लभराजे ०कृतप्रजापालः ।
श्रीकक्कराजसूनुर्म्महीपतिः कृष्णराजोभूत् ॥ ९ ॥

तत्सूनुराहवरुचिः प्रथितो बभूव श्रीपारिजातविभवाहरणप्रतीतः ।
गोवर्द्धनोद्धरणलक्षितबाहुवीर्यो गोविन्दराजनृपतिर्हरिणा समानः ॥ १० ॥

तस्यानुजो निरुपमस्तमुदीर्ण्णमीक्ष
त्यक्तं नृपैरपि नयने विलुप्यमानं ।
राज्यं बभार गुरुभक्तिमतोन्यसंस्थं
मा भूत्किलान्वयपरिच्च्युतिरत्र लक्ष्म्याः ॥ ११ ॥

पितृव्यस्तस्य गुणवाञ्छ्रीनन्न इति विश्रुतः।
श्रीकृष्णराजभ्राता हि श्रीकक्कराज प्रियात्मजः॥ १२॥

तत्पुत्रः प्रकटपराक्रमाक्रान्तदिक्क्को पात्रानुरागः परच्छिद्रापवाद रहस्येष्वन्धमूकबधिरो विरुद्धकामसेवी विमलागाधसलिलः कान्तारभूमौ जलाशय इव प्रणयिनां तृट्छाता समरावलोकश्रीशङ्करगणराजः श्रीकलिवल्लभ नरेन्द्रदेवानुमत्या सर्व्वानेवागामिनृपतिग्रामकूटमहत्तराधिकार्यादीन्समनुबोधयत्यस्तु वः संविदितं यथास्माभिर्मातापित्रो रात्मनश्चानल्पपुण्ययशोभिवृद्धये। तेन्वीविनिगर्तब्रह्मचारि भारद्वाजगोत्राय वासुदे . . . नेय पाण्डि . . . भुत्त्या सामिराभिधानग्रामः साभ्यन्तरसिद्धि सर्व्वदेयप्रहीणश्चतुराघाटविशुद्धस्तत्पादपूजार्थं गुरुदक्षिणा दत्ता। यतोस्मद्वंश्यैरन्यैर्व्वा पालनीयो रक्षणीयश्च। यो वाज्ञानतिमिरावृतमतिः आच्छिन्द्यादाच्छिद्यमानं चानुमोदेत स पञ्चभिर्महापातकैश्चोपपातकैः संयुक्तः स्यादित्युक्तं च भगवता वेदव्यासेन व्यासेन।

षष्टिं वर्षसहस्त्राणि स्वर्गे मोदति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ १३॥
विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः।
कृष्णाहयो हि जायन्ते भूमिदायं हरन्ति ये॥ १४॥

लिखितं चैतच्छासनं शकनृपकालातीतसंवत्सरशतेषु ७१५ परमेश्वराज्ञया परमेश्वराज्ञया चन्दयिकेन॥ पुनरपि सीमाः पूर्वतः चिचग्रामः दक्षिणतः निबग्रामः पश्चिमतः दधिबाहल॥ उत्तरतः पडलावदपटन एवं चतुर . . .

सीमा पूर्वतः टंकं। खेतसीमा पुर्वदरिदरिगहो पुनः टोणस्य टोणस्य मस्तके शिलतलं। तोयनरज। निबुतटाकं। दक्षिणतः जंबुग्रहरकः। दक्षिणतः नीबग्रामसती ताविह रेलाद्रिसंबकः हस्तिनिकगोग्रहदरीदधिवा हलतटाकं सिलाद्वयं सिबकपलासचिचाबदरितटाकं॥ उत्तरतः खाटके हटोक . . . युनमणिः। पुर्वदरीरल . वससीमापर्यंत वली . . निबद्ध । वलभनरेन्द्रेण हिरमाल . गांड्डक उत्तरतः देसिलस्यद्र ॥ ग्रामे भूमी ॥ इयच्चोनाक्षरमधिकाक्षरं वा सर्व्वं प्रमाणमिति ॥ श्रीभटा र्कमतः ॥ ८००

Summary

[Verses 1-9 of this inscription are met with in the Pimpri plates of Dhruva (No.82 above) and many other grants of this dynasty. They trace the genealogy of the Rāshṭrakūṭa dynasty beginning with Gōvindarāja I upto Kṛishṇarāja.]

Verse 10 compares Gōvinda II, son of Kṛishṇarāja with Hari (Lord Kṛishṇa) with the help of *double entendres.* It seems to show that Gōvinda II defeated a king Pārijāta by name and upheld the cause of another prince called Gōvardhana.

Verse 11 informs that his younger brother Nirupama (Dhruva), on perceiving that he (*i.e.* Gōvinda II) had become self-conceited, lost support of the feudatory princes and even deprived of policy, (what has been told by Dhruvarāja), assumed the royal authority held by someone who had no respect for the elders (*i.e.* bygone Rāshṭrakūṭa kings) in order to retain the sovereignty within the family itself.

Verse 12 states that the paternal uncle of Nirupama was Śrī Nanna, brother of Śrī Kṛishṇarāja and son of Śrī Kakkarāja.

Then follows the prose passage introducing the grantor Samarāvalōka-Śrī-Śaṅkaragaṇa-rāja, son of Śrī Nanna, who is stated to have granted (a village whose name is lost)[1] to a religious student (*brahmachārī*) who had emigrated from (a place called) Tēnvī and who was a preceptor of the donar (*tat-pāda-pūjārthaṁ guru-dakshiṇā* - line 33). This charter is stated to have been issued by Śaṅkaragaṇa with the consent of Śrī-Kalivallabha Narēndradēva (Dhruva-Nirupama).

This is followed by a request to future rulers to respect the donation and a warning to those who might rescind it and two of the usual benedictory imprecatory verses sung by worshipful Vyāsa, who had compiled the Vēdas.

This charter was written by Chandayika by order of the supreme ruler when 715 years of the Śaka era had elapsed.

Notes

[1] The whole of line 31 after the word *Vra(bra)hmachārī* and a part of the line following have unquestionably been tampered with. They contained the names of the donee and the village granted, which have been cancelled and replaced by new ones by heating the plates and beating in the letters originally engraved. The boundaries of this new village are specified after about the middle of line 42, where the original inscription really ends, down to line 55 (*EI,* IX, p.193).

* * * *

No. 93

PAITHAN PLATES OF GOVINDA III

Location : Paithān, Aurangabad District,
Maharashtra
Date : Śaka 716=794 A.D.
Script : Nāgarī
King : Govinda III
Dynasty : Rāshṭrakūṭa
Reference : Kielhorn, F., *EI*, III, pp.103-107

Text

Metres: Vv.1, 22, 26, 27, 29-32 *Anushṭubh* ; 2, 3, 5, 6, 8, 9, 15, 23, 24 *Vasantatilakā* ; 4, 19 *Upajāti* ; 7, 11-14, 25, 28, *Āryā* ; 10, 17, 20, 21 *Śārdūlavikrīḍita* ; 16, 18 *Sragdharā*

ॐ ॥ स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतम् ।

हरश्च यस्य कान्तेन्दु कलया कमलंकृतं ॥ १ ॥

आसीद्द्विषत्तिमिरमुद्यत मण्डलाग्रो

ध्वस्तिन्नयन्नभिमुखो रणशर्व्वरीषु ।

भूपः शुचिर्व्विधुरिवास्त दिगन्तकीर्त्ति

गोँविन्दराज इति राजसु राजसिंहः ॥ २ ॥

दृष्ट्वा चमूमभिमुखीं सुभटाट्टहासा

मुन्नामितं सपदि येन रणेषु नित्यं ।

दष्टाधरेण दधता भ्रुकुटिं ललाटे

खड्गं कुलं च हृदयञ्च निजं च सत्त्वम् ॥ ३ ॥

खड्गं कराग्रान्मुखतश्च शोभा

मानो मनस्तः सममेव यस्य ।

महाहवे नाम निशम्य सद्य

स्त्रयं रिपूणां विगलत्यकाण्डे ॥ ४ ॥

तस्यात्मजो जगति विश्रुतदीर्ग्घकीर्त्ति

रात्तार्त्तिहारिहरिविक्रमधामधारी ।

भूपस्त्रिविष्टपनृपानुकृतिः कृतज्ञः

श्रीऌर्क्कराज इति गोत्रमणिर्ब्बभूव । ॥ ५॥

तस्य प्रभिन्नकरटच्च्युतदानदन्ति

दन्तप्रहाररुचिरोल्लिखितांसपीठः ।

क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः

सद्राष्ट्रकूटकनकाद्रिरिवेन्द्रराजः ॥ ६ ॥

तस्योपार्जितमहसस्तनयश्चतुरुदधिवलयमालिन्याः ।

भोक्ता भुवः शतक्रतुसदृशः श्रीदन्तिदुर्ग्गराजोभूत् । ॥ ७ ॥

काञ्चीशकेरलनराधिपचोलपाण्ड्य

श्रीहर्षवज्रटविभेदविधानदक्षं ।

कार्णाटकं बलमनन्तमजेयमन्यै

र्भृत्यैः कियद्भिरपि यः सहसा जिगाय ॥ ८ ॥

सभ्रूविभंगमगृहीतनिशातशस्त्र

म्मश्रान्तमप्रतिहताज्ञमपेतयत्नं ।

यो वल्लभं सपदि दण्डबलेन जित्वा

राजाधिराजपरमेश्वरतामवाप ॥ ९॥
आ सेतोर्व्विपुलोपलावलिलसल्लोलोर्म्मिमालाजला
दाप्रालेयकलंकितामलशिलाजालात्तुषाराचलात्।
आ पूर्व्वापरवारिराशिपुलिनप्रान्तप्रसिद्धावधे
र्य्येनेयं जगती स्वविक्रमबलेनैकातपत्रीकृता । ॥ १० ॥
तस्मिन्दिवं प्रयाते वल्लभराजे क्षतप्रजाबाधः ।
श्रीकर्क्कराजसूनुर्म्महीपतिः कृष्णसजोभूत् ॥ ११ ॥
यस्य स्वभुजपराक्रमनिः शेषोत्सादितारिदिक्कक्रं ।
कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराजस्य ॥ १२ ॥
शुभतुंगतुंगतुरगप्रवृद्धरेणूर्ध्वरुद्धरविकिरणं ।
ग्रीष्मेपि नभो निखिलं प्रावृट्कालायते स्पष्टं ॥ १३ ॥
दीनानाथ प्रणयिषु यथेष्टचेष्टं समीहितमजस्रं ।
तत्क्षणमकालवर्षो वर्षति सर्व्वार्त्तिनिर्व्वपणं ॥१४ ॥
राहप्पमात्मभुजजातबलावलेप
माजौ विजित्य निशितासिलताप्रहारैः ।
·पालिध्वजावलिशुभामचिरेण यो हि
राजाधिराजपरमेश्वरतां ततान ॥ १५ ॥
क्रोधादुत्खातखड्गप्रसृतरुचिचयैर्भासमानं समन्ता
दाजावुद्धृत्तवैरिप्रकटगजघटाटोपसंक्षेपदक्षं ।
शौर्य्यत्यक्तारिवर्ग्गो भयचकितवपुः क्वापि दृष्ट्वैव सद्यो

दर्प्पाध्मातारिचक्रक्षयकरमगमद्यस्य दोर्दण्डरूपं ॥ १६ ॥

पातायश्चतुरम्बुराशिरशनालंकारभाजो भुव

स्त्रय्याश्चापि कृतद्विजामरगुरुप्राज्याज्यपूजादरः ।

दातामानभृदग्रणीर्गुणवतां योसौ श्रियो वल्लभो

भोक्तुं स्वर्ग्गफलानि भूरितपसा स्थानं जगामामरं ॥ १७ ॥

येन श्वेतातपत्रप्रहतरविकरव्राततापात्सलीलं

जग्मे नासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजौ ।

स श्रीगोविन्दराजो जितजगदहितस्त्रैणवैधव्यहेतु

स्तस्यासीत्सूनुरेकक्षणरणदलितारातिमत्तेभकुम्भः ॥ १८ ॥

तस्यानुजः श्रीध्रुवराजनामा महानुभावोऽप्रहतप्रतापः ।

प्रसाधिताशेषनरेन्द्रचक्रः क्रमेण बालार्कवपुर्बभूव ॥ १९ ॥

श्रीकाङ्चीपतिगंगवेंगिकयुता ये मालवेशादयः

प्राज्यानानयाति स्म तान्क्षितिभृतो यः प्रातिराजानपि ।

माणिक्याभरणानि हेमनिचयं यस्य प्रपद्योपरि

स्वं येन प्रति तं तथापि न कृतं चेतोन्यथा भ्रातरं ॥ २० ॥

सामाद्यैरपि वल्लभो न हि यदा संधिं व्यधात्तं तदा

भ्रातुर्दत्त रणे विजित्य तरसा पश्चाततो भूयसः ।

प्राच्योदीच्यपरान्व्यपास्य च लसत्पालिध्वजैर्भूषितं

चिह्नैर्यः परमेश्वरत्वमखिलं लेभे महीन्द्रो विभुः ॥ २१ ॥

जिताशेषमहीपालः पुरन्दरजिगीषया ।

स श्रीनिरुपमो राजा हित्वा मर्त्यं दिवंगतः ॥ २२ ॥

तस्याप्यभूद्भुवनभार भृतौ समर्थः
पार्थोपमः पृथुसमानगुणो गुणज्ञः ।
दुर्वारवैरिवनितातुलतापहेतु
गौविन्दराज इति सूनुरिनप्रतापः ॥ २३ ॥

यश्च प्रभुश्चतुरचारुरुदारकीर्ते
रासेदिवान्निरुपमस्य पितुः सकाशात् ।
सत्स्वप्यनेकतनयेषु गुणातिरेकान्
मूर्द्धाभिषिक्तनृपसम्मतमाशु राज्यं ॥ २४ ॥

शशधरकरनिकरनिभं यस्य यशः सुरनगाग्रसानुस्थैः ।
परिगीयतेनुरक्तैर्विद्याधरसुन्दरीनिवहैः ॥ २५ ॥

रक्षता येन निःशेषं चतुरम्बुधिसंयुतं ।
राज्यं धर्म्मेण लोकानां कृता तुष्टिः परा हृदि ॥ २६ ॥

अयमारात्प्रियो लोकान्यान्द्राक्षीत् समाश्रितः ।
न ते याचितवन्तोन्यं भूभृतं धनतृष्णया ॥ २७ ॥

तेनेदमनिलविद्युच्चङ्चलमवलोक्य जीवतमसारं ।
क्षितिदानपरमपुण्यः प्रवर्त्तितो ब्रह्मदायोयं ॥ २८ ॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमद्धारावर्षदेवपादानुध्यात परमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवल्लभप्रभूतवर्षश्रीवल्लभनरेन्द्रदेवः कुशली सर्व्वानेव यथासंबद्ध्यमानकान्राष्ट्रपतिविषयपतिग्रामकूटायुक्त

नियुक्तकाधिकारिकमहत्तरादीन्समनुदर्शयत्यस्तु वः संविदितं यथा
श्रीमत्प्रतिष्ठानवहिःसमावासितजयस्कन्धावारावस्थितेन मया मातापित्रो
रात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये अविलवारेशवास्तव्य वत्सस
गोत्र वाजिसनेयब्रह्मचारि जयादित्यपुत्र पितामह . . . . . भद्रवास्तव्य
वत्ससगोत्र वाजिसनेयसब्रह्मचार्य्यरिषिपुत्रभृटिक्रम। तथा श्रीप्रतिष्ठानवा
स्तव्य तत्त्रैविद्यसामान्यपाराशरसगोत्रवह्वृचसब्रह्मचारिजेज्जटपुत्रराजट
तथा तकलिवास्तव्य तच्चार्विद्यसामान्य वशिष्ठसगोत्र बह्वृचसब्रह्मचारि
चायटपुत्र वा . . . . । तथा . . . . वास्तव्यसैतेहसगोत्रबह्वृचसब्रह्मचारि
उल्लपुत्र वामदेवः। तथा . . . . . वास्तव्यतत्त्रैविद्यसामान्यहारीतसगोत्र
तैत्तिरीयसब्रह्मचारि . . . . . पुत्र . . . . कुमार। तथा
कच्चौरजवास्तव्य काश्यपसगोत्रमाध्यन्दिनसब्रह्मचारि चतुर्भ्य एतेभ्यो
ब्राह्मणेभ्यः श्रीप्रतिष्ठानभुक्त्यन्तर्ग्गतसाराकच्छद्वादशग्रामाभ्यन्तरे लिम्बा
रामिकग्रामो यस्याघाटनानि पूर्व्वतः समतीर्थकग्रामः दक्षिणतः गोदावरी
नदी अपरतः ब्रह्मपुरी उत्तरतः धोनग्रामहलं। एवमेतच्चतुराघाटनोप
लक्षितो ग्रामः सोद्रंगः सोपरिकरः सदशापराधः सभूतपातप्रत्यायः
सोत्पद्यमान विष्टिकः सधान्यहिरण्यादेयोचाटभटप्रवेश्यः सर्व्वराजकीया
नामहस्तप्रक्षेपणीयाचन्द्रार्क्कार्ण्णवक्षितिसरित्पर्व्वतसमकालीनः पुत्रपौत्रा
न्वयक्रमोपभोग्यः पूर्व्वप्रत्तदेवब्रह्मदायरहितोभ्यन्तरसिद्ध्या भूमिच्छि
द्रन्यायेन शकनृपकालातीतसंवत्सरशतेषु सप्तसु षोडशोत्तरेषु वैशाख
बहुला मावास्यामादित्यग्रहणपर्व्वणि बलिचरुवैश्वदेवाग्निहोत्रातिथिपञ्च

महायज्ञादिक्रियोत्सर्प्पणार्थं गोदावर्यां स्नात्वाद्योदकातिसर्ग्गेण प्रतिपादितः यतोस्योचितया ब्रह्मदायस्थित्या भुंजतो भोजयतः कृषतः कर्षयतः प्रतिदिशतो वा न कैश्चिदल्पापि परिपंथना कार्या तथागामिभद्रनृपतिभिरस्मद्वंश्यैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यैश्वर्याणि तृणाग्रलग्नजलबिन्दुचंचलं च जीवितमाकलय्य स्वदायनिर्व्विशेषो यमस्मद्दायोनुमन्तव्यः प्रतिपालयितव्यश्च । यश्चाज्ञानतिमिरपटलावृत मतिराच्छिन्द्यादाच्छिद्यमानकं वानुमोदतः स पंचभिर्म्महापातकैः सोपपातकैश्च संयुक्तः स्यादित्युक्तंच भगवता वेदव्यासेन व्यासेन ॥

शष्टिंवर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येवनरकेवसेत् ॥ २९ ॥
विन्ध्याटवीष्वतोयासु श्ष्ककोटरवासिनः ।
कृष्णाहयो हि जायन्ते भूमिदानं हरंति ये ॥ ३० ॥
बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ ३१ ॥
स्वदत्तां परदत्तां वा यत्नाद्रक्ष नराधिप ।
महीं महीभृतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ ३२ ॥
इति कमलदलाम्वुविन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितं च ।
अतिविमलमनोभिरात्मनीनैर्न्न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ३३ ॥

परमेश्वरप्रहितशीतपृषिकरा दूतकं लिखितं च परमेश्वराज्ञया श्रीकृन्धेये

येति ॥ ....

Summary

[Verses 1-21, 25 and 28 of this inscription occur in the Bhor State Museum Plates of Dhruva (No.89 above) and verses 26 and 27 are also found in his Pimpari plates (No.82 above). After the usual benedictory verse seeking protection of Hari and Hara, this inscription gives the genealogy of the Rāshṭrakūṭa dynasty beginning with Gōvindarāja I upto Gōvindarāja III, son of Dhruvarāja Nirupama.]

Verse 22 Śrī-Nirupama (Dhruvarāja) who had conquered all the rulers went to heavens with the desire to conquer Lord Indra (*Purandara*).

Verse 23 His son was Gōvindarāja who was comparable to Arjuna and Pṛithu and whose valour was like that of the Sun.

Verse 24 He got the kingdom from his father Nirupama after being duly coronated, even though there were many other sons (of Nirupama).

That *Paramabhaṭṭāraka, Mahārājādhirāja. Paramēśvara, Pṛithivīvallabha, Prabhūtavarsha Śrī Vallabha-Narēndra-dēva* (i.e. Gōvinda III), who meditated on the feet of his father is well. He orders all the concerned officers, *viz.*, *Rāshṭrapati, Vishayapati, Grāmakūṭa, Āyukta, Niyuktaka, Ādhikārika, Mahattara* and others thus: May it be knwn to you all that being encamped near Pratishsṭhāna and having bathed in the river Gōdāvarī, on the occasion of a solar eclipse on the new moon *tithi* of the dark half of Vaiśākha in the Śaka year 716 (expired), for the increase in the religious merit and glory of (my) parents and of myself, I have granted the village Limbārāmika, situated in the Sārākachchha village group of twelve in the Pratishṭhāna-bhukti to Pitāmaha, son of Jayāditya, a resident of Avilavārēśa, who pertained to Vatsa-sagtra and who was a Vājisa-brahmachāri, Bhṛiṭikrama, son of Rishi, a resident of . . . bhadra, who belonged to Vatsa-sagōtra and a student of Vājasanēya, Rājaṭa, son of Jējjaṭa, a resident of Pratishṭhāna, who was a member of the community of Brāhmaṇas (of that place) well-versed in the three Vēdas, who belonged to the Parāśara-sagōtra and was a student of Bahvṛicha, Vā . . . . , son of Chayaṭa, a resident of Takali and a member of the Community of Brāhmaṇas of that place who were well-versed in the four Vēdas, who pertained to the Vaśishṭha-sagōtra and was a student of Bahvṛicha, and Vāmadeva, son of Rāulla, who belonged to the Saitēha-sagōtra[1] and was a student of Bahvṛicha (there were two more Brāhmaṇas one of whose name is lost and that of another not mentioned).

The boundaries of this (grant) village are, to the east the village Samatīrthaka, to the south the river Gōdāvarī, to the west a locality named Brahmapurī, and to the north the arable land (?) of the village Dhōna (?)

This grant is made for the purpose for conducting the five great sacrifices, *bali*, *charu*, etc. and the privileges like *udraṅga*, etc., are attached to it. This grant is meant to be enjoyed by the sons and grandsons of the donees in the order of succession and it excludes the lands already granted to the gods and Brāhmaṇas. No obstruction should be caused to the donees while they enjoy (utilize) this donation in whatever way they like. The future rulers of my family as also others should protect this grant. He who rescinds this grant or permits such an act will attract the (sin of) five great offences and the minor offences.

[Five imprecatory verses ascribed to Vyāsa are quoted here].

The executor (*dūtaka*) (of the grant) is Śītpṛishikarā and the writer Kṛindhēya.

Notes

1. Saitēha-sagōtra is not one of the gotras as per *Gōtramañjarī* of J.Brough.

No. 94

MANNE PLATES OF MARASIMHA - SAKA 719

Location : Maṇṇe, Nelamangala Taluk, Bangalore District, Karnataka.

Date : Śaka 719 =797 A.D.

Script : Early Kannaḍa

Language : Sanskrit

King : Mārasiṁha

Dynasty : Western Gaṅgas of Talakāḍu

Reference : Ramesh, K.V., *Western Gangas of Talakadu*, No.49, pp.190-206.

Text

Metres: Vv. 1, 4, 8, 11 *Sragdharā;* 2, 5,10; *Vasantatilakā;* 3, 9 *Śardūlavikrīḍita;* 7 *Śikhariṇī*, 6, 12-23 *Anushṭubh*

सिद्धं। स्वस्ति॥ जितं भगवतागतघनगगनाभेन पद्मनाभेन। श्रीमज्जाह्ववेयकुलामलव्योमावभासनभास्करः स्वखड्गैकप्रहारखण्डितमहाशिलास्तम्भलब्धबलपराक्रमो दारुणारिगणविदारणोपलब्धव्रणविभूषणविभूषितः काण्वायनसगोत्रः श्रीमत्कोङ्गणिवर्म्मधर्म्माधिराजः। तस्यपुत्रः पितुरन्वागतगुणयुक्तो विद्याविनयविहितवृत्तिः सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चननिकषोपलभूतो नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो दत्तकसूत्रवृत्तेः प्रणेता श्रीमन्माधवमहाधिराजः। तत्पुत्रः पितृपैतामहगुणयुक्तोऽनेकचतुर्दन्तयुद्धावाप्तचतुरदधिसलिलास्वादितयशाः श्रीमद्धरिवर्म्ममहाधिराजः। तत्पुत्रो द्विजगुरुदेवतापूजनपरोनारायणचरणानुध्यातः श्रीमान्विष्णुगोपमहाधिराजः। तत्पुत्रस्त्रयम्बकचरणाम्भोरुहरजः पवित्रीकृतोत्तमांगः स्वभुजबलपराक्रमक्रय

क्रीतराज्यः कलियुगवलपंकावसन्नधर्मवृषोद्धरणनित्यसन्नद्धः श्रीम
न्माधवमहाधिराजः तत्पुत्रः श्रीमत्कदम्बकुलगगनगभस्तिमालिनः कृष्ण
वर्म्ममहाधिराजस्य प्रियभागिनेयो विद्याविनयातिशयपरिपूरितान्तरात्मा
निरवग्रहप्रधानशौर्य्यो विद्वत्सुप्रथमगण्यः श्रीमान्कोंगणिमहाधिराजः
अविनीतनामा तत्पुत्र विजृम्भमाणशक्तित्रयः अन्दरि आलत्तूर्पोरुळरे
पेळ्नगराद्यनेकसमरमुखमखहुतहत प्रहतशूरपुरुषपशूपहारविघसविह
स्तीकृतान्ताग्निमुखः किरतार्जुनीयपञ्चदशसर्ग्गटीकाकारो दुर्व्विनीतना
मधेयः तस्यपुत्रदुर्द्दान्तविमर्द्दमृदितविश्वम्भराधिपमौलिमालामकरन्दपुंज
पिंजरीक्रियमाण चरणयुगलनळिनो मुष्करनामधेयः तस्यपुत्रश्चतुर्दश
विद्यास्थानाधिगतविमलमतिर्व्विशेषतोनवशेषस्यनीतिशास्त्रस्य वक्तृप्रयो
क्तृकुशलो रिपुतिमिरनिकरनिराकरणोदयभास्करः श्रीविक्रमप्रथित
नामधेयः तस्य पुत्रः अनेकसमरसम्पातविजृम्भितद्विरदरदनकुलिशा
भिघातव्रणसम्रूढभास्वद्विजयलक्षणलक्षीकृतविशालवक्षस्थलः। समधि
गतसकलशास्त्रार्थतत्वस्समाराधितत्रिवर्ग्गो निरवद्यचरितः। प्रतिदिनम
भिवर्द्धमानप्रभावो भूविक्रमद्वितीयनामधेयः। अपि च।

नानाहेतिप्रहारप्रविघटितभटोरःकवाटोत्थितासृ
ग्धारास्वादप्रमत्तद्विपशतचरणाक्षोदसम्मर्द्दभीमे।
संग्रामे पल्लवेन्द्रन्नरपतिमजयद्यो वेळनदाभिधाने
राजा श्रीवल्लभाख्यः समरशतजयावाप्तलक्ष्मीविलासः॥ १॥
तस्यानुजो नतनरेन्द्रकिरीटकोटि

रत्नार्क्कदीधितिविराजितपादपद्मः ।
लक्ष्म्या स्वयंवृतपतिर्नवकामनामा
शिष्टप्रियोरिगणदारुणगीतकीर्त्तिः ॥ २ ॥

तस्य कोङ्गणिमहाराजस्य शिवमारापरनामधेयस्य पौत्रः समवनतसमस्तसामन्तमकुटतटघटित बहलरत्नविलसदमरधनुष्खण्डमण्डितचरणनखमण्डल नारायणचरणनिहितभक्तिः शूरपुरुषतुरगवरवारणघटासंघट्टदारुणसमरशिरसिनिहितात्मकोपो भीमकोपः प्रकटरतिसमयसमनुवर्त्तनचतुरयुवतिजनलोकधूर्त्तो लोकधूर्त्तः सुदुर्द्धरानेकयुद्धमूर्द्धलब्धविजयसंपदहितगजघटाकेसरी राजकेसरी । अपि च ।

यो गंगान्वयनिर्म्मलाम्बरतलव्योभासनप्रोलसन्
मार्त्तन्डोरिभयङ्करः शुभकरः सन्मार्ग्गरक्षाकरः ।
सौराज्यं समुपेत्य राजसमितौ राजन्गुणैरुत्तमैः
राजा श्रीपुरुषश्चिरं विजयते राजन्य चूळामणिः ॥ ३ ॥
कामोरामासुचापेदशरथतनयो विक्रमेजामदग्न्यः
प्राज्यैश्वर्य्यैर्बलारिर्ब्बहुमहसिरविः स्वप्रभुत्वे धनेशः ।
भूयोविख्यातशक्तिस्फुटतरमखिलप्राणभाजां विधाता
धात्रा सृष्टः प्रजानाम्पतिरितिकवयो यं प्रशंसन्ति नित्यम् ॥ ४ ॥

स तु प्रतिदिनप्रवृत्तमहादानजनितपुण्याहघोषमुखरितमन्दिरोदरः श्रीपुरुषप्रथमनामधेयः पृथिवीकोंगणिमहाराजः तत्पुत्रः प्रतापविनमितसकलमहीपालमौलिमालालालितचरणारविन्दयुगलो निजभुजविराजितनिशित

खड्गपट्टसमाकृष्टानिष्टधरापालवल्लभजय श्रीसमालिङ्गितस्समरमुखसम्मुखागत रिपुनृपतिगजघटाकुम्भनिर्भेदनोच्छळितरक्तच्छटापातपाटलित निजभुजस्तम्भः आकर्णसमाकृष्टचापचक्रविनिर्मुक्तनाराचपरंपरापातपातितारातिमण्डलो बहुसमरसमार्ज्जितजयपताकाशतशबलितनभस्थलः ।

यस्मिन्प्रयातवतिकोपवशम्महीशे
यान्तिक्षणादहितभूमिभुजो रणाग्रे ।
अन्त्रावलीवलयभूषणमन्तकस्य
वक्रान्तरक्षतजकर्द्दमदुर्न्निरीक्ष्यम् ॥ ५ ॥

स तु शिशिरकरनिकरनिर्म्मलनिजयशोराशिविशदीकृतदशाशाचक्रमसमस्तचक्रवर्त्तिलक्षणोपलक्षितो निरपेक्षापरोपकारसंपादनैकव्यसनः प्रवर्त्तितन्यायबलसमुन्मूलितकलिकालविलसितो निपुणनिजनीतिप्रयोगापहसितबृहस्पतिः कुनृपतिकदम्बककपटकोटिविघटितधर्म्मावलम्बनशिलास्तंभायमानचरितः सतत प्रवृत्तदानसन्तर्प्पितद्विजातिलोकः ।

प्रोन्मीलितविकारेण सर्व्वलोकोपकारिणा ।
यस्यदानेन दिङ्नागदानधाराप्यधः कृता ॥ ६ ॥

अपि च ॥

जटानां संघातैरिहभुविकृतानूनविपदां
कलानामाधारो बुधजनहितापादनपरः ।
गुणानां शुद्धानामपिनियतमुत्पत्तिभवनं
नृपाणां नेता यः कविरितिमतः काव्यकुशलैः ॥ ७ ॥

दुर्व्विगाहफणिसुतमतपारावारपारदृश्वाप्रमाणशास्त्रशाणनिशातीकृतवीरधिषणः समाजतन्त्रतत्त्वावबोधविमदीकृतबुधो हस्तिनीव वक्रोद्भवयतिप्रवरमतावबोधनमतिर्व्विद्वन्मति विततिविकल्पितयातायातविचारविचक्षणोऽङ्गीकृततुरङ्गमागमप्रयोगपरिणतो धनुर्विद्यांभोरुहवनगहनविकासितविदग्धमरीचिमालीनिजनिर्म्मितगजदन्तकल्पनगमाल्पचेता विराजितसेतुबन्धनिबन्धनानन्दित विपश्चिन्मण्डलस्सकलनाटकविषयसन्धिसंध्यगादियोजनाचतुरोनिरुपमनिजरूपनिर्ज्जितमकरध्वजो मकरध्वजगुरुचरणसरोजविनमनपवित्रीकृतोत्तमांगो मुदुकुन्दूर्न्नामग्रामोपविष्टराष्ट्रकूटचाल्युक्यहैहयप्रमुखप्रवीरसनाथवल्लभसैन्यविजयविख्यापितप्रभांवः। अपि च ॥

धोराश्वीयंसमन्तात्प्रबलमुपगतव्याप्तदिक्क्रवाळं
निर्जित्यानेकसंख्यैर्न्निशितनिजभुजोन्मुक्तनाराचजालैः।
देवोयः प्राज्य तेजास्तिमिरमिव महत्तीव्रभानुर्मयूखै
र्दुर्व्वारोदारपातैरुदयमभिलषन्स्वन्निवेशं विवेश ॥ ८ ॥

स तु हरिरिव सततसंभावितद्विजपतिः सहस्त्रकिरणैवप्रतिदिवसोचितोदयो भुजंगलोक इव विगतभयो रत्नाकर इवास्पृष्टकळंको दुर्य्योधनोप्यभिनन्दितार्ज्जुनगुणो वाहिनीपतिरप्यजडाशयः शीतकरोऽप्यनालिङ्गितमलिनभावो राष्ट्रकूटपल्लवान्वयतिलकाभ्यांमूर्द्धाभिषिक्त गोविन्दराजनन्दिवर्म्माभिधेयाभ्यां समनुष्ठितराज्याभिषेकाभ्यां निजकरघटितपट्टविभूषितललाटपट्टो विख्यातविमलगंगान्वयनभस्थलगभस्तिमाली कोंगणिमहाराजाधिराजपरमेश्वरश्रीशिवमारदेवः तत्पुत्रो निजभुजनिहितनिशाता

तहेतिपातपातितारातिवर्गौवर्गत्रयोपार्ज्जितार्ज्जितोर्ज्जितयशास्सन्तानसन्तर्प्पितसमस्तजनहृदयःप्रभवत्कलिकालबलविवर्द्धितकलंकविलयनकल्याणचरितः स्ववंशविशदवियदंशुमालीसमस्तनीतिशास्त्रप्रयोगप्रवीणाग्रगण्यस्तुरंगमारोहणनैपुण्यप्रीणितक्षोणीपतिसुतसहस्रलब्धसाधुध्वनिरनेक संगररंगसंगमांगीकृतजयश्रीसमालिङ्गितभुजंगभोगाभभीमभुजदण्डः।

यस्मिंशासतिसत्यधाम्नि विमले राजन्वती मेदिनी
यस्मात्स्थैर्य्यमुपेत्य वृंहितबलो धर्म्मोऽधिकं जृंभते।
यस्यैवाभयदायितातिदयितादोश्शालिनश्शाश्वती
लक्ष्म्या यत्र यशोनिधौ पतिमतिर्ज्जाता जगद्वल्लभे ॥ ९ ॥

स तु पितामह इवानेकराजहंससेवितः पद्मावासश्च मधुमथन इव त्रिलोकाधिकविक्रमाक्षिप्तबलिरिपुरहीनस्थितिरतिश्च धूर्ज्जटिरिवावनीश्वरेश्वरभावो वीरंभद्रश्च कार्तिकेय इव सकलजगदुदीरितस्वामि शब्दश्शक्ति सम्पन्नश्च महामेरुरिवस्वमहिमाधः कृतमहीभृन्मण्डलोमहासत्वश्च। अपि च।

मन्वादिषोडशमहीशगुणानुरागो
यं प्राप्य विस्मृतिपदंजगतो जगाम।
यस्य प्रतापदहनोऽहितबुद्धिवार्द्धौ
वौर्ध्वायतेनरपतेरतिदूरतोऽपि ॥ १० ॥

यश्च समरशिरसिरामायते परकळत्रेच निजचरणसरसिजोपजीविनिजनेमित्रायते रिपुतिमिरनिचये च अनेकप्रकाररणरणकाद्दितान्तःकरणानां शरणायते संपदां च अतिप्रभूतमतिनिकेतमस्तति तिरस्कृते प्रद्योतायते

निखिलजगदनुल्लंघिताज्ञासंपत्तौ च सकल कुवलयलोचनानन्दकरतायां द्विजेशायते हरिवाहनविनिहितचित्तत्वे च। अपि च।

यस्यैकस्यापिसर्व्वंजगदपि सरुषो नाग्रतस्थातुमीष्टे
दित्सा साद्भूत बुद्धेरपि नवनिधयो यस्य नालंनृपस्य।
जिह्रेऽतीवाभिमानात्कपटविजयिनां यः श्रुतेकर्न्नधाम्नां
जज्ञेऽविज्ञातकीर्त्तिः सकलजनतानन्दनो मारसिंहः॥ ११॥

यश्च सततसंपादितकमलानन्दोऽप्यप्रचण्डकरः पुण्यजनसत्वसमेतोऽप्यनृशंसमानसः मत्तमातङ्गस्कन्धलाळितोऽप्यतिशुचिस्वभावः प्रियधनुरप्यमार्ग्गणः समनुष्ठितदण्डनीतिरप्यमन्दक्रमगतिः। अपि च।

धूसरी कुरुते यस्य चरणांभोजजंरजः।
प्रणतानन्तसामन्तचूडामणिमधुव्रजान्॥ १२॥

तेन लोकत्रिणेत्रापरनामधेयेन समधिगतयौराज्यपदेन भगवत्सहस्रकिरणचरणनळिनषट्चरणायमानमानसेन तस्मिंश्चप्रसादिताशेषसामन्तचक्रे अखण्डगंगमण्डलमनुशासति श्रीमारसिंहाभिधाने आसीत्समस्तसामन्तसेनाधिपतिः परमार्हतः परमधार्म्मिकः मन्त्रप्रभूत्साहशक्तिसम्पन्नः श्रीविजयोनाम यश्च सहस्रदीधितिरिवतिरोहिताखिलपरतेजः परतेजः प्रसरोऽपि असन्तापितभूतलः सुनासीर इव खण्डित सकल जनाज्ञोपि अगोत्रभेदनकरः गुह इव शक्तिसमुत्सारितारातिवर्ग्गोऽपि अकृतबालभावः शिशिरगभस्तिरिव प्रह्लादनोद्योतनसमर्थोऽपि अपंकमलगृहीतः विजितानन्दन इव अतिदूरदर्शनोऽपि अपिशिताशनः

शतक्रतुरिव बुधगुरुमित्रपरिवृतोऽपि परदाररंतिशप्तः झषकेतन इवस्व वशीकृतसकलजनोऽपि अप्रहृतबालाबलातपस्सीयश्च अमृतमयो भृत्यानां सुखमयो मित्राणां सुधामयो रामाणां उत्सवमयः प्रजानां विनयमयो गुरुणां नयखळद्वृत्तीनां अग्रणी रसिकानां स्त्रष्टकाव्यरचनानां उपदेष्टा नयानांद्रष्टा स्वामिकार्य्याणां विद्वष्टाकृतदोषाणां यष्टा महाघनानां परिमार्ष्टा पापानां प्रष्टानिर्म्माणहेतूनां परिकृष्टाश्रितागसां । अपि च ।

उदन्वानिव गाम्भीर्य्ये विवस्वानिवतेजसि ।
शशलक्ष्म्येव लावण्ये नभस्वानिवयोबळे ॥ १३ ॥
मनोभूरिवसारुप्ये मघवानिवसंपदि ।
सुरमन्त्रीवशास्त्रार्थे उशनेवचयोनये ॥ १४ ॥
ग्रामे पुरेनदीतीरे गिरौ द्वीपे सरोऽन्तिके ।
प्रावर्त्तयत्स्वकीर्त्याभाम् योऽनेकां वसतिं प्रभुः ॥ १५ ॥
स मान्यनगरे श्रीमान् श्रीविजयोऽकारयच्छुभम् ।
जिनेन्द्रभवनं तुंगं निर्म्मळं स्वमहस्समम् ॥ १६ ॥

तस्य च प्रसाधिताशेषसामन्तचक्रस्य श्रीमारसिंहस्याज्ञया श्रीविजयो महानुभावः किरुवेक्कूरुग्राममादाय मान्यपुरविनिर्म्मिताय भगवदर्ह दायतनाय अदादिति तस्य च आयग्रामस्य पूर्व्वस्यान्दिशि पूलितटाकः यावत्सीमा आग्नेय्यान्दिशि अश्वत्थदक्षिणपाषाणा यावत् एवमागत्य दक्षिणान्दिशं कुरुगोवतटाकस्याधस्तात्शिलाश्वत्थन्यग्रोधौ च एवमुप वृत्यनववधूक्षेत्रस्य दक्षिणपार्श्वे अश्वत्थस्याधस्तात् पाषाणः एवमुपळो

क्यनैत्याँदिशि कच्छवतटाकं तथा च पश्चिमस्यान्दिशि सिन्दिपाषाण क्षेत्रस्य पश्चिमोबृहदुपळः तथैवमागत्य किरुगोनतिग्रामसीम्नः पश्चिमो महोपळः उत्तरस्यान्दिशि कुट्टतटाकपर्य्यन्ता मर्यादा इति। अपि च॥

आसीददतोरणाचार्य्यः कोण्डकोन्दान्वयोद्भवः।
सचैदद्विषये धीमान् शाल्मलीग्राममाश्रितः॥ १७॥
निराकृततमोऽरातिः स्थापयन्सत्पथेजनान्।
स्वतेजोद्योतितक्षोणिः चण्डार्चिरिव यो बभौ॥ १८॥
तस्याभूत्पुष्पनन्दीति शिष्योविद्वान्गणाग्रणीः।
तच्छिश्यश्च प्रभाचन्द्रः तस्येवं वसतिः कृता॥ १९॥

अस्य दानस्य साक्षिणः षण्णवति सहस्रविषयप्रकृतयः। योऽस्यापहर्त्ता लोभान्मोहात्प्रमादेन वा स पञ्चभिर्म्महद्भिः पातकैः संयुक्तो भवति यो रक्षति स पुण्यभाग्भवति। अपि चात्र मनुगीताः श्लोकाः।

स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्।
षष्ठिं वर्षसहस्राणि विष्ठायां जायतेक्रिमिः॥ २०॥
स्वन्दातुं सुमहच्छक्यं दुःखमन्यस्यपालनम्
दानं वा पालनं वेति दानाच्छ्रेयोऽनुपालनम्॥ २१॥
बहुभिर्व्वसुधाभुक्ताराजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिः तस्य तस्य तदाफलम्॥ २२॥
ब्रह्मस्वन्तु विषं घोरं न विषं विषमुच्यते।
विषमेकाकिनं हन्ति देवस्वं पुत्रपौत्रिकम्॥२३॥

सर्वकलाधारभूतचित्रकलाभिज्ञेयविश्वकर्माचार्यैणेदं शासनं लिखितं चतुष्कण्डुकव्रीहिवीजवापक्षेत्रं द्विकंण्डुककंगु क्षेत्रं तदपिदेवभोगमिति रक्षणीयम्

Summary

Victorious is the divine Padmanābha who is brilliant like the sky free from clouds.

There was the illustrious Koṅgaṇivarmmadharmmādhirāja in the Jāhnavēya-kula who belongd to the Kāṇvāyana-sagōtra. His son Mādhavamahādhirāja was an excellent administrator, a scholarly personality and the author of (a work called) *Dattakasūtravṛitti.* His son was the heroic Harivarma-mahādhirāja. His son Vishṇugōpa-mahādhirāja was devoted to the feet of Lord Nārāyaṇa and worshipped the Brāhmaṇas, teachers and gods. His son, a devotee of Śiva, was Mādhava-mahādhirāja. His son, the foremost among the learned men, and a sister's son of Kṛishṇavarma-mahādhirāja, was Koṅgaṇimahādhirāja, *alias* Avinīta. His son Durvinīta had slain many a heros in the battles at Andari, Ālattūr, Poruḷare, Peḷnagara, etc., and had authored a commentory (*ṭīkā*) on the fifteen *sarggas* of the *Kirātārjunīya.* His son was Mushkara whose feet were touched (with their heads) by the vanquished rulers. His son Śrīvikrama was well-versed in the fourteen lores (*chaturdaśa-vidyāsthāna*), especially in the theory and practice of the entire (*anavaśēsha*) science of Politics. His son, whose second name was Bhūvikrama, knew the essence of all the sciences. Moreover, (this) king Śrīvallabha by name vanquished the lord of the Pallavas in the battle at Veḷanda. His younger brother was Navakāma who was a friend of the learned and who was selected as her lord by Lakshmī herself. The grandson of this Koṅgaṇi-mahārāja, whose other name was Śivamāra, was Śrīpurusha, *alias* Pṛithivīkoṅgaṇi-mahārāja who was a great hero, devoted to Nārāyaṇa, who was called *Bhīmakōpa* as he showed his anger at the head of battles, and who was also called *Rājakēsarin* (a lion amongst kings). His son was Koṅgaṇi mahārājādhīrja Paramēśvara Śrī-Śivamāradēva, whose prowess became well-known by his conquest of the combined Vallabha army led by the Rāshṭrakūṭa, Chāḷukya and Haihaya heros, and who was crowned by the Rāshṭrakūṭa Gōvindarāja and the Pallava Nandivarmma. His son was Mārasiṁha, a great hero and a great supporter of morality,

When this Mārasiṁha was governing the whole of the Gaṅga-maṇḍala, there was the Commander-in-chief and the chief of all the feudatories (*samasta-sāmanta-sēnādhi-pati*) a staunch devotee of Arhat and a highly righteous person called Śrīvijaya, who was like the ocean in profundity, like the sun in lustre, like the moon in loveliness, like the *Vāyu* (the wind) in strength, like the cupid in beauty, like Indra in wealth, like Bṛihaspati in learning and like Uśana (Śukrāchārya) in polity.

He had built many Jaina temples (*vasati*) in villages and towns, on river banks and mountains and on islands and near tanks. He also built a lofty and bright Jaina temple in Mānyanagara. This Śrīvijaya, the great, by the order of Mārasiṁha, gave the village Kiruvekkūru to the Jaina temple constructed at Mānyapura. The boundaries of this revenue village (*āya-grāma*) are, the Pūli tank on the east; stones lying to the south of the Aśvattha tree on the south-east; the Aśivattha and Nygrōdha trees (grown) on stones below the Kurugōva tank and on returning (*upavṛitya*) stone below the Aśvattha tree to the south of a new bride (*nava-vadhū*) on the south; Kahchhava tank on the south-west; the big stone to the west of the stony field and another big stone to the west of the boundary of the village Kirugōnati on the west; and the Kuṭṭu tank on the north.

In the Kondakonda lineage there was Atōraṇāchārya who was a resident of the village Śālmalī and who guided the people in the proper path (of life). His disciple Pushpanandi was a scholar and leader of the *gaṇa* (branch order). His disciple was Prabhāchandra for whom the said temple was constructed.

[The intervening Kannaḍa prose writing records the grant of 18 *kaṇḍukas* of rice-fields and some garden land irrigated by different tanks, to the said Jaina temple referred to above, on Monday, the fifth day of the bright half of Āshāḍha with the (asterism) Uttarābhādrapada when 719 years of the Śaka era and three months had elapsed.]

The witnesses for the said gift were the subjects of the 96,000 *vishayas.*

[Here four of the usual verses attributed to Manu are quoted.]

This charter was written by Viśvakārmāchāryya, an expert in the art of painting.

The field sowable with four *kaṇḍukas* of paddy-seed and the field for *kaṅgu* of two *kaṇḍuka*-capacity – these are to be protected (in the same way) as *dēvā-bhōga* (land in the enjoyment of divinities).

* * *

No. 95

ANJANAVAT I PLATES OF GOVINDA III

Location	: Añjanavati[1], Chandur Taluk, Amravati District, Maharashtra
Date	: Śaka 722=800 A.D.
Script	: Early Nāgarī
Language	: Sanskrit
King	: Govinda III
Dynasty	: Rāshṭrakūṭa
Reference	: Mirashi, V.V., *EI*, XXIII, pp.8-18

Text

Metres: Vv.1, 18,20 *Anushṭubh* ; 2-4, 6, 7, 11, 15, 16 *Vasantatilakā* . 5 *Gīti ;* 8-10, 17 *Āryā.*; 12, 13 *Sragdharā;.* 14 *Upajāti.*; 19 *Indravajrā* ; 21 *Pushpitāgrā.*

ॐ। स वोव्याद्वेधसाधाम यन्नाभिकमलं कृतम्।
हरश्च यस्य कान्तेंदुकलया कमलंकृतम्॥ १॥
आसीद्द्विषत्तिमिरमुद्यतमंडलाग्रो
ध्वस्तिनयन्नभिमुखो रणशर्वरीषु।
भूपः शुचिर्विधुरिवाप्तदिगन्तकीर्त्ति
र्गोविन्दराज इति राजसु राजसिंहः॥ २॥
तस्यात्मजो जगति विश्रुतदीर्घप्रकीर्त्ति
रार्त्तार्त्तिहारिहरिविक्रमधामधा[रो]।
[भू]पस्त्रिविष्टपनृपानुकृतिः कृतज्ञः
श्रीकर्कराज इति गोत्रमणिर्बभूव॥ ३॥
तस्य प्रभिन्नकरटच्च्युतदानदन्ति

दन्तप्रहाररुचिरोल्लिखितांस पीठः ।
क्ष्मापः क्षितौ क्षपितशत्रुरभूत्तनूजः
सद्राष्ट्रकूटकनकाद्रिरिवेंद्रराजः ॥ ४ ॥
तस्योपार्जितमहसः तनयश्चतुरुदधिवलयमालिन्याः ।
भोक्ता भुवः शतक्रतुसदृशः श्रीदन्तिदुर्ग्गराजोभूत् ॥ ५ ॥
काञ्चीशकेरलनराधिपचोलपाण्ड्य
श्रीहर्षवज्रटविभेदविधानदक्षं ।
कर्ण्णाटकं बलमनन्तमजेयमन्यै
र्भृत्यैः कियद्भिरपि यः सहसा जिगाय ॥ ६ ॥
अभ्रूविभंगमगृहीतनिशातशस्त्र
मश्रान्तमप्रणिहताज्ञमपेतयत्नं ।
यो वल्लभं सपदि दण्डबलेन जित्वा
राजाधिराजपरमेश्वरतामवाप ॥ ७ ॥
तस्मिन्दिवं प्रयाते वल्लभराजे क्षतप्रजाबाधः ।
श्रीकक्कराजसूनुर्म्महीपतिः कृष्णराजोभूत् ॥ ८ ॥
शुभतुंगतुंगतुरगप्रवृद्धरेणूर्द्ध्वरुद्धरविकिरणं ।
ग्रीष्मेपि नभो निखिलं प्रावृट्कालायते स्पष्टं ॥ ९ ॥
दीनानाथप्रणयिषु यथेष्टचेष्टं समीहितमजस्त्रं ।
तत्क्षणमकालवर्षो वर्षति सर्व्वार्त्तिनिर्व्वपणं ॥ १० ॥
राहप्पमात्मभुजजात(ब)लावलेप

माजौ विजित्य निशितासिलताप्रहारैः ।
पालिध्वजावलिशुभामचिरेण यो हि
राजाधिराजपरमेश्वरतां ततान ॥ ११ ॥
क्रोधादुत्खातखड्गप्रसृतरुचिचयैर्भासमानं समंता
दाजावुद्वृत्तवैरिप्रकटगजघटाटोपसंक्षोभदक्षं ।
शौर्यं त्यक्त्वारिवर्ग्गो भयचकितवपुः क्वापि दृष्ट्वैव सद्यो
दर्प्पाध्मातारिचक्रक्षयकरमगमद्यस्य दोर्दण्डरूपं ॥ १२ ॥
येन श्वेतातपत्त्रप्रहतरविकरव्राततापात्सलीलं
जग्मेनासीरधूलीधवलितशिरसा वल्लभाख्यः सदाजौ ।
स श्रीगोविंदराजो जितजगदहितस्त्रैणवैधव्यहेतु
स्तस्यासीत् सूनुरेकक्षणरणदलितारातिमत्तेभकुंभः ॥ १३ ॥
तस्यानुजः श्रीध्रुवराजनामा महानुभावो विततप्रतापः ।
प्रसाधिताशेषनरेन्द्रचक्रः क्रमेण बालार्क्कवपुर्ब्बभूव ॥ १४ ॥
पार्थोपमः पृथुसमानगुणो गुणज्ञः ।
दुर्व्वारवैरिवनितातुलतापहेतु
र्ग्गोविंदराज इति सूनुरिनप्रतापः ॥ १५ ॥
यश्च प्रभुश्चतुरचारुरुदारकीर्त्ते
रासेदिवान्निरूपमस्य पितुः सकाशात् ।
सत्स्वप्येनेकतनयेषु गुणातिरेका
न्मूर्द्धाभिषिक्तनृपसम्मतमाशु राज्यं ॥ १६ ॥

तेनेदमनिलविद्युच्चंचलमवलोक्य जीवितमसारं ।
क्षितिदानपरमपुण्यः प्रवर्त्तितो ब्रह्मदायोयं ॥ १७ ॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमद्धारावर्षदेवपादानुद्ध्यात
परमभट्टारकमहाराजाधिराजपरमेश्वरपृथ्वीवल्लभप्रभूतवर्षश्रीवल्लभनरेंद्रदेवः
कुशली ॥ सर्व्वानेव यथासंबध्यमानकान्राष्ट्रपतिविषयपतिग्रामकूटायुक्तक
नियुक्तकाधिकारिकमहत्तरादीन् समाज्ञापयत्यस्तु वः संविदितं तथा
मया मातापित्रोरात्मनश्चैहिकामुष्मिकपुण्ययशोभिवृद्धये वेयधनवास्तव्य
वसिष्ठसगोत्रबह्वृचसब्रह्मचारिमंत्रकगोव्वैकभट्टपुत्ररुद्दप्पदीक्षित । यथा तले
वाटकवास्तव्यदुर्ग्गप्पक्रमदूत्तगोत्रदेवदत्त । नारायण । मंगप्प । बोप्पण ।
ऐयनि । गंतियम्म । लव्वैय्य । कसमण । छठिकुमर । नारौंक । वादि ।
एवमाद्यष्टादशसंख्याभागविभक्तः महाजनस्य बलिचरुवैश्वदेवाग्निहोत्रा
तिथिपञ्चमहायज्ञक्रियोत्सर्प्पणार्थं श्रीमद्चलपुरविषयान्तर्ग्गतजणवंत्य
भिधानो ग्रामः यस्याघाटनानि पूर्व्वतो रंगलछ्छिय ग्रामः नदी मरिच
दक्षिणतः गोहसोद्वाग्रामः पश्चिमतः सल्लैमालग्रामस्तिमिसगिरिश्च
उत्तरतः कुरेग्रामः वटपुरं च एवमयं चतुराघाटनोपलक्षितः सोद्रंगः
सोपरिकरः सधान्यहिरण्यादेयः समस्तराजकीयानामहस्तप्रक्षेपणीय
आचन्द्रार्काण्णर्वक्षितिसरित्पर्वतसमकालीनः पुत्रपौत्रान्वयक्रमोपभोग्यो
भ्यन्तरसिद्ध्या शकनृपकालातीत संवत्सरशतेषु सप्तसु द्वाविंशत्यधिकेषु
मयूरखण्डी समावासितविजय स्कन्धावारावस्थितेन सूर्यग्रहणे तुलापुरुष
प्रदानपर्वण्युदकातिसर्ग्गेण प्रतिपादितो महाजनस्य । यतोस्योचितया

ब्रह्मदायस्थित्या कृषतः कर्षयतः भुंजतो भोजयतः प्रतिदिशतो वा न केनचिद्यासेधे प्रवर्तितव्यं । तथागामिभद्रनृपतिभिरस्मद्वंशैरन्यैर्व्वा सामान्यं भूमिदानफलमवेत्य विद्युल्लोलान्यनित्यैश्वर्याणि तृणाग्रलग्नजल बिंदुचंचलं च जीवितमाकलय्य स्वदायनिर्विशेषोयमस्मद्दायोनुमंतव्यः पालयितव्यश्च । यश्चाज्ञानतिमिरपटलावृतमतिराच्छिंद्यादाच्छिद्यमानं वानुमोदेत स पंचभिर्म्महा पातकैस्सोपपातकैश्च संयुक्तः स्यादित्युक्तं च भगवता वेदव्यासेन व्यासेन ॥

षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः ।
आच्छेत्ता चानुमंता च तान्येव नरके वसेत् ॥ १८ ॥

अग्नेरपत्यं प्रथमं सुवर्ण्णं
भूर्व्वैष्णवी सूर्यसुताश्च गावः ।
लोकत्त्रयं तेन भवेद्धि दत्तं
यः काञ्चनं गां च महीं च दद्यात् ॥ १९ ॥

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ २० ॥

इति कमलदलाम्बुबिंदुलोलां
श्रियमनुचिंत्य मनुष्यजीवितं च ।
सकलमिदमशाश्वतं च बुद्ध्वा
न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ २१ ॥

लिखितं चैतन्मया परमेश्वराज्ञया श्रीमहादेव्यानुमतेन श्रीचाक्किराज दूतकं

सामन्तश्रीगीतबलाधिकृतसूनुना महासान्धिविग्रहाधिकृत श्रीकुक्कैकेनेति। देवदत्तस्य हारिद्रगोत्त्रं। मोग्गलगोत्त्रं अइयनेः। गंतियम्मस्य भारद्वाजगोत्रं । नारयणस्य कुतिमाषगोत्रं। वोप्पणस्य हारिद्रं गोत्त्रं। कसमनस्य का[श्य]पगोत्रं। नारौकस्य सीगुलि। छठिकुमरस्य वाजसनेय गोत्त्रं। दीक्षितस्य भागाः पंच देवदत्तस्य द्वौ भागौ शेषा एकादश। एवमष्टादश भागाः।

Summary

[All the 17 verses of this inscription, furnishing the genealogical account of the Rāshṭrakūṭa dynasty, from Gōvinda I upto Gōvinda III, are met with in the Paiṭhaṇ plates of Gōvinda III (No. 93 above)].

The charter was issued by *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Prithvīvallabha Pabhūtavarsha Śri-Vallabhanarēndradēva* Gōvinda III, meditating on the feet of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Śrī-maddhārāvarshadēva from his victorious capital at Mayūrakhaṇḍī[1] on the occasion of a *tulā-purusha* gift at the time of a solar eclipse in the expired Śaka year 722. The royal order was addressed to *Rāshṭrapati* and other officers concerned.

It records the grant of the village Aṁjaṇavaṁti[2] within the Achalapura[3]-vishaya to the following thirteen Brāhmaṇas:- (1) Ruddappa Dīkshita,son of Gōvvaika-bhaṭṭa of Vasishṭha-gōtra, who was a religious student of the Ṛigveda and a resident of Vēyaghana[4]; (2) Durgappa of Kāramaïtta-gōtra who was a resident of Talēvāṭaka[4]; (3) Dēvadatta of Hāridra-gōtra; (4) Nārāyaṇa of Kutimāsha-gōtra; (5) Maṅgappa; (6) Voppaṇa of Hāridra-gōtra; (7) Aiyani of Mōggala-gōtra; (8) Gantiyamma of Bhāradvāja - gōtra; (9) Lavvaiya; (10) Kasamaṇa of

Kāśyapa-gōtra; (11) Chhaṭikumara of Vājasanēya-gōtra; (12) Nāranka of Sīguli-gōtra and (13) Vādi. The revenue of the village was divided into eighteen (equal) shares of which the Dīkshita Ruddappa was given five, Devadatta two and the remaining eleven one each. This grant was made for the increase in the religious merit and glory, in this as well as the other world, of the parents of and the king Gōvinda III himself.

The donated village was bounded on the east by the village Raṅgalachhyi[5] and the river Mari, on the south by the village Gōhasōdvā[6], on the west by the village Sallaimāla[7] and the hill Timisa[8], and on the north by the village Kure[9] and Vaṭapura.[10]

This land-grant carried with it the usual privileges of *udraṅga*, *uparikara*, etc., and was freed from the interference by the royal officers.

[The usual appeal to protect the grant, warning against rescinding the same and four of the imprecatory verses follow here.]

The charter was written by Kukkaika, the minister in charge of peace and war (*mahāsāndhivigrahādhikṛita*), and the son of the military officer (*balādhikṛta*) *Sāmanta* Śrī-Gauta, by the order of the emperor and with the consent of the Great Queen (*Mahādēvī*)[11.] The *dūtaka* was the illustrious Chākkirāja.

Notes

1. Mayūrakhaṇḍi which was the Vijaya-skandhāvara, the capital, was Morkhaṇḍ, a hillfort in the Sātmāla or Ajanta range close to Saptasṛiṅgī, north of Vaṇī in the Nāsik district. (Mirashi, V.V., *EI*, XXIII, p.12)

2. Aṁjaṇāvaṁtī is a village which still remains its name unchanged. (*ibid.*, p.13)

3. Achalapura probably is Ellichpūr in Berar (*ibid.*)

4. Vēyaghana and Talavāṭaka are represented by Waigaon, 3 miles south and Talegaon about 10 miles south by west of Anjanavati (*ibid.*)

5. Raṅgalachhyi cannot be identified (*ibid.*)

6. Gōhasōdvā is Gahvā to the south of Añjanavatī. (*ibid.*)

7. Sallaimāla is now represented by two villages, Salora 2 ½ miles to the west of Añjanavatī and Amlā, which lies about 5 miles to the south west (*ibid.*)

8. Timisa may be the ancient name of the hill west of Añjanavatī and Mari that of a nali flowing nearby which has no particular name, now (*ibid.*)

9. Kurē is undoubtedly modern Kurhā. (*ibid.)*

10. Vaṭapura is Vaḍur, about a mile east of Kurhā (*ibid.*)

11. That Mahādēvī's name has not been given.

Φ Φ Φ Φ

No. 96

UDAYENDIRAM PLATES OF NANDIVARMMAN

Location : Udayēndiram Gudiyattam Taluk, North Arcot District, Tamilnadu.
Date : 8th century A.D.
Script : Southern
Language : Sanskrit
King : Nandivarmman
Dynasty : Pallava
Reference : Kielhorn, F, *EI*, III, pp.143-147.

Text

Metre: Vv. 1 and 2 *Anushṭubh*

स्वस्ति ॥ जितं भगवता राज्ञा ॥ श्रीविजयकाञ्चीपुरात् परमब्रह्मण्यस्य स्वबाहुबलार्ज्जितोर्ज्जित विधिविहित सर्व्वमर्यादस्य राज्ञः श्रीस्कन्द वर्म्मणः प्रपौत्रोभ्यर्च्चितशक्तिसिद्धिसम्पन्नस्य प्रतापोपनतराजमण्डलस्य वसुधातलैकवीरस्य महाराजश्रीसिङ्घवर्म्मणः पौत्रो देवद्विजगुरुवृद्धोप

चायिनो वृद्धविनयस्य सौगोहिरण्यभूम्यादिप्रदानैः प्रवृद्धधर्म्मसञ्चयस्य
प्रजापालनदक्षस्य सत्यात्मनो महाराजश्रीस्कन्दवर्म्मणः पुत्रो भगव
द्भक्तिसम्पादितसर्व्वकल्याणः प्रजासंरञ्जनपरिपालनोन्ययेपगत सतत
सत्त्रव्रतदीक्षितो नैकसमरसाहसावमर्द्दलब्धविजययशःप्रकाशः कलियुग
दोषावसन्नधर्मोद्धरणनित्यसन्नद्धो भगवत्पादानुध्यातो बप्पभट्टार
गोपादभक्तः परमभगवतो भारद्वाजसगोत्रः पल्लवानां धर्म्ममहाराजः श्री
नन्दिवमर्डियारराष्ट्रे काञ्चिवाल्ग्राम आरण्यक्षेत्रचतुष्टयञ्च पूर्वोपभुक्त
मर्यादया काञ्चिवायिल्वास्तव्याय ब्राह्मणाय कौशिकसगोत्राय तैत्तिरीय
चरणाय प्रवचनसूत्राय कुळचशर्म्मणे ब्रह्मदेय मर्यादया सर्व्वपरिहारोपेतं
देवभोगहलवर्ज्जम् अस्मदायुर्बलविजयैश्वर्याभिवृद्धये दत्तवान्॥ तदव
गम्य सर्व्वपरिहारैः काञ्चिवायिल्ग्रामारण्यक्षेत्रचतुष्टयञ्च परिहारैः पहारत
योस्मच्छासनम् अतिक्रमेत् स पापः शारीरं दण्डमर्हति अपिचात्र
ब्रह्मगीताः श्लोका भवन्ति

भूमिदानम्परंदानम्न भूतम्न भविष्यति ।
तस्यैव हरणात्पापं न भूतं न भविष्यति ॥ १ ॥
स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम् ।
गवां शतसहस्रस्य हन्तुः पिवति किल्बिषमिति ॥ २ ॥

प्रवर्द्धमानविजयराज्यप्रथमसंवत्सरे वैशाखमासे शुक्लपक्षे पञ्चम्यां दत्ता
पट्टिका ॥

Summary

The inscription opens with invoking victory to Bhagavat (Vishṇu). It refers to the devout worshipper of

Vishṇu (*parama-bhāgavata*), the law-abiding *Mahārāja* of the Pallavas, the illustrious Nandivarmman of the Bhāradvāja-gōtra, who was the son of the *Mahārāja* Skandavarmman, the grandson of the *Mahārāja* Siṁhavarmman, and the great-grandson of *Rājā* Skandavarmman.

It informs that, from the victorious Kāñchīpura Nandivarmman gave the village of Kāñchivāyil and four pieces of forest-land, situated in the district (*rāshṭra*) of Aḍiyāra, to a Brāhmaṇa inhabitant of Kāñchivāyil, Kuḷaśarman by name, who belonged to the Kauśika-gōtra, Taittirīya-charaṇa and Pravachana-sūtra. This grant was freed from all taxes (*sarvaparihārōpēta*) and it excluded the land already granted to gods (*dēvabhōgahala varjjaṁ*)

[Then follow the usual admonition and two imprecatory verses]

It is further stated that this document (*paṭṭikā*) was issued on the fifth (lunar day) of the bright half of Vaiśākha in the first year of the victorious reign (of Nandivarmman).

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No. 97

RAGHOLI PLATES OF JAYAVARDHANA II

Location : Raghōli, Baihar Tahsil, Balaghat District, Madhya Pradesh.
Date : C. 8th century A.D.
Script : Early Nāgarī
Language : Sanskrit
King : Jayavardhana II
Dynasty : Śaila-vaṁśa
Reference : Hiralal, *EI.,* IX, pp.41-47

Text

Metres: Vv.1-3 *Śārdūlavikrīḍita*, .4 *Indravajrā*; 5, *Vasantatilakā*; 6-8, 10 *Anushṭubh*; 9 *Pushpitāgrā*

Seal : श्रीजयवर्द्धनदेवस्य ॐ स्वस्ति श्रीवर्द्धनपुरात् ॥

कैलासाचलतुङ्गश्रृङ्गविपुलद्रोणीजवंशप्रभुः
प्रख्यातोभुवि शैलवंशतिलकः श्रीवर्द्धनो यो नृपः ।
तत्पुत्रः पृथुवर्द्धनो निजभुजव्याकृष्टखड्गः पुरा
देशं गौर्जरमाससाद सहसा विक्रान्तिभिर्यस्ततः ॥ १ ॥

तद्वंशप्रभवो व्यजीजनदलं सौवर्द्धनो भूपति
भूँचक्रक्रमलब्धविक्रमयशः पुत्रत्रयं त्वौरसं ।
तेषामूर्ज्जितवैरिदारणपटुं पौण्ड्राधिपं क्षामापतिं
हत्वैको विषयं तमेव सकलं जग्राह शौर्यान्वितः ॥ २ ॥

ताभ्यामन्यतमो विहत्य सहसा दर्पोद्धतं दारुणं
काशिं काशिनराधिपं सितगुणो जग्राह जेता द्विषां ।
तत्पुत्रो जयवर्द्धनेति वचसा ख्यातो वरो भूभृतां

विन्ध्ये विन्ध्यनरेशमेव सुचिरं हत्वा चकार स्थितिं ॥ ३ ॥

मातङ्गदानक्षतदीनचेष्टः संवर्द्धितानेकविशालवंशः ।
विन्ध्येश्वरो विन्ध्य इवाचलश्रीः श्रीवर्द्धनस्तस्य सुतो बभूव ॥ ४ ॥

तस्यात्मजः सकलवैरिविनाशदक्षो
जातो महागुणनिधिर्ज्जयवर्द्धनाख्यः ।
लक्ष्मीप्रगाढपरिरंभणपीडिताङ्गं
दृष्ट्वा दिवं यमगमत्प्ररुषेव कीर्त्तिः ॥ ५ ॥

परममाहेश्वरो मातापितृपादानुध्यातः सकलविन्ध्याधिपतिः महाराजाधिराजपरमेश्वरश्रीजयवर्द्धनदेवः कुशली कटेरकविषयीयखद्दिकायां ब्राह्मणान् संपूज्य प्रतिवासिनोन्यांश्च कुटुम्बिनः। समाहर्तृसन्निधातृप्रमुखान् यथाकालाध्यासिनः सर्वराजपुरुषान् विषयपतींश्च समाज्ञापयति ॥ विदितमस्तु भवतां यथास्माभिरयं ग्रामः सनिधिः सोपनिधिः सर्व्वकरादानसमेतः प्रतिषिद्धचाटभटप्रवेशः सदशापराधः सर्व्वपीडाविवर्ज्जितः चट्टुल्लिहप्रतिष्ठितश्रीमदादित्यभट्टारकाय अधिष्टानविज्ञप्तिकया कार्त्तिक्यामुदकपूर्व्वमाचन्द्रार्क्कग्रहसमकालोपभोगार्थं मातापित्रोरात्मनश्च पुण्याभिवृद्धये ताम्रशासनेन प्रतिपादित इत्यवगत्य समुचितभोगभागादिकं भुक्त्वा सुखं वस्तव्यं ॥ तथा चोक्तं धर्म्मशास्त्रे ॥

वहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ ६ ॥
षष्टिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः ।

आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ ७॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥ ८॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्यजीवितं च।

सकलमिदमुदाहृतं च बुद्ध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः॥ ९॥

श्रीश्रीवर्द्धनदेवस्य पादपद्मोपजीविना।

श्रीमहाचण्डपालेन लिखितं शासनं शुभम्॥ १०॥

प्रवर्द्धमानविजयराज्ये संवत् ३ कार्त्तिके दिन ३०॥

Translation

Ōṁ | [wellbeing] From Śrīvarddhanapura.

Verse 1 There was king Śrī-Varddhana[1] the lord of the family of her who had born in Kailāsāchala and he had become the ornament of the Śaila-vaṁśa.[2] His son was Pṛithuvarddhana[3] who conquered the Gaurjara country by various attacks.

Verse 2 In his family there was Sauvarddhana and he had three sons, one of whom had killed the Pauṇḍra[4] king who was skilled in the rending up his powerful enemies, and took the whole of the country.

Verse 3 The third of these sons[5] was one who had pure character and he had killed the self-conceited, cruel king of the Kāśi. His son known by the name, Jayavardhana[6] (the best of kings) had killed the lord of Vindhya and took up his residence in the Vindhya for a long time.

Verse 4 His son was named as Śrī-Vardhana,[7] who became the lord of Vindhya and he banished the poverty by gifts of elephants and he augmented the prosperity of various (other) big families.

Verse 5 His son who was called Jayavardhana II[9] was skilled in killing all his enemies and had a treasury of virtues. He had so closely embraced the goddess of wealth that his glory became jealous, and ascended to the heavens.

Prose This *Mahārājadhirāja Paramēśvara* Jayavardhana-dēva was a worshipper of Mahēśvara and meditated on the feet of his parents. He was the lord of the whole Vindhyas. Being in good health he had worshipped the brāhmaṇas and for them gave the village named Khaddikā in the *vishaya* of Kaṭēraka[10] and issued the command to the inhabitants, and other house-holders, the revenue collectors, receivers of public property and so forth as appointted from time to time, and all state officers and other provincial governors.

Let it be known to you that this village is given by us along with hidden treasures and deposits, together with the right of all dues, with the prohibition of all *chāṭas* and *bhaṭas* to enter the village, with *daś-āparādha* (the fines from those who commit ten crimes) and free from all troubles, to the temple of the holy Āditya-bhaṭṭāraka (the Sun god) set up at Chaṭṭulliha[11], at the request of the residence (viz. Śrī-Vardhanapura) on the Kārttikī (*tithī*) with libation of water, to be enjoyed as long as the moon, Sun and the planets endure and for the increase of the religious merit of (my) parents and of ours by this copper-plate charter. Knowing this let all live happily enjoying their due portion of rights etc.

[As enjoined by Dharma-śāstras - four of the usual imprecatory verses][12]. This auspicious charter was written by the illustrious Mahāchaṇḍapāla[14] who subsided on the lotus feet of the illustrious Śrivarddhanadēva.

The year 3 of the augmenting and victorious reign, the 30th day of Kārttika.

Seal – Śri Jayavarddhana-dēvasya

Notes

1. Śrī Varddhana is firstly given in the dynasty that is in the Orissa country (*ibid.,* pp.42, 46).

2. Śailavaṁśa is probably identical with Śailōdbhavas (*EI,* IX, p.47)

3. Though originally he was the king of Gaṅga country he penetrated into the Gurjjara country (*ibid.* p.42).

4. In this family (i.e.) Sauvarddhana, one of his sons had killed he king of Paunddra (Bengal and Bihār) (*ibid.*, and *EI.*, IX, p.44)

5. One of Sauvarddhana's sons had killed the king of Kāśī (Benares) (*ibid.* and *EI,* IX, p.44).

6. That Sauvarddhan's son Jaya-varddhana's son Jayavarddhana had killed the king of Vindhyas \ (*ibid.*)

7. This Jayavarddhana's son Śrī-Vardhana became the lord of Vindhayas (*ibid.*, p.42.)

8. Śrī-varddhana has been named as above (*ibid.*)

9. That Śrī-Varddhana's son was Jayavarddhanadēva II (*EI,* IX, p.46).

10. Kaṭēraka is probably the present Katera near Katangi, 60 miles west of Ragholi (*ibid.*, pp.43 and 45)

11. Chaṭṭulliha is at the temple of Sun god within the village in Kaddikā in the Katēraka-vishaya (*EI,* IX, pp.43, 45, 47).

12. The imprecatory verses 5 in numbers are quoTed from Dharmaśāstra (*ibid.*, pp.45, 47).

13. Khaddidka is possibly the village of Khādi three miles north-east of Ragholi. (*ibid.*, pp.43, 47.)

14. Śri Mahāchaṇḍapāla was the writer (*ibid.*, pp.46,47).

* * *

No. 98

BALAGHAT PLATES OF PRITHIVISHENA

Location : Bālāghāt, Balaghat District, Madhya Pradesh.
Date : C. 8th century A.D.
Script : Box-headed variety of the southern script.
Language : Sanskrit
King : Prithivishēṇa II
Dynasty : Vākāṭaka
Reference : Kielhorn, F, *EI,* IX, pp.267-271.

Text

दृष्टम् वेम्बारवासकादग्निष्टोमाप्तोर्य्यामोक्थ्यषोडश्यतिरात्रवाजपेयबृहस्पतिसवसाद्यस्क्रचतुरश्वमेधयाजिनः विष्णुवृद्धसगोत्रस्य सम्राजः वाकाटकानाम्महाराजश्रीप्रवरसेनस्य सूनोस्सूनोः अत्यन्तस्वामिमहाभैरवभक्तस्य अंसभारसन्निवेशितशिवलिङ्गोद्वहनशिवसुपरितुष्टसमुत्पादितराजवंशानाम् पराक्रमाधिगतभागीरथ्यामलजलमूर्द्धाभिषिक्तानान्दशाश्वमेधावभृथस्नातानाम् भारशिवानाम् महाराजश्रीभवनागदौहित्रस्य गौतमिपुत्रस्य पुत्रस्य वाकाटकानाम् महाराजश्रीरुद्रसेनस्य सूनोः अत्यन्तमाहेश्वरस्य सत्यार्ज्जवकारुण्यशौर्य्यविक्रमनयविनयमाहात्म्यधीमत्वपात्रगतभक्तत्वधर्म्माविजयित्वमनोनैर्म्मल्यादिगुणसमुदितस्य वर्ष्षशतमभिवर्द्धमानकोशदण्डसाधनसन्तानपुत्रपौत्रिणः युधिष्ठिरवृत्तेर्व्वाकाटकानाम्महाराजश्रीपृथिविषेणस्य सूनोः भगवतश्चक्रपाणेः प्रसादोपार्ज्जितश्रीसमुदयस्य वाकाटकानाम्महाराजश्रीरुद्रसेनस्य सूनोः पूर्व्वराजानुवृत्तमार्ग्गानुसारिणः सुनयबलपराक्रमोच्छिन्नसर्व्वद्विषः महाराजाधिराज

श्रीदेवगुप्तसुतायाम्प्रभावतिगुप्तायामुत्पन्नस्य वाकाटक वंशालङ्कारभूतस्य शम्भोः प्रसादाधृतकार्त्तयुगस्य वाकाटकानाम्महाराजश्रीप्रवरसेनस्य सूनोः पूर्व्वाधिगतगुणविश्वासादपहृतवंशश्रियः कोसलमेकलमालवाधिपत्यभ्यर्च्चितशासनस्य प्रतापप्रणतारिशासनस्य वाकाटकानाम्महाराजश्रीनरेन्द्रसेनस्य सूनोः कुन्तलाधिपतिसुतायाम्महादेव्व्यामज्झितभट्टारिकायामुत्पन्नस्य तेजःक्षमासन्निधानभूतस्य निमग्नवंशस्योद्धर्त्तुः वाकाटकानाम्परमभागवतमहाराजश्रीपृथिविशेणस्य वचनात् अस्मत्सन्तकास्सर्व्वाध्यक्ष

Translation

[Dṛishṭam] From Vēmbāra-vāsaka .

There was Mahārāja śrī-Pravarasēna who had done many sacrifices. His son's son was *Mahārāja* Śrī-Rudrasēna, who was a devotee of Bhairava and who was the daughter's son of *Mahārāja* Bhavanāga of the Bhāraśiva family. His son was *Mahārāja* Pṛithivīshēṇa among the Vākāṭakas, who was like Yudhishṭhira (the eldest of Pāṇḍavas who was very pious), and who was a devotee of Mahēśvara. His son was *Mahārāja* śrī-Rudrasēna, who was also a Vākāṭaka and who was a devotee of Chakrapāṇī. His son was the Vākāṭaka *Mahārāja* Pravarasēna who was the son of Prabhāvati-guptā, who was herself the daughter of *Mahārājādhirāja* Dēvagupta, who was a devotee of Śambhu. His son was *Mahārāja* Narēndrasēna whose commands were honoured by the lords of Kōsala, Mēkala and Mālava. This Narēndra-sēna's son was *Mahārāja* Pṛithivīshēṇa, born of Ajjhita-bhaṭṭārikā who was the daughter of the king of Kuntala. [This inscription abruptly ends here where the royal order commences.]

No. 99

SPURIOUS ISLAMPUR PLATES OF THE KING VIJAYADITYA

Location : Islāmpur, Valve Taluk, Satara District, Maharashtra
Date : C. 8th century A.D.
Script : Southern
Language : Sanskrit
King : Vijayāditya
Dynasty : Western Gaṅga
Reference : Pathak, K.B. and Sten Konow, *EI*, XII, pp.48-55

Text

Metres: Vv.1, 3, 5, 6 *Sragdharā*; 2 *Vasantatilaka*; 4 *Śardālavilaridita*; 7 *Ārya*; 8,9 *Anushṭubh*

ॐ स्वस्ति जितं भगवता गतघनगगनाभेन पद्मनाभेन ॥ श्रीमज्जाह्नवेयकुलामलव्योमावभासनभास्करः स्वखड्गैकप्रहारखण्डितमहाशिलास्तम्भलब्धबलपराक्रमो दारुणारिगणविदारणोपलब्धव्रणविभूषणविभूषितः काण्वायनसगोत्रः श्रीमत्कोङ्गणिवर्म्मधर्म्ममहाधिराजः। तस्य पुत्रः पितुरन्वागतगुणयुक्तो विद्याविनयविहितवृत्तिः सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनो विद्वत्कविकाञ्चननिकषोपलभूतो नीतिशास्त्रस्य वक्तृकुशलो दत्तसूत्रवृत्तिप्रणेता श्रीमन्माधवमहाधिराजः। तस्य पुत्रः पितृपैतामहगुणयुक्तोनेक चतुर्दन्तयुद्धावाप्तचतुरदधिसलिलास्वादितयशाः श्रीमद्धरिवर्म्ममहाधिराजः। तस्य पुत्रो द्विजगुरुदेवतापूजनपरो नारायणचरणानुध्यातः श्रीमद्विष्णुगोपमहाधिराजः। तस्य पुत्रः त्र्यम्बकचरणाम्भोरुहरजःपवित्रीकृतोत्तमाङ्गः स्वभुजबलपराक्रमक्रयक्रीतराज्यो

मुखमोष्टपिशिताशनप्रीतिकरनिशितधारासिः कलियुगबलपंकावसन्नधर्मवृषोद्धरणनित्यसन्नद्धः श्रीमन्माधवमहाधिराजः। तस्य पुत्रः श्रीमत्कदम्बकुलगगनभस्तिमालिनः श्रीमत्कृष्णवर्म्ममहाधिराजस्य प्रियभागिनेयो विजृम्भमाणशक्तित्रयसम्पन्नः सम्भ्रमावनतसमस्तसामन्तमण्डलो विद्याविनयातिशयपरिपूरितान्तरात्मा निरवग्रहप्रधानसौर्यो विद्वत्सुप्रथमगण्यः श्रीमत्कोंगणिमहाधिराजः अविनीतनामा॥ तस्य पुत्रः विजृम्भमाणशक्तित्रयः अन्दरि आलत्तूर् पोरुळरेपेळ्नगराद्यनेकसमरमुखमखहुतहतशूरपुरुषपशूपहारविघसविहस्तीकृतकृतान्ताग्निमुखः कीरतार्जुनीयपञ्चदशसर्ग्गटीकाकारः दुर्व्विनीतनामधेयः श्रीमत्कोङ्गणिवृद्धराजः॥ तस्य पुत्रः दुर्द्दान्तविमर्द्दमृदितविश्वम्भराधिप मौलिमालामकरन्दपुंजपिंजरीक्रियमाणचरणयुगलनळिनः श्रीमत्कोंगणिवृद्धराजा मुष्करद्वितीयनामधेयः। तदात्मजः उदितोदितसकलदिगन्तरप्रथितसिन्धुराजदुहितृजननीकः श्रीविक्रमप्रथितनामधेयः श्रीमत्कोंगणिमहाधिराजः चतुर्दशविद्यास्थानाधिगमविमलमतिः विशेषतोनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृकुशलो रिपुतिमिरनिकरनिराकरणोदयभास्करः प्रवरविदग्धमुग्धललनाजनैकरतिपञ्चबाणः॥ तस्य पुत्रः अनेकसमरसम्पातविजृम्भितद्विरदरदनकुलिशाभिघातव्रणसम्रूढभास्वद्विजयलक्षणलक्षीकृतविशालवक्षस्थलः शक्तित्रयसमन्वितः समधिगतसकलशास्त्रार्थतत्वः समाराधितत्रिवर्ग्गः निरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावः श्रीमत्कोङ्गणिमहाधिराजः भूविक्रमद्वितीयनामधेयः॥ अपि च॥

नानाहेतिप्रहारप्रविघटितभटोरःकवाटोत्थितासृ
ग्धारास्वादप्रमत्तद्विपशतचरणाक्षोदसम्मर्द्दभीमे ।
संग्रामे पल्लवेन्द्रन्नरपतिमजयद्यो वेळन्दाभिधाने
राजा श्रीवल्लभाख्यः समरशतजयावाप्तलक्ष्मीविलासः ॥ १ ॥

तस्यानुजो नतनरेन्द्रकिरीटकोटि
रत्नार्क्कदीधितिविराजितपादपद्मः ।
लक्ष्म्या स्वयंवृतपतिर्नवकामनामा
शिष्टप्रियोरिगणदारणगीतकीर्त्तिः ॥ २ ॥

लक्ष्मीं वक्षस्थलस्थां हरति मुररिपोः कीर्त्तिमाक्रष्टुमीष्टे
शुद्धाम् रामस्य वृत्तिं बुधजनमहितां मानवीं स्वीकरोति ।
निर्व्वाच्यो लोकधूर्त्तः परयुवतिहरो देवराजोपि नित्यं
चित्रं किं वात्र चित्रं फलमपरमतः किन्नु शिष्टप्रयत्नैः ॥ ३ ॥

तस्य कोङ्गणिमहाराजस्य शिवमारापरनामधेयस्य पौत्रस्समधिगतसकलकलापतत्त्वस्समवनत समस्तसामन्तमकुटतटघटितबहलरत्नविलसदमरधनुःखण्डमण्डितचरणनखमण्डलः सुरासुरवृन्दारकवन्द्यमाननारायणनिहितभक्तिः शूरपुरुषतुरगवरवारणघटासंघट्टदारुणसमरशिरसि दर्शितात्मकोपो भीमकोपः प्रकटरतिसमयसमनुवर्त्तनचतुरयुवतिजनलोकधूर्त्तो लोकधूर्त्तः सुदुर्द्धरानेकयुद्धमूर्द्धलब्धविजयसंपदहितगजघटाकेसरी राजकेसरी ॥ अपि च ॥

यो गंगान्वयनिर्म्मलाम्बरतलव्याभासनप्रोल्लस

न्मार्त्तन्डोरिभयङ्करः शुभकरः सन्मार्ग्गरक्षाकरः।
सौराज्यं समुपेत्य राजसमितौ राजन्गुणैरुत्तमै
राजा श्रीपुरुषश्चिरं विजयते राजन्य चूडामणिः॥ ४॥

कामो रामासु चापे दशरथतनयो विक्रमे जामदग्न्यः
प्राज्यैश्वर्य्ये बलारिर्ब्बहुमहसि रविश्चप्रभुत्वे धनेशः।
भूयो विख्यातशक्तिः स्फुटतरमखिलप्राणभाजां विधाता
धात्रा सृष्टः प्रजानाम्पतिरिति कवयो यं प्रशंसन्ति नित्यं॥ ५॥

तेन प्रबलविजृंभमाणपवनबलचलितविपुलवीचिनिचयचञ्चलसकलजलधिमेखलाविराजमानविश्वविश्वम्भराभारभरणशेषायमाणदोर्द्दण्डेन प्रतिदिनप्रवृत्तमहादानजनितपुण्याहघोषमुखरितमन्दिरोदरेण श्रीपुरुषप्रथमनामधेयेन पृथिवीकोंगणिमहाराजेन महात्मना प्रियवल्लभायां चलिक्यवंशोद्भवा विजयमहादेवी नामासीत्॥

तत्पुत्रो नित्यशक्तित्रययुतमहिमा सर्व्वशास्त्रप्रवीणो
हस्त्यश्वारोहणे तद्गतनुतचरितो लोकविख्यातकीर्त्तिः।
भोगी शूरोभिमानी सुविदितविभवो राजलक्ष्मीनिकेतः
शत्रुक्षत्रप्रमाथी स जयति विजयादित्यभूपोभिरामः॥ ६॥
चतुरुदधिमेखलालंकृतविश्वविश्वम्भराभारभरणसमर्त्थः॥ अपि च॥
कमलाभिरामतेजाः सुदानयुक्तस्सगौरवो जगति।
दिनकर इव सुरगज इव गिरिपति इव भाति निरवद्यः॥ ७॥

आसन्दिपुरवरे वसतिः प्रवर्द्धमानविजैश्वर्य्य त्रिंशत्तु हारीतुगोत्राय

तैत्तिरीयच्चरणवेथ्वुलुवास्तव्याय धर्म्मशर्म्मणः पुत्रो नागशर्म्मा तस्य पुत्रः सर्व्वगुणसम्पन्नः स्वामिभक्तः नृपतन्त्रभारभरणसमर्त्थः सोमशर्म्मा युद्धकारणिगद्वितीयनामधेयः तस्मै सत्प्रसादांट्दुवतटाकस्योत्तरशृङ्गस्याधस्ताद्बृहच्छिलोत्तरपश्चिमे टुकव्रीहिक्षेत्रं तत्तटाकस्यैव दक्षिणशृंगाधस्तात् षट्कण्डुकावापं व्रीहिक्षेत्रं ॥ . . टृञ्च गृहञ्च उदकपूर्व्वं दत्तं ॥

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
षष्टिवर्षसहस्राणि विष्टायां जायते कृमिः ॥ ८ ॥
बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ ९ ॥

ओं श्रीशंकरकृतं सर्व्वपरिहारं लभते ओं

Summary

[The text of this inscription upto the middle of line 44, ending with the fifth verse extolling Śrīpususha (*Kāmē rāmāsui . . . . . . praśasanti nityam)* is the same as the corresponding text portion of the Maṇṇe plates of Mārasiṁha, Śaka 719 (No.94 above) with slight variations here and there with regard to the epithets of different rulers.]

Mahārāja Pṛithivīkoṅgaṇi, whose first name was Śrīpurusha, begot a son with his dear wife Vijayamahādēvī of the Chalikya family. His (this) son Vijayāditya was ever endowed with the three constituents of power (*nitya-sakti-traya-yuta-mahimā*), an adept in all *śāstras* and well-known in the world.

And he dwelling in the excellent town of Āsandi, in the thirteenth year of the increasing victorious rule, granted the *ṭuka* rice-field to the north-west of the big slab below

the northern corner of the tank near Satprasāda, and a rice-field of six *kaṇḍuka* sowing capacity, below the southern corner of that tank and a house, with libations of water to Sōmaśarman *alias* Yuddhakāraṇiga, the son of Nāga-śarman and the grandson of Dharmaśarman. The donee belonged to the Hāritu (Hāritī) *gōtra* and the Taittirīya *charaṇa* who was endowed with all virtues, who was devoted (his) master and was qualified to shoulder the responsibility of the royal administration. [Here follow two of the customary imprecatory verses.]

Ōṁ. He takes all the exemption made by the illustrious Śaṁkara.

* * * *

No. 100

NEULPUR GRANT OF SUBHAKARA

Location	: Neulpur, Cuttack District, Orissa
Date	: C. 800 A.D.
Script	: Siddhamātṛikā (Early Nāgarī)
Language	: Sanskrit
King	: Śubhākara
Dynasty	: Bhauma-karas
Reference	: Banerji, R.D., *EI.*, XV, pp.1-8

Text

Metres: Vv. 1-4 *Anushṭubh*

ओं स्वस्ति। जयस्कन्धावारात् शुभदेवपाटकात्। अभूद्भूपतिर्भौमान्वया वाप्तजन्मा शरदमलशशधरकरनिकरयशोराशिधवलितादिगाननः प्रताप दहनदग्धारातीन्धनः स्वधर्म्मारोपितवर्ण्णाश्रमः परमोपासको नृग ताफनामा श्रीक्षेमङ्करदेवः। श्रीभरसहशब्दगीतमहिमा कारणानुरूपः

कायजन्मतोऽपि तथाविध एव तदात्मजः परमताथागतो नरपतिः श्रीशिवकरदेवनामा। ततोऽपि लब्धप्रसवः प्रशमितानुचिताधिपत्याभिलाशिदुर्वृत्तदायादजनाधीयमानजगदुपप्लवः गुणविनयनिधिः प्रजापालनतत्परः परमसौगतो मातापितृपादानुध्याता महाराजश्रीशुभाकरदेवः कुशली। उत्तरतोसल्यां। वर्त्तमानभविष्यन्महासामन्तमहाराजराजपुत्रान्तरङ्गकुमार्यौपरिकविषयपतितदायुक्तकदाण्डपाशिकस्थानान्तरिकानन्यानपि राजपादोपजीविनश्चाटभटवल्लभजातीयान्पाञ्चालवुभ्युदयविषययोः। महामहत्तरबृहद्द्रोगिकपुस्तपालाद्यधिकरणं यथार्हम्मानयति समाज्ञापयति बोधयति च विदितमस्तु भवतामेतद्विषयद्वयसम्बद्धपर्व्वतद्रोणीकोम्पराकग्रामदण्डाङ्कियोकग्रामौ सोपरिकरौ सोद्देशौ सर्व्वपीडावर्जितावैकीकृत्य सलोणपुराधिवास इति नामधेयङ्कृत्वा मातापित्रोरात्मनः सर्वसत्वानाञ्चाचान्द्रार्कक्षितिसमकालं पुण्याभिवृद्धये नानागोत्रश्चरणेभ्यश्चातुर्विंद्यब्राह्मणेभ्यो यथानुक्रमेण बह्वृचभट्टकेशवदेव। भट्टपुरुषोत्तम। वाङ्मनस्वामि। संपूर्ण्णस्वामि। गोष्ठदेवस्वामि। भट्टरविकरदेव। भट्टचतुर्थदसायकरदेव। भट्टचतुर्थदोद्द्योतकरदेव। भट्टप्रभाकर। भट्टभास्कर। भट्टहरिदेव। भट्टवासुदेव। भट्टशतदमन। पुरुषोत्तमस्वामि। प्रद्योतस्वामि। महाबलस्वामि। नरसिंहस्वामि। त्रिविक्रमचन्द्रस्वामि। पशुपालस्वामि। पद्मनाभस्वामि। गोवर्द्धनस्वामि। श्रीधरस्वामि। मधुदीक्षित। ऋषभस्वामि। अग्निहोत्रिचन्द्रदेव। अग्निहोत्रिश्रीधर। भट्टपरितोष। भवदेवस्वामि। वासुदेवस्वामि। उत्पलस्वामि। भट्टजीवा

त्मन। भट्टवरदेव। भट्टकामदेव। केशवस्वामि। महादेवस्वामि। गोष्ठभूतिस्वामि। प्रभाकरस्वामि। गोवर्द्धनस्वामि। शशिचन्द्रस्वामि। भट्टश्रीधरभूति। भट्टलोकभूति। छात्त्रविष्णुस्वामि। . . मीदेवस्वामि। साङ्गस्वामि। शम्भुस्वामि। त्रिविक्रमस्वामि। भट्टनरकदेव। दूर्वस्वामि। माधवस्वामि। वामनस्वामि। ऊर्ण्णास्वामि। एवं वाजसनेयि श्रीभट्टशर्वनाग। भट्टविष्णुवर्द्धन। शान्तिवर्द्धन। स्थिरवर्द्धन। वृषभवर्द्धन। शुबलक्षण। हरिघोष। भट्टशक्रदत्त। प्रमोदस्वामि। पुरन्दरस्वामि। दामोदरस्वामि। नरदत्तस्वामि। हर्षदत्तस्वामि। वत्सदत्तस्वामि। भट्टदिवाकर। भट्टदिनकर। भट्टदेवकुण्ड। हरिकुण्ड। देउक्कास्वामि। गोमि चन्द्रस्वामि। वसुभद्रस्वामि। ऋशिकेशस्वामि। जनार्द्दनस्वामि। वेदशर्म्मस्वामि। श्रीधरस्वामि। पुरुषोत्तमस्वामि। भट्टयज्ञस्वामि। दडिस्वामि। भट्टोदयकुण्ड। वट्टुदामोदर। शुभाकरस्वामि। भट्टपुरुषोत्तम। एड्डुस्वामि। पृथिवीस्वामि। स्थिरस्वामि। ध्रुवदेवस्वामि। छात्रनारायणस्वामि। कुमारभूतिस्वामि। भट्टगोविन्द। गोष्ठदेवस्वामि। दूर्वाकूटस्वामि। ऋषिनागस्वामि। भट्टमनोरथ। गाडस्वामि। स्थावरस्वामि। भट्टसुदर्शन। भट्टगाडदेव। स्थिरदेवस्वामि। ब्रह्मस्वामि। एवं छान्दसभट्टापरदेव। रुद्रदेवस्वामि। महादेवस्वामि। अग्निहोत्रिमाधवस्वामि। दद्दास्वामि। भण्डस्वामि। शितिकण्ठस्वामि। वनमालस्वामि। केशवस्वामि। सन्कस्वामि। क्षीरोदस्वामि। ऋषिस्वामि। मन्दरदेवस्वामि। मधुसूदनस्वामि। हरदेवस्वामि। श्रीधरस्वामि। भट्टमहादेव। भट्ट

त्रिभुवन। भट्टजनार्द्दन। भट्टभवदेव। णण्णाकोणास्वामि। भट्टकाह्लदेव। भट्टगोविन्ददेव। शोभनदेव। वोवास्वामि। द्वितीय वोवास्वामि। वेल्लु स्वामि। चच्चास्वामि। उत्पलदेवस्वामि। कूर्मस्वामि। वृषभस्वामि। ध्रुवदेवस्वामि। गुहदेवस्वामि। एड्डुस्वामि। माधवदेवस्वामि। गोविन्द देवस्वामि। काह्लस्वामि। बलभद्रस्वामि। ऋषभस्वामि। ऋषिकेश स्वामि। धूलावृतस्वामि। एड्डुधरस्वामि। भास्करस्वामि। गोरक्षित स्वामि। पद्दुमस्वामि। दामुस्वामि। ऋषिस्वामि। दूर्व्वस्वामि। शङ्कर भूतिस्वामि। छात्रवासुदेवस्वामि। अग्निहोत्रिभय्यास्वामि। एवं आथर्व्व भट्टपुरोहितभवदेव। भट्टदद्दो अग्गुंण्डास्वामि। भट्टदद्दास्वामि। दामोदर स्वामि। नारायणस्वामि। वल्लभस्वामि। बलभद्रस्वामि। पद्मनाभ स्वामि। वुद्धुस्वामि। धाजिस्वामि। इन्द्रशर्मस्वामि। हन्सदेवस्वामि। भावस्वामि। पुष्यस्वामि। भूमिदेवस्वामि। मेरुदेवस्वामि। भवदेव स्वामि। अपरबलभद्रस्वामि। अपरभवदेवस्वामि। घडिस्वामि। गोविन्दस्वामि। सोमस्वामि। वर्प्पटस्वामि। गयाधरस्वामि। हलधरस्वामि। मालाधरस्वामि। केशवबिम्बस्वामि। महीधरस्वामि। ओवास्वामि। भवस्वामि। शीतलस्वामि। चन्द्रस्वामि। दामोदर स्वामि। मेरुस्वामि। भाडस्वामि। सागरस्वामि। आढकदद्दास्वामि। ध्रुवस्वामि। कक्कास्वामि। मधुसूदन स्वामि। अवदितदद्दास्वामि। अपरशीतलस्वामि। भट्टपुत्रमधुसूदन। भट्टपुत्रशिवदेव। हण्डिकापति पुष्यस्वामि। आपस्वामि। पृथिवीस्वामि। जीवानन्दस्वामि। वरुण

स्वामि। ऋषिस्वामिभ्यः एकत्र ब्राह्मणशतद्वयाय ताम्रपट्टेनाकरत्वेना स्माभिः प्रतिपादितो। तदशेषप्रदत्तिधर्म्मगौरवात् भवद्भिः परिपालनी येति। संवत् ८ मार्ग्ग वदि २० ३। उक्तञ्च धर्म्मशास्त्रे

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं॥ १॥
मा भूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात्फलमानन्त्यं परदत्तानुपालने॥ २॥
षष्टिंम्वर्षसहस्राणि स्वर्गे मोदति भूमिदः।
आक्षेप्ता चानुमन्ता च तान्येवनरके वसेत्॥ ३॥
बहुनात्र किमुक्तेन संक्षेपादिदमुच्यते।
स्वल्पमायुश्चला भोगा धर्म्मो लोकद्वयेक्षयः॥ ४॥

दूतकोत्र महाक्षपटलाधिकरणाधिकृतसमुद्रदत्तः। लिखितं महाक्षपटलि कभोगिकब्रह्मदत्तेन। तापितं पेट्टपालनारायणेन। उत्कीर्ण्णं तट्ठकार एडदत्तेन॥

Translation

A symbol

Oṁ | well-being [||*] From the victorious camp of Śubhadēva-pāṭaka, Śrī-Kshēmankaradēva, who had the name Nṛigatāpha who was a *paramōpāsaka*, who had established the *varṇṇ-āśrama-dharmma*, who had the fire of valour to burn the feet in the form of enemies, who whitened cardinal points with his fame, which was like pure autumn moon-rays, and who had a birth in the race of Naraka (Bhauma). His son was the king, with the name of Śivakara-dēva, who was a devout worshipper of

Buddha, whose greatness was celebrated by the title, Śrī-bhara-saha (meaning "capable of bearing the weight of Śrī-(Lakshmī)" and who was verily such on account of his birth with a bọdy suitable as a cause thereof. From him was born the Mahārāja, the illustrious Śubhākara-dēva, again a devout worshipper of Buddha, who also meditated on the feet of his parents, who had the protection of the subjects as his highest aim and was the mine of good conduct (and good qualities) who had pacified the affliction of the world caused by the doings of his kinsmen, who were desirous of undue influence or power. He, being in good health and honours, informs and orders the present and future *Mahāsāmantas*, *Mahārājas* etc. in northern Tōsali and the *Mahāmahattara*, *Bṛihadbhōgikas*, *Pustapālas* and officers in the *vishayas* of Pañchāla, Vubhyudaya – "Let it be known to you that the villages of *parvvata-drōṇī*-Kōmparāka and Daṇḍāṅkiyōka, situated in these two *vishayas* with *uparikara*, *uddēśa*, minus all oppressions, having been combined and named Salōṇa-purādhivāsa have been granted by us by this copper-plate free from taxes (*akaratvēna*) for the increase of the merits of our own self as well as that of our parents and all created beings as long as the Sun, moon and earth will last, to Brāhmaṇas of various *gōtras* and *charaṇas*, well-versed in the four Vēdas in the following order :- of the Ṛigvēda-bhaṭṭa-Kēśavadēva . . . ; and of the Yajur-vēda (*Vāja-sanēya*) . . ; and of the Sāmavēda (*Chhāndasa*) . . . ; and of the Atharvavēda . . . in all two hundred Brāhmaṇas

The year 8, the 23rd day of the dark half of Mārgga (Agrahāyana).

This donation is, out of respect for religion, to be preserved by you. It is in the Dharmaśāstras (four of the usual verses).

The *dūtaka* in this was *Mahākshapaṭalādhikaraṇādhikṛita* Samudradatta. It was written by the *Mahākshapaṭa-*

lika-bhōgika - Brahmadatta; heated by the *Pēṭṭapāla* Nārāyaṇa; incised by the *Taṭṭhakāra* Ēḍadtta.

Seal : On the upper part bears the figure of couchant bull and on the lower part there is a legend which is illegible but could be read as "*Śri-Śubhakaradēvasya*".

Alphabetical list of donors

A

Āḍhakadaddā-svāmin
Āpa-svāmin
Aparadēva-bhaṭṭa
Arggunḍā-svāmin

B

Bhāḍa-svāmin
Bhanḍa-svāmin
Bhāskakrā-Bhaṭṭa
Bhāskarā-svāmin
Bhava-svāmin
Bhāva-svāmin
Bhavadēva-Bhaṭṭa
Bhavadēva-Purōhita, Bhaṭṭa
Bhavadēva-svāmin (2)
Bhayyā-svāmin, Agnihōtri
Bhūmidēva-svāmin

C

Chachchā-svāmin
Chandra-svāmin
Chandradēva, Agnihōtri

D

Daddā-svāmin
Daddā-svāmin, Avadita
Daddā-svāmin, Bhaṭṭa
Daddō-Bhaṭṭa
Daḍi-svāmin

Dāmōdara-svāmin (3)
Dāmōdara, vaṭu
Dāmu-svāmin
Dēükkā-svāmin
Dēvakuṇḍa-Bhaṭṭa
Dhā̃ni-svāmin
Dhruva-svāmin
Dhruva-dēva-svāmin
Dhūlāvṛita-svāmin
Dinakara, Bhaṭṭa
Dūrvva-svāmin (2)
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Eḍudhara-svāmin

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Ghaḍi-svāmin
Gōmichandra-svāmin
Gōrakshita-svāmin
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Goshṭhadēva-svāmin (2)
Gōvarddhana-svāmin
Gōvinda, Bhaṭṭa
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Govindadēva-svāmin
Guhadēva-svāmin

H

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Hansadēva-svāmin
Haradēva-svāmin

Haridēva, Bhaṭṭa
Harighōsha
Harikuṇḍa
Harshadatta-svāmin

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Janārddana-svāmin
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Jīvātmana, Bhaṭṭa

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Kakkā-svāmin
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Kshīrōda-svāmin
Kumārabhūti-svāmin
Kūrmma-svāmin

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Mādhava-svāmin, Agnihōtri
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Mahādēva-svāmin (2)

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Mālādhara-svāmin
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Purushōttama-svāmin (2)
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Pushya-svāmin
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Ṛishi-svāmin (3)

Ṛishikēśa-svāmin (2)
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Trivikramachandra-svāmin

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Udayakuṇḍa-Bhaṭṭa
Udyōtakara-dēva
Ūrṇṇā-svāmin
Utpala-svāmin
Utpaladēva-svāmin

V

Va(ba)labhadra-svāmin
Vallabha-svāmin
Vāmana-svāmin
Vanamāla-svāmin
Vaṅmāna-svāmin
Varadēva-Bhaṭṭa
Varppaṭa-svāmin
Varuṇa-svāmin
Vasubhadra-svāmin
Vāsudēva, Bhaṭṭa
Vāsudēva-svāmin
Vasudēva-svāmin, Chhāttra
Vatsadatta-svāmin
Vēdaśarma-svāmin
Vēllu-svāmin
Vishṇu-svāmin, Chhāttra
Vishṇuvarddhana, Bhaṭṭa
Vōvā-svāmin (3)
Vra(Bra)hma-svāmin
Vṛishabhavarddhana
Vuddhu-svāmin

Y

Yajña-svāmin, Bhaṭṭta

No. 101

VISHAMAGIRI PLATES OF INDRAVARMADEVA

Location	: Vishamagiri, Aska taluk, Ganjam District, Orissa
Date	: C. 8th or 9th century
Script	: Proto Nāgarī
Language	: Sanskrit
King	: Indravarmadēva
Dynasty	: Eastern Gaṅga
Reference	: Rath, Tarini Charan, *EI*, XIX, pp.134-137

Text

Metres : Vv. 1-3 *Anushṭubh*; 4 *Pushpitāgrā*

षओं स्वस्ति। श्वेतकाधिष्ठानात्। भगवतश्चराचरगुरोः शकलशशाङ्कशेखरधरस्य स्थित्युत्पत्तिप्रलयकारणहेतोम्र्म्महेन्द्राचलशिखरनिवासिश्रीमतो गोकर्ण्णेश्वरभट्टारकस्य चरणकमलाराधनावाप्तपुण्यनिचयः शक्तित्रयप्रकर्षानुरञ्जिताशेषसामन्तचक्रः स्वभुजबलपराक्रान्तसकलकलिङ्गाधिराज्यो परममाहेश्वरो मातापितृपादानुध्यातो महाराजश्रीन्द्रवम्र्मदेवः कुशली॥ जलम्वोरविषये। यथाकालाद्ध्यासिमहासामन्तश्रीसामन्तराजानकराजपुत्रकुमारामात्योपरिकदण्डनायकविषयपतिग्रामपतिब्राह्मपुरोगमानन्यांश्च चाटभटदण्डपाशिकवल्लभजातीयान्। यथार्हं मानयति बोधयति च समादिशति। विदितमस्तु भवतां। एतद्विषयसम्बद्ध। अमेरशिङ्ग्रामे भूमिः। पूर्वीदिशि। पुष्करिण्याः पश्चिमपालिपरिच्छेदः। नदीम् यावत्पश्चिमप्रदेशे वृद्धभोगिकस्य भोगपाटकपरिच्छेदः। उत्तरप्रदेशेभीष्ठपरिच्छेदः। दक्षिणदिशायां नदी परिच्छेदः नदीलोंपाण्यर्धभोगः।

वाजसनेयच्चरणाय काण्वशाखाय जातुकर्ण्णगोत्राय। वसिष्ठाट्टवत्जातुकर्ण्णौंति प्रवराय जातुकर्ण्णवत् जीवद्विजेष्ठवदनुप्रवराय बहृट्टपुत्रजक्शस्वामिशर्म्मणे। मातापित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुरस्सरेणा चन्द्रार्क्कक्षितिसमकालमकरीकृत्य प्रतिपादितोस्माभिः यतः। शासनदर्शनाद्धर्म्मगौरवादस्मद्गौरवाच्च न केनचित्परिपन्थिना भवितव्यं। तथा च पठ्यते धर्म्मशास्त्रे।

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं॥ १॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां।
श्वविष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते॥ २॥
माभूदफलशङ्का वः परदत्तेति पार्थिवाः।
स्वदानात्फलमानन्त्यं परदत्तानुपालने॥ ३॥
इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च।
सकलमिदमुदाहृतञ्च बुध्वा नहि पुरुषैः परकीर्तयो विलोप्याः॥ ४॥

दूतकोत्र महासामन्तश्रीनागखेद्दि। महाप्रतिहारादित्यवर्म्मणा लिखितं। लाञ्छितञ्च महासान्धिविग्रहिकचन्दपाकेन। उत्कीर्ण्णं कंसारक देवपिलेनेति।

Summary

Ōm[1] [Svasti or well being] From Śvētak-ādhishṭhāna

Mahārāja Indravarman who adores the feet of Gōkarṇṇēśvara-bhaṭṭāraka who lives on the Mahēndra mountain, who also adores the feet of the parents, who has

the three *śaktis,* who with his power could crush all the enemies and who possesses the Kaliṅga country won by the strength of his own arms advises and commands the *Mahāsāmanta* *Śrī-sāmanta, Rājānaka, Rājaputra, Kumārā-mātya, Daṇḍanāyaka, Uparika, Vishayapati, Grāmapati* and others in the Jalamvōra-vishaya, thus:-

In the village Amarēśiṅga pertaining to this province (*vishaya*), certain land bounded on the east by the western face of the tank as far as the river, on the west by the Bhōga-pāṭaka land of Vṛiddhabhōgika, on the north by such limit as you like and on the south by the river as far as the middle of its bed, is granted to Bhaṭṭaputra Jakshasvāmi-śarman of the Vājasanēya-charaṇa, Kāṇva-śākhā, Jātukarṇa-gōtra, Vasishṭhavat Jātukarṇa-*pravara* and Jātukarṇavat-Jīvadvijeshṭhavat-*anuprvara,* for the increase of the merit of my parents and self, accompanied with the handful of water, to be enjoyed by him as long as moon, Sun and earth last. Nobody, whoever he may be should interfere with this, out of regard for virtue and myself.

[Four of the usual verses from Dharmaśāstra]

The *dūtaka* here is *Mahāsāmanta* śrī-Nāgakhēddi. It was written by *Mahāpratihāra* Ādityavrman; the king's seal was affixed to it by *Mahāsāndhivigrahika* Chandapāka; it was engraved by *Kaṁsāraka* (brazier) Dēvapila.

Note

1. A symbol

⌘ ⌘ ⌘ ⌘

No. 102

HALDIPUR PLATES OF CHIEF GOPALADEVA

Location	: Haldipur, Honavar Taluk, North Kanara District, Karnataka
Date	: C. 8th Century A.D.
Script	: Telugu-Kannaḍa
Language	: Sanskrit
King	: Gōpāladēva
Dynasty	: Noḻamba-Pallava (?)
Reference	: Rao, N. Lakshminarayan, *EI*, XXI, pp.173-179

Text

स्वस्ति । विक्रमादित्यसत्याश्रयश्रीपृथ्वीवल्लभपल्लवराजगोपालदेवस्य कैकेयवंशोद्भवोद्धतप्रधानपुरुषस्य अनेकगुणगणालंकृतप्रसेव्यलक्ष्मीनिवासवक्षस्थलस्य अनेकरणविपुलशत्रुजनप्रभञ्जनकरिकराकारबाहुद्वयस्य चण्डमहासेनपुत्रस्य पय्वेगुन्दुपुरेश्वरस्य पल्लवराजस्य दत्तिः ॥

Translation

[1]Ōm [|*] Well-being [|*] Pallava-rāja, Gōpālādēva, son of Chaṇḍa-mahāsēna who was. Payvegundu-purēśvara[2] who had two arms resembling an elephant's trunk, who could demolish his many enemies, whose breast was the abode of the (goddess) Lakshmī, who was adorned by many qualities, who was born in the Kaikēya-vaṁśa, who had the title *Vikramāditya-satyāśraya-śrī-Pṛithvīvallabha* has given this[3].

Notes

1. A symbol

2. Payvegundu can be identified with Haigunda, a village which is 12 miles east of Honavar, on the bank of the river Śarāvatī.

3. The Kannaḍa text commencing at this point records the grant of half of the village Kāsampaḻḻi to Siṁgitale-:Paṇyāra of the Hārīta-gōtra by Gōpāladēva.

No.103

NIVINA COPPER PLATE GRANT OF DHARMARAJADEVA

Location : Nimmina, Kudala Taluk, Ganjam District, Orissa
Date : C. 8th century A.D.
Script : Siddhamātṛikā (Early Nāgarī)
Languae : Sanskrit
King : Dharmarāja *alias* Mānabhīta
Dynasty :
Reference : Chakravarti, N.P. *EI.*, XXI, pp.34-41.

Text

Metre : Vv. 1, 4, 12 *Śardūlāvikrīḍita* ; 2, 10, 11, 14 *Sragdharā* ; 3, 6, 7, 9, 13 *Vasantatilakā* ; 5, 15-17 *Anushṭubh* ; 8 *Indravajrā*

ओं स्वस्ति ॥

इन्दोर्द्धौत मृणालतन्तुभिरिव श्लिष्टाः करैः कोमलै
र्बद्धाहेररुणैः स्फुरत्फणिमणेर्द्दिग्द्धप्रभासोंशुभिः ।
पार्वत्याः सकचग्रहव्यतिकरव्यावृत्तबन्धश्लथा
गङ्गाम्भःप्लुतिभिन्नभस्मकणिकाः शम्भोर्ज्जटाःपान्तु वः ॥ १ ॥

श्रीमानुच्चैर्न्नभस्तो गुरुरचलपतेः क्षोभजिद्यः क्षमाया
गम्भीरस्तोयराशेरथदिवसकरात् भास्वदालोककारी ।
ह्लादी सर्व्वस्य चेन्दोस्त्रिभुवनभवनप्रेरकश्चापिवायो
राजा स स्थाणुमूर्त्तिर्ज्जयति कलिमलक्षालनो माधवेन्द्रः ॥ २ ॥

प्रांशुर्महेभकरपीवरचारुबाहुः
कृष्णाश्मसञ्चयविभेदविशाल वक्षाः ।

राजीवकोमलदलायतलोचनान्तः
ख्यातः कलिङ्गजनतासु पुलिन्दसेनः ॥ ३ ॥
तेनेत्थं गुणिनापि सत्वमहता नेष्टं भुवो मण्डलं
शक्तो यं परिपालनाय जगतः को नाम स स्यादिति ।
प्रत्यादिष्टविभूत्सवेन भगवांनाराधितः शाश्वत
स्तच्चित्तानुगुणं विधित्सुरदिशद्वाञ्छां स्वयंभूरपि ॥ ४ ॥
स शिलाशकलोद्भेदी तेनाप्यालोक्य धीमता ।
परिकल्पितसद्वंशः प्रभुः शैलोद्भवः कृतः ॥ ५ ॥
शैलोद्भवस्य कुलजोरणभीत आसी
द्येनासकृत्कृतभियां द्विषदंगनानां ।
ज्योत्सप्रबोधसमये स्वधियैव सार्धं
आकंपितो नयनपक्ष्मजलेषु चन्द्रः ॥ ६ ॥
तस्याभवद्विबुधपालसमस्य सूनुः
श्रीसैन्यभीत इति भूमिपतिर्ग्गरीयान् ।
यं प्राप्य नैकशतनागघटाविघट्ट
लब्धप्रसादविजयं मुमुदे धरित्री ॥ ७ ॥
तस्यापि वंशेषु यथार्थनामा
जातो यशोभीत इति क्षितीशः ।
येनप्ररूढोपि शुभैश्चरित्रै
मृष्टः कलंकः कलिदर्पणस्य ॥ ८ ॥

जातोथ तस्य तनयः सुकृती समस्त

सीमन्तिनीनयनषट्पदपुण्डरीकः।

श्रीसैन्यभीत इति भूमिपतिर्महेभ

कुंभस्थलीदलनदुर्ल्ललितासिधारः ॥ ९॥

कालेयैर्भूतधात्रीपतिभिरुपचितानेकपापावतारै

र्न्नीतायेषां कथापि प्रलयमभिमता कीर्तिपालैरजस्त्रां।

यज्ञैस्तैरश्वमेधप्रभृतिभिरमरा लम्भितास्तृप्तिमुर्व्वी

मुदस्तारातिपक्षक्षयकृतिपटुना श्रीनिवासेन येन ॥ १० ॥

तस्योत्खाताखिलारेर्म्मरुदिवजननोद्भास्वदुष्णांशुतेजाः

शूरो मानी दयालुर्नरपतिरयशोभीतदेवस्तनूजः।

मातंगान्योतितुङ्गान्बहलमदमुचश्चारुवक्रान् प्रचण्डान्

बद्ध्वाकर्षत्यखिन्नः पुनरपि नवते यत्कृतः सम्प्रगल्भः ॥ ११ ॥

केचिद्वन्यमृगेण सार्द्धं रमन्ते तथा स्थितिलीलया

केचिच्चोद्ध्र्वमुखा सहस्त्रकिरणज्वालावलिप्रेक्षणाः।

केचित् शैलगुहोदरेषु निरता धूमावलीपायिनः

अन्ये वायुफलांबुभक्षनिरताः केचिन्निराहारकाः ॥ १२ ॥

इत्थं योगजुषो विहाय वसतिं ध्यायंति दिव्यं पदं

चित्रम्मध्यमराजदेव गुणधृद् राज्येपि तत्प्राप्तवान्।

तस्याभवत्सकलशास्त्रविशेषवेदी

श्रीधर्म्मराज इति सूनुरधीतशास्त्रः।

तस्यातिनिर्म्मलयशः परिवर्द्धमानं
पादौ हरेरिव न मायति मर्त्त्यलोकः ॥ १३ ॥
राज्यं लब्ध्वा प्रदर्पादविगणिततयो माधवो ज्येष्ठभावान्
देशादस्मादपास्तुं कृतविषममतिर्विग्रहे फासिकायां ।
युद्धक्षोभेण भग्नो नृपतिपरमसौ संश्रितस्त्रीवराख्यं
पश्चात्तेनापि सार्द्धं पुनरपि विजितो विन्ध्यपादेषु जीर्ण्णः ॥ १४ ॥
शौर्यं श्रीयौवनं राज्यमेकैकं मदकारकं ।
सर्वं श्रीमानभीतस्य निर्विकारमुपस्थितं ॥ १५ ॥

अलतालङ्घपुरकोटात्। परममाहेश्वरो मातापितृपादानुध्यातः परम भट्टारको महाराजाधिराजपरमेश्वरः श्रीमद्धर्म्मराजदेवः कुशली ॥ अस्मिन् कोङ्गोदमण्डले श्रीसामन्तमहासामन्तमहाराजानकराजपुत्रान्त रङ्गदण्डनायकदाण्डपाशिकोपरिकस्तदायुक्तकविनियुक्तकसकरणव्यवहारिणोन्यांश्च ब्राह्मणपुरोगादिवैषयिकजनपदान् यथार्हं मानयति बोधयति ज्ञापयति विदितमस्तु भवतां खिडिङ्गहारविषयसंबद्धनिविना ग्रामः सवरिदेवदीक्षितभट्टाय वत्सगोत्राय पञ्चर्षिप्रवरानुप्रवराय कौथुमशाखाय छन्दोग्यचरणाय मातापित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुरस्सरेण चन्द्रार्क्कक्षितिसमकालमकरीकृत्य ताम्रशासनेन प्रतिपादितोस्माभिर्न केनचित् विघातितव्यमिति ॥ ग्रामस्य सीमा कृता पश्चिमदिशि तृकुट जोडपापादि वणराइ वाल्मिकवङ्कसिलवणराइ। उत्तरदिशि तृकुट। पाणिसाखत्रैमणिवाढैवणि उत्तरदिशि दिघसिल। पूर्वस्यां जोडवणराइ

वड पूर्वौतरकोणेहि स्त्रोमणि तृकुट। पूवदखिणेहि से . . म तृकुट। पूवदिसहि खोल्लाड। पूवदखिणकोणहि वाघगुहा तृकुट। दखिणदिश पवदिसिल गाडि सवतिः॥ परद्वौ टिम्पिरः। सम्वत् ९ वैशाखसुदिप्रथम पक्षद्वितीया। उक्तञ्च धर्म्मशास्त्रे।

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्यतस्य तदा फलं॥ १६॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते॥ १७॥

दूतकोत्र महाक्षपटल . . . देवः प्रधानतमहः। लाञ्छितं जयसिंघेन उत्कीर्ण्णं च्चाहिभयेन इति॥

Translation

Verse 1 May the matted hair locks of Śambhu protect us.

Verse 2 There was Mādhavēndra who was like Moon and strong like Vāyu. He could destroy the vice of Kali.

Verse 3 Then there was Pulindasēna, who had the lotus-like eyes and who was well-known to the people of Kaliṅga.

Verse 4 and 5 He worshipped Svayambhū in order that the god might create a fit ruler of the land. Brahman created Śailōdbhava who became the founder of a distinguished family.

Verse 6 Then Ranabhīta was born in this family.

Verse 7 Then his son was Sāinyabhīta.

Verse 8 Then in his dynasty there was Yaśōbhīta[1].

Verse 9 and 10 Then his son was śrī-Śainyabhīta *alias* Śrīnivāsa.

Verse 11 and 12 His son was Ayśōbhīta *alias* Madhyamarājadēva.

Verse 13 His son was Dharmmarāja, who knew all the śāstras.

Verse 14 and 15 Valour and virtues of Dharmmarāja *alias* Mānabhīta extolled.

Prose From Alatālaṅghapura-kōṭa Parmamāhēśvara, who has meditated on the feet of his parents, Paramabhaṭṭāraka, Maharājādhirāja Paramēśvara śrīmad-Dharmmarājadēva *alias* Mānabhīta is well – and says in our Koṅgōda-maṇḍala[2] *śri-sāmanta, mahāsāmanta, mahārāja, rājānaka, rājaputra, aṅtaraṅga, daṇḍanāyaka, dāṇḍapāśika, uparika, tadāyuktaka, viniyuktaka, vyavahāriṇa brāhmaṇa, purōga* and people living in the *vishaya* - these have been honoured illuminated, and made to remember.

Let it be known Nivina village of Khiḍiṅgahāra[3]-vishaya has been granted to Savaridēv-Dīkshita-bhaṭṭa, who is having the Vatsa-gōtra and *pañcha-rishi-pravar-anupravara*, Kauthuma-śākha, Chhandōga-charaṇa for the increase of the merit of my parents and ours with the libation of water.

This grant will last so long as Moon, Sun, earth are there.

This has been given as tax-free gift and it should not be destroyed or rescinded by any one. The boundaries - on the west - Tṛikūṭa Jōḍapā-pādi Vaṇarāi Vālmīkavaṅka stone-vaṇarāi. On the north Tṛikuṭa pāni-sākha-Traimaṇvāḍhaivāṇi, on the north dighaśila, on the east joḍavaṇarāi-vaḍa. On the north east corner sōmani-tṛikuṭa; south east sīma Tṛikuṭa, on the east Khollāḍa. On the south east corner vāgha-guhā Tṛikuṭa. On the south śila gāḍi savatiḥ paradvau ṭimpirah. Samvat Vaiśakha śudi first-paksha second (Then two of the usual verses from Dharmaśāstra).

Dūtaka here is *mahākkshapatala*. . . . dēva pradhānatama. Sealed by Jayasiṁgha and written by Chchāhibhayana[4]

Notes

1. Line - 16 Yaśōbhīta could have been Ayaśōbhīta (jātō-yaśōbhita can be jatō-Ayaśōbhīta.)

2. Kongōda-maṇḍala might have been found around Cuttack, Khurda and Gañjām (*EI*, XXI, p.38).

3. Khidingāhāra-vishaya might have been around Khiḍingi in Kudala Taluk, Gaṅjām district.

4. None of the designations after Line No.40 can be found to be correct.

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No. 104

KHAMKHED PLATES OF THE TIME OF PRATAPASILA

Location	: Khāmkhēḍ, Buldana District, Maharashtra
Date	: C. 8th century A.D
Script	: Siddhamātṛikā (early Nāgarī)
Language	: Sanskrit
King	: Pratāpaśīla
Dynasty	: . .
Reference	: Mirāshi, V.V., *EI*, XXII, pp. 93-96

Text

Metre : Vv.1-3 *Anushṭubh*

प . . धर्मकस्य

ओं स्वस्ति श्रीः ॥ समधिगतपंचमहाशब्दश्चतुरश्रीप्रकटकरजदात

समस्तनृपतिलक्षणोपेतः सकलगुणगणालङ्कृतशरीरः . . शान्तिधैर्यशौर्य

विनयसत्यशौचसंपन्नः अनेकचातुर्दन्तगजघटा . . . प्राप्तविजयः महा

राजः प्रतापशीलः तस्मिन् शासति वसुन्धरान्तस्यैव भ्रातुः उतर गणराजस्य सूनुः दवनद्रुहटः। स च तत्पादपद्मोपजीवी तद्भक्तस्तत्परः स्वमिव पितरं मन्यमानः किञ्चिच्छ्रेयोभ्युदयमुद्दिश्य नास्ति भूमेः परं दानमिति कृत्वा श्रीपर्ण्णिखेटस्य दक्षिणपूर्वस्यां दिशि गव्यूतमात्रे नन्दपुरं नाम ग्रामं सूर्यग्रहणे शर्म्मसोमस्वामिषष्ठिकुमारनागशर्म्म आदित्यशर्म्म प्रमुखानां ब्राह्मणानां प्रतिपादितवान्। पुरोहित ईश्वरभट्ट नागम्मभट्टगोविन्दभोगिकगोलम्मश्रेष्ठिदुर्ग्गहरिसेनापतिप्रभृतीनां श्रीकरण प्रत्यक्षं विदितमस्तुसर्वनृपतीनामचाटभटप्रवेशं सर्वैश्चैतद्धर्म्मशासनं परिपालनीयं॥ उक्तं च बृहस्पतिना।

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं॥ १॥

उक्तं च भगवता वेदव्यासेन व्यासेन।

षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत्॥ २॥

पुनरपि चोक्तं व्यासेन।

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर।
महीम्महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं॥ ३॥

एवं ज्ञात्वा यत्नतः परिपालनीयमिति॥ शिवमस्तु धर्म्मवृद्धिश्च॥ चतुरो द्घाटसमेतग्रामस्य पूर्व्वस्यां दिशि व्याघ्रविरकं नाम ग्रामः। दक्षिणेनभ्रम शकं नाम ग्रामः। अपरतः श्रीपर्ण्णिकग्रामो भवति। तस्य ग्रामस्य मर्या

दावहो भवति। उत्तरतः छोबविरकग्रामः॥ श्रीगोविन्दविष्णुचरणपंकज निर्ग्गतेन भृङ्गेन दुर्ग्गहरिसेनापतिना लिखितमिदं ताम्रशासनमिति॥

Translation

Seal : pa . . . Dharmakasya

[1]Ōm [|*] Well being [|*] There is *Mahārāja* Pratāpaśīla, who has attained *pañchamahāśabda* who is endowed with all the distinctive marks of royalty, whose person is decked with the multitude of all good qualities, who is possessed of tranquility, courage, bravery, modesty, truth and purity,who has attained victories with numerous four-tusked elephants . . . . While he is ruling over the earth Davana-Druhaṭa (Drubhaṭa?), the son of his own eledest brother king Utaragaṇa, who is dependent on his lotus-like feet, is devoted to him and is wholly engaged in (serving) him, who regards him as his own father and thinks that there is no higher gift than that of land for (the attainment of) any religious merit and good fortune, donates on (the occasion of) a solar eclipse the village Nandapura[2] (situated) at a distance of only one *gavyūta* (4 miles) in the south-eastern direction of Śrī-parṇikhēṭa[3] to brahmins, the foremost of whom are – Śarman, Sōmavāmin, Shashṭhikumāra, Nāgaśarman and Ādidtyaśarman. Let it be known to the *Purōhita* Īśvara-bhaṭṭa, Nāgamma-bhaṭṭa, the *Bhōgika* Gōvinda, the *Śrēshṭhin* Gōlamma and the *Sēnāpati* Durggahari at our *Śrīkaraṇa* (record office) as also to all kings that this religious order, which prohibits the entry of *chāṭas* and *bhaṭas* (in the donated village) must be obeyed by all. [Contains three of the customary verses, which had been composed by the worshipful Vyāsa, the collator of Vēdas]

Knowing this, this order should be obeyed. May there be well-being and increase of religious merit. This village which has the (following) well-defined boundaries has the village Vyāghra-viraka[4], on the east, the village Bhramaśaka on the south, Śrī-Parṇikagrāma[5] which forms the boundary of the (donated) village on the west and Chhōbaviraka-village on the north. This copper-edict was written by *Sēnāpati* Durggahari, who is a bee that has issued out of the lotus-like feet of Śrī-Gōvinda-Vishṇu.

Notes

1. Symbol

2. Nandapura, the donated village is probably the present Khāmkhēḍ, where the plates were found.

3. Parṇṇikhēṭa is probably Pāṅgārkhēḍ about 1 1/ 2 miles to the north-west of Khāmkhēḍ.

4. Vyāghraviraka is Vāghor about a mile to the north-east of Khāmkhēḍ.

5. Parṇikagrāma is probably the modern Pangarkhēḍ

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No. 105

SAUGOR STONE INSCRIPTION OF SANKARAGANA

Location : Saugor. Saugor District, Madhya Pradesh
Date : C. 8th Century A.D.
Script : Proto Nāgarī
Language : Sanskrit
King : Śaṅkaragaṇa I
Dynasty : . .
Reference : Hiralal, Inscriptions in CP and Berar (Second Ed.), p.49; Mirashi, V.V., *CII*, IV, pp.174-176.

Text

सिद्धिः। ओं नमः शिवाय। स्वस्ति परमभट्टारकमहाराजाधिराज परमेश्वरश्रीवामराजदेवपादानुध्यात परमभट्टारकमहाराजाधिराजपरमेश्वर श्रीशङ्करगणदेवप्रवर्द्धमानविजयराज्ये कशपुरपरमेश्वरकलाइरेयवंशोद्भव ज्योतिस्सन्ततिरावार्यराजपुत्रश्रीदेउकः। तस्यैव भार्या लोणियवंशे प्रसूता राज्ञी श्रीकृष्णादेवी या चैतन्मातापितृपुण्यार्थं क्षितितले कीर्तिं प्रख्यापयति। तवालोकामला इति॥

Translation

Success ! Oṁ ! Adoration to Śiva ! Hail ! During the increasingly victorious reign of the *Paramabaṭṭāraka*, *Mahārājādhirāja*, and *Paramēśvara*, the illustrious Śaṅkaragaṇadēva, who meditates on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, and *Paramēśvara*, the illustrious Vāmarājadēva –

(There is) the illustrious Dēuka the son of Rāvāryarāja, the mass of light sprung from the family of Kalāirēya, (who is) the *Paramēśvara* (Emperor) of Kaśapura.

The wife of the same is the queen, the illustrious Kṛishṇādēvī, born in the family of Lōṇiya, who announces this meritorious work (*kīrtti*)[1] on the surface of the earth, for the religious merit of these, (her) mother and father. May you attain the stainless worlds.|

Notes

1. This probably refers to the temple of Śiva where the inscribed panel was apparently put up.

Φ Φ Φ Φ

No. 106

PLATES OF ANANTAVARMAN, SON OF DEVENDRAVARMAN

Location	: Sudava, Gaṅjam District, Orissa
Date	: Ganga year 204=C. First quarter of 8th Century A.D.
Script	: Telugu-Kannaḍa
Language	: Sanskrit
King	: Anantavarman, son of Dēvēndravarman
Dynasty	: Eastern Gaṅga.
Reference	: Ghosal, R.L., *EI*, XXVI, pp.65-68

Text

Metres : V.1 *Anushtubh*

ओं स्वस्ति॥ विजयवतः कलिङ्गनगरान्महेन्द्राचलशिखरप्रतिष्ठितस्य भगवतो गोकर्ण्णस्वामिनः प्रणामाद्विगलितकलिकलङ्कः श्रीमद्गाङ्गकुलतिलको निजनिस्त्रिंशोपार्ज्जितकलिङ्गाधिराज्यः प्रविततचतुरुदधितरङ्गमालामेखलावनितलामलयशाः अनेकाहवसंक्षोभजनितजयशब्दः प्रतापावनतसमस्तसामन्तचक्रचूडामणिप्रभामञ्जरीरञ्जितचरणो मातापितृपादानु

ध्यातः परममाहेश्वरश्रीमहाराजाधिराजदेवेन्द्रवर्म्मसूनुर्म्महाराजश्रीमाननन्तवर्म्मा क्रोष्टुकवर्त्तन्यां तालत्थेरे सर्व्वसमवेतान्कुटुम्बिनः समाज्ञापयति। विदितमस्तु भवतां यथायं ग्रामोस्मद्भ्रात्रा श्रीजयवर्म्मणा मातापित्रोरात्मनश्च पुण्याभिवृद्धयेभ्यर्थितेन मया वेदवेदाङ्गपारगेभ्यः कामरूपविषयश्रिङ्गाटिकाग्रहारवस्तव्येभ्यः पाराशरसगोत्रेभ्यो विष्णुसोमाचार्यपादेभ्यो विवाहसमये कन्यादानमुदकपूर्व्वं कृत्वाचन्दार्क्कप्रतिष्ठं सर्व्वकरभरान्मुक्त्वा दत्तस्तदेवं बुद्ध्वा यथोचितभागभोगमुपनयन्तः सुखं वसतेति।

अधुना सीमालिङ्गानि क्रमेण स्थितानि ऐशान्यां देवपर्व्वतशिखरः तत्पूर्व्वेण गिरिवटवनराजिपुरुषच्छाययाप्पचेरुमद्ध्येन तालत्थेरहेमशृङ्गतादप्परः त्रिकूटे सुरुलिवाल्मीकः पार्व्वत्य गिरिवटः धातुकरञ्जः वसन्तपुरत्रिकूटे चिञ्चावनराजिपञ्चाङ्गुलविभीतः कोङ्गपर्व्वते पूर्व्वावतारे गिरिवटः सल्लपत्थरे कोशाम्रः चिञ्चावापीपूर्व्वालिः पर्व्वतशिखरे दुमूल्लित्रिकूटः पूर्व्वदिक् दक्षिणेन चिञ्चापङ्क्तिः सोमवाटकत्रिकूटे राधनचिञ्चापङ्क्तिः धारवाटकत्रिकूटे चिञ्चावनराजिराजमार्ग्गः चिञ्चावाल्मीकः कवाटसन्धि वाल्मीकः पुनः कवाटसन्धितोरवाल्मीकः निखातोपलः निम्बवाल्मीकः दक्षिणादिक् पश्चिमेन कपाटसन्धिः कुडुङ्गपङ्क्तिः वकुलवनराजितटाकालिः सोमविभीत सोमकपित्थगर्त्ता चिञ्चाद्रुमः . . चिञ्चावनराजि शाल्मलीपिपूपर्व्वतशिखरः अप्पचेरुः सप्तपर्ण्णः त्रिकूटे चिञ्चापश्चिमदिक् उत्तरेण वेणुवनराजी मोदके राधनः कोर्क्कण्टशिखरे तादप्परः त्रिकूटः सोमद्रुम स्ततः पर्व्वतशिखरेण सलवदेवपर्व्वतशिखर इति। अत्र च व्यासगीताः।

स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ १ ॥

इत्येवमादि प्रवर्द्धमानविजयराज्यसंवत्सरशतद्वये चतुरुत्तरे २०४ मार्ग्गशीर्षशुक्लपक्षत्त्रयोदश्यां दत्तमिदं शासनमुत्कीर्णं नादिमचिसूनुकुयालिलिखिना ॥

Translation

[1]Ōm [||*] Well being [||*] From Kalinga-nagara with glory [||*] For the player of Gōkarnna-svāmin who had established on the Mahēndra-mountain. There was Mahārāja-śrīman Anantavarman son of the Mahārāja Dēvēndravarman,who was the chief of Kalingādhirājyaḥ, who had blessed the feet of his parents, who had the glorious succession of battles, who had in his hold the whole earth encircled by the four oceans ordered the householders of Tālattara in Krōshṭuka-varttanī[1] to know that my brother śrī Jayavarmma, for the increase of the merit of my parents and ourselves for the worshipful Vishṇu-Sōmāchārya of Parāśara-sagōtra of Kāmarūpa and its Śriṅgātik āgrahāra at the ṭime of the wedding and Kanyādāna, along with due water and for the establishment of moon and Sun for a long time till they endure, so long as all the taxes having been excluded and for the *bhōga* and *bhāga* are being gifted to be enjoyed. The boundaries are: to the north west, Dēva-parvvata-sikhara; on the east giri-vaṭa-vana-rāji; in the length of a man's shadow and āppacheru in the middle; in the Tālathēra-Hemaśringa. (One of verses of Vyāsa)

In the victorious year 204 – Mārgaśīrsha bright fortnight of 133. Written by Kuyāli son of Nādimachi

Notes

1. Kōshṭukavarttanī is a *vishaya* and it is identified with modern Chicacole.

No. 107

DOMMARA NANDYALA PLATES OF PUNYA-KUMARA

Location : Dommara-Nandyāla, Jammalamadugu Taluk, Cuddapah District, Andhra Pradesh
Date Year 10 (8th century A.D.)
Script : Telugu
Language : Sanskrit
King : Puṇyakumāra
Dynasty : Telugu-Chōḷa
Reference : Narasimhasvami, H.K., *EI*, XXVII, p.268-76.

Text

Metres : V.1; *Āryā* ; 2; *Anushṭubh*

ओं। स्वस्ति श्रीमत्॥

जयति धृतचन्द्ररेखं विपुलामलतारकाशुभं लोके।
गगनमिवसुप्रसन्नं वपुरप्रतिमं लकुटपाणेः॥ १॥

दिनकरकुलमन्दराचलमन्दारपादपस्य कवेरतनयावेलोल्लङ्घनप्रशमनप्रमुखाद्यनेकातिशयकारिणः त्रैराज्यस्थितिमात्मवत्कृतवतः करिकालस्यान्वये नन्दिवर्म्मनामा नृपतिरभवत्तस्य त्रयसूनवः सिंहविष्णुस्सुन्दरनन्दो धनञ्जयवर्म्मा चेति॥ तेषामानुपूर्व्वानुभूतराज्यश्रियां कनीयसो धनञ्जयवर्म्मणः पुत्रः परिप्राप्तचोळमहाराजशब्दः शब्दशास्त्रविद्यानेकपारगः पाण्ड्यचोळकेरळानामधिपतिस्तस्य श्रीमुदितशिलाक्षरनवरामाद्यनेकनामधेयस्य महेन्द्रवर्म्मणः पुत्रः गुणमुदितो नाम नृपतिरभवत्तस्य प्रियभ्राता पोर्मुखरामपुण्यकुमारमार्दवचित्तमदनविलासाद्यनेकनामधेयः

श्रीमान् पुण्यकुमारो नाम हिरण्यराष्ट्राधिपतिः स्वराष्ट्रनिवासिन आज्ञापयति विदितमस्तु वोस्माभिः दशमे वर्षे पुदोरूरधिवसद्भिः फाल्गुण्याम् पौर्णमास्यां नन्दिगामग्रामे उत्तरदिशि राजमानेन क्षेत्रं दत्तं।

कौण्डिन्यगोत्रस्य इरुगशर्मपुत्रदेवशर्मणः राजमानेन पञ्चदशं क्षेत्रं दत्तं।

भारद्वाजगोत्रमादिशर्मपुत्र कविलशर्मणः राजमानेन पञ्चदशं क्षेत्रं दत्तं।

आत्रेयगोत्रकोण्डिशर्मपुत्रदोणशर्मणः राजमानेन पञ्चदशं क्षेत्रं दत्तं।

कौण्डिन्यगोत्रमारिशर्मपुत्रदुर्ग्गशर्मणः राजमानेन पञ्चदशं क्षेत्रं दत्तं।

पसिंडिकुरुनामग्रामे दक्षिणदिशि राजमानेन पञ्चदशं क्षेत्रं दत्तं।

भारद्वाजगोत्र देवशर्मपुत्र वेदिशर्मणः राजमानेन पञ्चदशं क्षेत्रं दत्तं।

स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां।
षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः॥ २॥

कोट्टिकुण्टराजलिखितं॥

Translation

[1]Ōm [||*] Well being [||*]

Verse May the bright and matchless form of Lakutapāṇi (Śiva), adorned with the crescent moon and auspicious on account of the wide, spotless pupils (of its eyes), comparable to the sky (which is similarly) crescent adorned, expansive, spotless, starry, bright and matchless, be victorious in this world.

Prose In the lineage of Karikāla (who was like) Mandāra tree on (the hill) Mandarāchala, which was the solar race, who was famed for astounding deeds, one of which was stopping the overflow of the river Kāvērī, who made the *trai-rājya sthiti* as his own, there was the king named

Nandivarman. He had three sons who were Simhavishṇu, Sundarānanda and Dhanañjayavarman, who enjoyed in succession the fortune of their kingdom. Of them the last was Dhanañjayavarman. His son was Mahēndravarman who had the title of Chōla-Mahārāja[1], who was well-versed in grammar and who was the overlord of the Pāṇḍya, Chōḷa and Kēraḷa countries,[2] and who had the titles, Muditaśilākshara, Navarāma etc. His son was the king Guṇamudita whose dear brother was Puṇyakumāra who had the names like Pōrmukharāma, Mārdavachitta, Madanavilāṣa. He had become the lord of Hiraṇya-rāshṭra[3] and other territories. In his tenth reign while camping at Pudoṛūr[4], on the Paurṇamāsī of the month of Phālguṇa, Puṇyakumāra endowed land to the north of the village Nandigāma,[4] measuring fifty units of royal measures each to Dēva-śarman, son of Iruga-śarman of the Gauṇḍilya (Kauṇḍinya)-gōtra to Kavila-śarman, son of Mādi-śarman of the Bhāradvāja-gōtra, to Doṇa-śarman, son of Koṇḍi-śarman of the Ātrēya-gōtra and to Dugga-śarman, son of Mariśarman of Gauṇḍilya (Kauṇḍinya)-gōtra. To the south of the village, Pasṁḍi-kuru[4] an equal share of land was endowed to Vēdi-śarman, son of Dēva-śarman of the Bhāradvāja gōtra.

[One of the usual imprecatory verse]

Written by Koṭṭikuṇṭarāja

Seal – The rampant lion with the left paw.

Notes

1. A symbol.
2. Puṇyakumāra was also the lord of Pāṇḍya, Chōḷa and Kēraḷa countries and he is also said to be Chōḷa-rāja.
3. Hiraṇya-rāshṭra must have included in its parts at Jammalamadugu and Prodduṭuru tāluk (*EI*, XXVII, p.272).
4. Pudoṛur, Nandigāma and Pasinḍiguru must have been in the same Jammalamadugu and Proddaṭūru tāluk (*ibid*).

* * * *

No. 108

RUSSELLKONDA PLATES OF NETTABHANJA

Location	: Russellkonda, Ganjam District, Orissa
Date	: Regnal year 26 (C. 8th century A.D.)
Script	: Kalinga [Early Nāgarī]
Language	: Sanskrit
King	: Nēṭṭa-bhañja
Dynasty	: Bhañjas of Khiñjali
Reference	: Sircar, D.C., *EI*, XXVIII, pp.258-263

Text

Metres : Vv.1 *Vaṁśasthavila*; 2-3 *Anushṭubh* ;
4 *Pushpitāgrā*

सिद्धम् स्वस्ति ॥

जटाधरः खण्डशशाङ्कशेखरः
कपालमालः सितभस्मधूसरः ।
स्फुरन्महापन्नगबद्धकंकणः
सदा शिवं वो विदधातु शङ्करः ॥ १ ॥

द्विरदवरतुरगपदातिपदोद्धूतबहलधवलधूलीवितानीकृतनभस्तलात् जाज्वल्यमानविविधरुचिरप्रहरणावरणात् देवोद्यानवनषण्डमण्डपोपशोभितात् हृष्टतुष्टप्रमुदितजनकोलाहलात् कलिकलहडिंबडंबरतस्करदुर्भिक्षरोगापगतात् प्रस्रवणजलगम्भीरकन्दरान्तरविनिःसृतविचित्रपुष्पफलपादपोपेतात् श्रीमद्वाराड्डावासितविजयस्कन्धावारात् कुलरूपश्रुतगुणविस्तरप्रभावः स्वभुजबलपराक्रमाक्रान्तसकलारातिपक्षविक्षोभिताप्रतिहतप्रभावप्रसरः द्रुमराजकुलसम्भूतः नवनवतिपुरुषान्तरप्रच्च्युतराज्यसन्ततिः प्रदान शूरोऽनेक शतसहस्रगोबहलधनप्रदायी अनेकताम्रपट्टकाङ्कित

द्विजकर समर्पितभुवनतलः परलोकसंक्रामितधननिचयः साक्षाद्धर्म इव आचार्य इव शिष्य इव कृतयुग इव विनय इव पितेव च अनुकम्पमानः प्रजाना मुपकारप्रवृत्तः पूर्ण्णेन्दुवत्सौम्यः तेजस्वी शरदर्कवत् सागर इव गम्भीरः स्थिरधर्मासुमेरुवत् रघुनहुषमान्धातृकल्पः परमब्रह्मण्यपरम माहेश्वरो मातापितृपादानुध्यातः प्रकटाभिधानः श्रीनेट्टभञ्जनदेवः कुशली काम्वेरालविषये श्रीसामन्तमहासामन्तराजराजनकराजपुत्रान्तरङ्गकुमारामात्योपरिकतदायुक्तकवर्त्तमानभविष्यदधिकरणानन्यांश्च राजपादोपजीविकान्यथार्हं सत्कृत्य समाज्ञापयति विदितमस्तु भवताम् एतद्विषय सम्बद्धचण्डूतुङ्गन्नामग्राम चतुःसीमापरिक्षिप्तः करादानवर्जितः सर्व्वाबाध परिहृतः अकरीकृत्य अस्माभिः कौशिकगोत्राय वाजसनेयचरणाय वासुदेवस्वामिने ३ गोलस्वामिने १ आदित्यदेवाय १ यज्ञस्वामिने १ छरम्पस्वामिने १ शिवस्वामिने १ अपरछरम्पस्वामिने १ गोपेन्द्रस्वामिने २ कयारस्वामिने २ कारायणस्वामिने १ भोयिस्वामिने १ जयस्वामिने १ अपरजयस्वामिने १ रविचोणस्वामिने १ एभ्यो द्विजोत्तमेभ्यः नानागोत्र चरणेभ्यः सलिलधारापुरस्सरेण विधिना राज्ञी क्षत्त्रिदेवी कैवर्त्तदेवी राजपुत्री मेघावलीदेवी आभ्यो नृपतिलब्धप्रसादानुज्ञाभ्यो देवीभ्यः परलोकगमनपाथेयस्वस्वर्ग्गगमनसोपानमालाधिगतये प्रतिपादितः। तद्भवद्भिः तासामक्षयायै पुण्याभिवृद्धये ताम्रपट्टकदर्शनात् यथाकालफलं स्वीकृत्योपभुञ्जनेभ्यः नृपगौरवात् धर्मानुरोधाच्च चंद्रार्कक्षितिसमकालं न कैश्चिद्विघातः करणीयः उक्तं च धर्मशास्त्रे।

मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।

स्व दानात् फलमानन्त्यं परदत्तानुपालने ॥ २ ॥

षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ३ ॥

इति कमलदलाम्बुबिन्दुलोलां

श्रियमनुचिन्त्य मनुष्य जीवितं च ।

सकलमिदमुदाहृतं च बुद्ध्वा

न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ ४ ॥

संवत् षड्विंशतिमे राज्ये लिखितं वन्ध्यदेवभद्रेण। उत्कीर्णं धार भोगिकेन ॥

Summary

This inscription opens with a verse in adoration to the god Śaṅkara. Then follows a description of the victorious camp at Vārāḍḍā.[1] It is said to have been endowed with beautiful gardens, groves, etc., attached to certain temples. People here were fully contented and there were no quarrels among them. After this there is a description of the king Nēṭṭabhañja who was born in the family of Drumarāja. He is compared to the epic kings like Raghu, Nahusha and Māndhātṛi. He was very favorable to Brāhmaṇas and a devout worshipper of Mahēśvara.

This inscription records the grant of the village of Chaṇḍūtuṁgam in the Kāmvērāla *vishaya* to a number of Brāhmaṇas as a free gift and a revenue–free holding. The royal order was addressed to the officials, *sāmanta*, *mahāsāmanta*, *rājan*, etc. The donee Brāhmaṇas belonged to the Kauśika-gōtra and the Vājasanēya-charaṇa. The names of the Brāhmaṇas and the shares of the holding

allotted to each one of them were: Vāsudēvasvāmin 8 shares, Gōlasvāmin 1 share, Ādityadēva 1 share, Yajñasvāmin 1 share, Chharampasvāmin 1 share, Śivasvāmin 1 share, a second Chharampasvāmin 1 share, Gōpēndrasvāmin 2 shares, Kāyārasvāmin 2 share, Bhōyisvāmin 1 share, Jayasvāmin 1 share, a second Jayasvāmin 1 share and Ravichchōṇasvāmin 1 share.

The grant was made on behalf of the queens, Kshatridēvī and Kaivartadēvī, and the princess Mēghāvatīdēvī for the easy access of the three ladies to heaven.[2]

After this grant portion three of the usual imprecatory verses are quoted in the context of an appeal for the preservation of the land-grant. This record closes with the statement that it was written in the 26th regnal year of the king by Vandya-Dēvabhadra and engraved by Dhāra-*bhōgika.*

Notes

1. Vārāḍḍā seems to be the same as modern Bāraḍā or Bāruḍā, seven miles from Russelkondā. (*EI.* XXVIII, p.261)

2. It is possible to think that the ladies were dead and the grant was made on the occasion of their *śrāddha* ceremony. (*ibid.*, p.260, n.3)

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No. 109

HATUN ROCK INSCRIPTION OF PATOLADEVA.

Location : Hātūn, former Gilgit Agency
Date : Year 47 : (8th century A.D.?)
Script : Siddhamātṛikā (Early Nāgarī)
Language : Sanskrit
King : Paṭōladēva-shāhi Śrī Nav-Surēndrāditya-nandi-dēva
Dynasty : Bhagadatta-vaṁśa
Reference : Chakravarti, N.P., *EI,* XXX, pp.226-231.

Text

ओं स्वस्ति। संवत्सरे सप्तचत्वारिंशतितमे ४७ पौषशुक्लत्रयोदश्यां १३ श्रीभगदत्तवंशसंभूतपरमभट्टारकमहाराजाधिराजपरमेश्वरपटोलदेवषाहिश्रीनवसुरेन्द्रादित्यनन्दिदेवप्रवर्द्धमानराज्ये निरन्तरश्रीशाहिदेवपादभक्तकाञ्चुदीयमहागजपैमहामात्त्यवरमहासामन्ताधिपतिगिलिगित्तासरांघमकरसिंघेन हणेसराविषये हातुनग्राममद्ध्ये पूर्वप्रान्तं यावत् हस्तसहस्राणि द्वात्रिंश ३२००० द्वात्रिंशसहस्रचतुष्कात् मकरवाहिनीनाम कुल्यां अपकृष्य रेवान्सोमाल नामा अटव्यां अभिनवमकरपुराख्यं पट्टणं कृतम्। यावश्चन्द्रार्कपृथिवी पितृमातृकलत्र सर्वसत्त्वोपकारणं कृतमिति ।

Translation

Ōm [|*] Well-being [||*][1] In the year 47 on the 13th day of bright half of Pausha in the prosperous reign of *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Paṭōladēva Shāhi, the illustrious Nava-Surēndrādityanandidēva born in the lineage of Bhagadatta, Makarasiṁha, the great lord of elephants (*mahāgajapti*) and chief of the army at Giligittā-Sarāṁgha (a big army) who belongs to Kāñchudīya clan, who stoutly devoted to the feet of the great

Shāhi Lord has founded in the forest Rēvānsōmāla (?) by name, the city called the new Makarapura after putting a dam in the stream named Chaṭ-shkaṁka (?) (of the length of) one thousand cubits (*hastas*) extending to the eastern limit of the village of Hātūna in the district (*vishaya*) of Hāṇē-sarā (the city extending over?) (thirtytwo thousand *hastas*?)

Let this last so long as the moon, Sun and earth. This is done for the welfare of the father, mother, wife[2] and all beings.

Notes

1. Expressed by symbol.
2. The welfare of the wife is not expressed. This word *kalatra* is changed to *kalañcha*.does not give a better meaning. (*ibid.*, p.231 n.8).

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No. 110

KHANDELA INSCRIPTION OF YEAR 201

Location : Khandēlā, Shekhavati District, former Jaipur State, Rajasthan
Date : C. 800 A.D.
Script : Siddhamātṛikā (Early Nāgarī)
Language : Sanskrit
King : . . .
Dynasty : . . .
Reference : Sircar, D.C., *EI,* XXXIV, pp.159-163

Text

Metres : Vv.1, 6-9 *Anushṭubh*, 2 *Sragdharā*;
3 *Vasantatilakā* ; 4-5 *Ārya*

सिद्धं ।

शं करोतु शिवायत्तदेहार्द्धः शशिशेखरः ।
महात्मा वो भवाम्भोधिमग्नलोकाभयप्रदः ॥ १ ॥
स्कन्दस्याक्रीडनार्थं गणपतिसहितस्योत्स्वे कैटभारे
र्यातस्यावेक्ष्य पार्श्वे जघनकुचभराभोगरम्यां भवानीम् ।
कृत्वा देहार्द्धभाजं स्मरशरविधुरस्तां सुखाक्षिप्तचित्तः
पायाद्वः शूलपाणिः प्रकटितपुलकः स्वेदधौताङ्गभूतिः ॥ २ ॥
आसीद्वणिञ्महति निर्म्मलधूसरानां
वंशेखिले जगति गीतगुणः क्षमावान् ।
स्वच्छः स्ववित्तपरितोषितविप्रसार्थो
यो दुर्ग्गवर्द्धन इति प्रथितःपृथिव्याम् ॥ ३ ॥
भूरिगुणरत्नपरिकरः सुवृत्तताचारकान्तिसम्पन्नः ।

मुक्तागुण इव विमलस्तस्यामभूद्द्धङ्कः सूनुः ॥ ४ ॥
तस्याप्यभवत्पुत्रः सकलकलाधिपविग्रहः सौम्यः ।
शशलाञ्छन इव वोद्दः कलिकालकलङ्कनिर्म्मुक्तः ॥ ५ ॥
नागुजा तस्य भार्या . . तदेव सुतानघा ।
तस्यामादित्यनागाख्यस्तेनोत्पन्नः सुतोत्तमः ॥ ६ ॥
फलप्रदो . . . . जगणाश्रयः ।
कलौ यः सर्व्वलोकस्य कल्पद्रुम इवापरः ॥ ७ ॥
तेनेदं भवनं भक्त्या शिवयोर्भ्भवहारिणोः ।
पित्रोः पुण्यविवृद्ध्यर्थमात्मनश्च निवेशितम् ॥ ८ ॥
यावच्छेषो धरां धत्ते लक्ष्मीं च मधुसूदनः ।
पार्वतीं पर्वतीशश्च तावदास्तामिदं क्षितौ ॥ ९ ॥

कृतिरियं दीक्षितभट्टसत्यघोषस्य ॥ समुत्कीर्ण्णा मण्डनेन ॥ संवत् २०१
चैत्रशुदि . . . .

Summary

The two opening verses of this inscription refer to the Arthanārīśvara aspect of Śiva. The first verse seeks auspiciousness from Śiva who has given half of his body to Śivā (Pārvatī) and who offers protection to the people drowned into the ocean of worldly existence. The second verse seeks the protection of Śūlapāṇi (Śiva) who, out of great passion absorbed Pārvatī in half of his body when Kaiṭabhāri (Vishṇu) had gone to a festival along with Skanda and Gaṇapati with a view to amusing the youngsters.[1]

Verses 5-7 give the genealogy of Adityanāga beginning with Durgavardhana, a merchant of the Dhūsara community. He is described as having pleased the group of Brāhmaṇas with his wealth. His son was Dhaṅgaka who was endowed with several virtues and good conduct. His son was Vēdda of a handsome form like the Moon, who was free from the blemish of the Kali-age. Nāgujā was his wife in whom Ādityanāga was born. He was like another celestial tree (*kalpadruma*) to the whole world in (this) Kali-age.

Verse 8 states that this Ādityanāga built a temple for the god Śiva and the goddess Pārvatī[2] for the merit of his parents and himself. The concluding verse (No.9) contains a prayer for the long life of the temple.

The last line informs that this eulogy was composed by *Dīkshita Bhaṭṭa* Satyaghōsha and that it was engraved by Maṇḍana. At the end the date, Saṁvat 201[3], Chaitra śudi …. is given.

Notes

1. There seems to be an indirect allusion here to the conception of Pārvatī as the sister of Kṛishṇa (*EI,* XXXIV, p.162).

2. It is possible that this temple was built for the composite form of Śiva and Pārvatī which is known as Ardhanārīśvara (*ibid.*, p.162).

3. Sircar holds that the year of the date should be referred to the Harsha era starting from 606 A.D. (*ibid.*, p.160).

* * *

No. 111

INSCRIPTION OF THE TIME OF KADACHHI

Location : Udaipur, Rajasthan
Date : C. 8th century A.D.
Script : Siddhamātṛikā (Early Nāgarī)
Language : Sanskrit
King : Kadachhī
Dynasty : Guhila
Reference : Sircar, D.C. and Subrahmanyam, V.S., *EI,* XXXV, pp.57-59

Text

Metres: Vv.1, 4, 8 *Āryā* ; 2, 3. 6 *Śārūlavikriḍita* ; 5 *Sragdharā* ; 7, 9-11, 13 *Anushṭubh* ; 12 *Indravajra*

सिद्धं । नमः शिवाय ।

सोमोपि निष्कलङ्को हरोपि वरदः स्मृतः शिवो रौद्रः ।
. . . . हि विपरीतगुणो भवो जयति ॥ १ ॥
गङ्गान्धारयसीश भस्मशुचिना मूर्ध्ना न युक्तं तव
सन्ध्यावन्दन . . . . त्यावृतम् ।
वासो नास्ति ममेह नाथ पितरं शीघ्रं नयस्वाद्य मां
गौर्य्येवं गदिते विहस्य . . . . सदा पातु वः ॥ २ ॥
पातालं व्रजति क्षितिः पदहता क्षुब्धाश्च तोयाशया
दिक्चक्रं भ्रमतीव बाहुविधुतं . . . . ।
. . . सचराचरं त्रिभुवनं देवा गता विस्मयं
भीता दैत्यगणाः स्तुवन्ति मुनयो लीलाप्रनृत्ते हरे ॥ ३ ॥

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.... लपादः

श्रीमान् कदच्छिदेवः सकलगुणालङ्कृतो नित्यम् ॥ ४ ॥

बिम्बो ....

.... ग्रीवा सुबाहू कमलदलनिभा कुंचितभ्रूपताका ।

आमूलोत्तुङ्गवृत्त ...... सकलगुणगणालङ्कृता धर्म्मशीला ॥ ५॥

मत्वा चंचलतां .... ण्यमप्यध्रुवम् ।

मातापुत्त्रकलत्त्रबन्धुषु सदा स ....

र्युतं .... भुवो मण्डनम् ॥ ६ ॥

सत्यं दानं दया दाक्ष्यं दाक्षिण्यं द्विजपूजनम् ।

दीनानुकंपनं वोण्णा विजानाति शुभानना ॥ ७ ॥

चत्वारिंशद्द्रम्मा दत्ताः कालान्तरोपयोगार्थम् ।

खण्डस्फुटितसमारणसम्मार्ज्जनगुग्गुलुनिमित्तम् ॥ ८ ॥

सहायो धर्म्मकार्य्येस्मिन् शुचिर्दक्षो जितेन्द्रियः ।

कुट्टुक्काचार्यनामाभूच्छैवसिद्धान्तकोविदः ॥ ९ ॥

उत्फुल्लमल्लिकाजाललीनालिकुलझङ्कृते ।

एलालवंगकक्कोलतमालकलिकाकुले ॥ १० ॥

काले चैत्त्रस्य पंचम्म्यां चंद्रे रोहिणिसंश्रिते ।

शुक्लपक्षे शुभे योगे निच्चिष्टं शंभुमन्दिरम् ॥ ११ ॥

यावत्समुद्रेन्द्रनगेन्द्रवेदाश्चन्द्रो नरेन्द्रा भुजगेन्द्ररुद्राः ।

चन्द्रावदातं तुहिनाद्रिशोभं शंभोर्गृहं तिष्ठतु तावदत्त्र ॥ १२ ॥

भट्टमम्मस्य पुत्त्रेण झंगुना चिंतिता शुभा ।
उत्कीर्ण्णा हेमकारेण नागादित्येन धीमता ॥ १३ ॥

Translaion

Verses 1-3 Victorious is Śiva endowed with mutually opposite qualities, who is called Sōma but free from blemishes (unlike the moon), who is Hara (this word also means 'one who deprives') but confers boons (*varada*), who is auspicious (*Śiva*) but called as Raudra (the terrible one).

Verses 4-8 There is the name of Kadachhi, who seems to be the chief. These verses also tell about the lady Vōṇṇā, who had probably constructed the temple of Śiva and granted 40 *drammas,* for repairs etc. to the temple.

Verses 9 It tells about the Śaiva teacher named Kuṭakkā-chārya, who helped in the construction of the temple.

Verses 10-11 Tells about the fifth *tithi* in the bright fortnight of the month of Chaitra and Rōhiṇī *nakshatra* (the name of year is obliterated) when the temple was consecrated.

Verse 12 It tells about the request for the long life of the temple, as long as the Moon, mountain, ocean, the kings, the kings of serpents and Vēdas last.[2]

The last portion (of probably the thirteenth verse) tells about Jhangu son of *Bhaṭṭa* Mamma who was the composer and *hēmakāra* (goldsmith).Nāgāditya, who engraved this record.

Notes

1. A symbol.

2. The inscription is too much erased. Only those portions which can be seen to be clear has been given.

◆ ◆ ◆ ◆

No. 112

COPPER PLATE FROM BIHAR

Location : Katra, Muzaffarpur District, Bihar
Date : C. 7th or 8th century A.D.
Script : Siddhamātṛikā (Early Nāgarī)
Language : Sanskrit
King : Jīvaguptadēva
Dynasty : Later Gupta
Reference : Sircar, D.C., *EI,* XXXV, pp.125-131

Text

Metre : Vv. 1-3 *Anushṭubh*

सिद्धं स्वस्ति । तारावासितश्रीजयस्कन्धावारात्परममाहेश्वरस्य श्रीमत्ताराभट्टारिकायां उत्पन्नस्य परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीरामगुप्तदेवस्य पुत्त्रः परममाहेश्वरः श्रीरामाभट्टारिकायामुत्पन्नः परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीजीवगुप्तदेवो लघुः कुशली ।

यद्यशो विमलम्वीक्ष्य स्वकं वपुरयं शशी ।
संपूर्णं शनकैर्द्धत्ते लज्जयेवार्जुनो विधुः ॥ १ ॥

तीरभुक्तौ चामुण्डाविषये पूर्व्वोत्तरतीष्टिहलपाटके सुरभाक्के याम्यायां हरिग्रामके च महासान्धिविग्रहिकाक्षपटलिकसर्व्वाधिकारिकप्रतिहारसेनापतिमहासामन्तप्रभृतीन्निवासिनश्च जनपदान्बोधयति समाज्ञापयति च। विदितमस्तुभवतां यथोपरिलिखितग्रामाः॥ सजलस्थलाः साम्रमधूकाः सगर्त्तोषराः स्वसीमापर्यन्ताः ससर्वपल्लिकाः सलोहलवणाकराः सोद्रङ्गाः सोद्देशाः समस्तराजप्रत्यादायसमेता यावदाचन्द्रार्क्कक्षितिसमकालमस्माभिः स्नात्वा विषुवति पित्त्रोः पुण्ययशोविवृद्धये

चामुण्डाभट्टारिका . . . प्रतिष्ठापितकोत्र प्रतिवासिन्यास्सप्रभा . . . . .

पूजासंस्कारात्थैं . . . . ताम्रशासनत्वेन प्रदत्ता इति। . . तन्निवासिभिश्च

प्रत्यादायाः समुपनेतव्याः . . . . स्वमुखादेशः॥ सं २ चैत्रसुदि . . . . . .

बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तदा फलम्॥ २॥
स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्।
स विष्ठायां क्रिमिर्भूत्वा पितृभिस्सह पच्यते॥ ३॥

Summary

This charter begins with the *siddham* symbol and the auspicious word *svasti.* Then it introduces the reigning king Jīvaguptadēva, son of the king Rāmaguptadēva and queen Rāmabhaṭṭārikā. Both Jīvaguptadēva and his father are described as devout worshippers of Mahēśvara (*Paramamāhēśvara*) and are endowed with the imperial style *Paramabhaṭṭāraka-Mahārājādhirāja-paramēśvara.* Jīvaguptadēva's father Rāmagupta is said to have been born of Tārābhaṭṭārikā.

Then comes the royal order issued from the victorious camp at a place called Tārā and addressed to the officers, subordinates and the inhabitants of the localities called Surabhākra, Yamyā and Hari-grāmaka situated in the north-eastern part of Tishṭihala-pāṭaka in the Chāmuṇḍā *vishaya* of Tīra-bhukti.[1]. These three villages together with the usual privileges attached to them were granted by the king, after taking a bath on the occasion of Vishuvat (i.e. Vishura-saṅkrānti), in favour of the temple of the goddess Chāmuṇḍā-bhaṭṭārikā for the merit and fame of his parents.

Notes

1. Tira-bhukti is the modern Tirhut-division. (*EI*, XXXV, p.129).

No. 113

DEOPANI INSCRIPTION OF THE KING JIVARA

Location : Deopani, Shibsagar District, Assam
Date : C. 8th century A.D.
Script : Siddhamātṛikā (Early Nāgarī)
Language : Sanskrit
King : Jivarā
Dynasty : . . .
Reference : Mukherjee, B.N., *EI*, XL, pp.229-230.

Text

नमः महाराजाधिराज श्रीजीवराज्येः। गुरुः कुमढबदिसंपंन्ना विपनाशिष्य तपस्वीकियाः सुतः। आदौ नाम शङ्करनारायण कीर्त्तनः। वलाहिदि नामकं शैलातै लिखिदः॥

Summary

This inscription is written in corrupt Sanskrit. It refers to the reign of *Mahārājādhirāja* Jīvarā. It then mentions the teacher Kumaḍhabadi, the disciple of excellent Vipanā (and) the son of Tapasvīkī. Then it states that the praise of the name of Śaṅkaranārayaṇa at the beginning. It was written by the sculptor Valāhidi.

○○○○

No. 114

BELKERE GRANT OF BANA NANDIVARMA YEAR 3

Location	: Not known
Date	: Year 3 (8th C. A.D.)
Script	: Telugu-Kannaḍa
Language	: Sanskrit
King	: Nandivarmma/Vṛiddharāja
Dynasty	: Bāṇa
Reference	: Ramesh, K.V., *EI*, XL, pp.247-252

Text

Metres : Vv. 1 *Upajāti* ; 2-7 *Anushṭubh*

स्वस्ति ॥ जीयाद्बृहत्बाहद्बाणकुलाम्बरेंदुर्न्निः क्षेपितारातितमः प्ररोहः।
यल्लोभिरुद्द्योतितसर्व्वदक्ष प्रकाशकर्म्मा युधि नन्दिवर्म्मा ॥ १ ॥

तेन विष्णुप्रतिगृहीतजगत्त्रितययज्ञदक्षिणान्महाबलेन भृत्यानवच्छिन्न सन्तानेन बृहद्बाणवृद्धराजशब्दव्याप्ताशेषदिगन्तराळेन सततमनुपरतधर्म्म कर्म्मणा कुलशतमविच्छिन्नवेदविदे कौशिकगोत्रसंभवाय विद्यापारदृश्वने स्वकुलसंस्तरणक्रमविशुद्धवृत्ताय पेण्णनामधेय ब्राह्मणाय आळिमरेळ्पट्टणतटसन्निविष्टःपुल्लराष्ट्रमध्यगतो व्रीहिकज्झोडवरकेदारकप्रियङ्गुप्रभृत्यनेकधान्य . . . . . . परिगतो गोकुलसम्बद्धश्वेततटाकनामधेयो बहुपुष्पवृक्षमण्डितारेणुग्रामः स्वात्मनस्त्रितयराज्यवत्सरे प्रवर्त्तमाने विजयायुरारोग्यैश्वर्य्यसम्पत्प्रवृद्धये राष्ट्रकूटसामन्तपौरजानपदानवस्थाप्य काञ्चनकलश . . . . ताभिरद्भिः श्रद्धापूर्व्वकं दत्तः सोयं तत्कुलजन्मभिरन्यैश्च भूमिपालैरादरेण परिरक्षि तव्यः॥ धर्म्मो हि सर्व्वलोकस्वं . . . . . . णं न तत्र कस्यचिदेव पक्षपातः इति -

स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम् ।
षष्ठिम्वर्ष सहस्राणि विष्ठायां जायते कृमिः ॥ २ ॥

अपि चात्र ब्रह्मगीताकंश्लोकः भवन्ति

भूमिदानात्परं दानं न भूतन्न भविष्यति ।
तस्यैव हरणात्पापं न भूतन्न भविष्यति ॥ ३ ॥
भूमिदानसमं दानमिह लोके न विद्यते ।
यः प्रयच्छति भूमिं हि सर्व्वान्कामान्ददाति सः ॥ ४ ॥
यथा भूनिरोहन्ति प्रकीर्ण्णानि महीतले ।
धर्म्मकामा विरोहन्ति भूमिदानसमार्ज्जिताः ॥ ५ ॥
पातकैरुपसृष्टा हि मान ...... रपि ।
अपि गोकर्ण्णमात्रेण भूमिदानेन मुच्यते ॥ ६ ॥
बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता ।
यस्य यस्य यदा भूमिः तस्य तस्य तदा फलम् ॥ ७ ॥

Summary

This inscription commences with the auspicious word *svasti* (well-being) followed by a verse invoking victory upon Nandivarmmā who was like the Moon in the firmament of the family known as Bṛihad-Bāṇa, who had dispelled the darkness in the form of his enemies and who had apread lustre in all directions. The prose passage extols the ruler as having acquired great power by pleasing Vishṇu with a great sacrifice, and as well-known as Bṛihad-Bāṇa-Vṛiddharāja.

The object of this record is to register the grant of the village Śvētātaṭāka as a *brahmadēya* to Brāhmaṇa Peṇṇa

belonging to the Kauśika-gōtra by the king. The donee was well-versed in the Vēdic studies. The gift village is described as situated in the vicinity of Āḷimarēḷ-paṭṭaṇa in the centre of Pulla-rāshṭra, as being rich in vegetation, flowers and agricultural products and cattle and as being equal to heavenly abode (*arēṇu-grāmaḥ*)

This grant is said to have been made in the third regnal year of the king for his own victory, longevity, health, wealth and prosperity in the presence of his officials and urban and rural folks.

This record ends with six imprecatory verses.

☼☼☼☼

No. 115

AN ODD PLATE OF CHALUKYA VISHNUVARDDHANA

Location :
Date : C. 800 A.D.
Script : Telugu-Kannaḍa
Language : Sanskrit
King : Vishṇuvarddhana
Dynasty : Eastern Chālukya
Reference : Sampath, M.D., *Studies in Indian Epigraphy*, XXXII, pp.100-103

Text

भिलक्षितकार्य विजयसिद्धिः श्रीमंगियुवराजस्य प्रियतनयः स्वासिधार
नमितरिपुनृपतिमकुटतटघटितमणिकिरण युगलः स्वविक्रमाक्रान्तमही
मण्डलः वरयुवतिजनमकरध्वजः परमब्रह्मण्यो मातापितृपादानुध्यातः
श्री विष्णुवर्द्धनमहाराजः सर्वानित्थमाज्ञापयति विदितमस्तुवः वंगिपरु

वास्तव्याय हारीतिगोत्राय आपस्तंभसूत्राय वेदविदे शंकरशर्म्मणः पौत्राय रेवशर्म्मणः पुत्राय वेदवेदांगपारगाय त्रिवेदविदे वृद्धशर्म्मणे उत्तरायण निमित्ते द्वादशकण्टिककोद्रवबीजावापमात्रं क्षेत्रं सर्व्वकर परिहारं कृत्वा उञ्चसहितम् दत्तम् क्षेत्रस्यसीमानिपूर्वतः नेक्कोत्र सीमावधिः सीमा दक्षिणतः आतुकूरिसीमावधिः सीमा पश्चिमतः बोद्दमारि रेण्डुवद्दि उत्तरतः करिय उ

Summary

This incomplete record registered the grant of land by Vishṇuvardhana-Mahārāja, son of *Vijayasiddhi* Maṅgi-yuvarāja, who had conquered his enemies with his sword, who had occupied the whole world with his prowess, who was like *Makaradhvaja* (Kāma) to excellent ladies, who respected the Brāhmaṇas and who meditated on the feet of his parents. The king granted land sowable with twelve *kaṇṭika* of seed to Vṛiddhaśarman, son of Rēvaśarman and grandson of Śaṅkarasarma of the Hārrīti-gōtra and Apastambha-sūtra who was well-versed in the Vēdas and Vēdāṅgas and who was a resident of Vaṅgiparu.[1] This grant was free from all taxes and carried with it privilege of *uñcha* (gleaning grains).

The boundaries of this gift land were : Nekkōṉṟa on the east, Ālukūri[2] on the south, Boddamāri on the west and Reṇḍuvaddi[3] on the north.

Notes

1. Vaṅgiparu is now Vaṅgipuram in Bāpaṭla Taluk and Guntur District.

2. Ātukuri may be Ātmakūr in Guntur Taluk and Guntur District.

3. Renduvaddi was possibly in Repalle Taluk, Guntur District.

ΦΦΦΦ

No. 116

ALAMANDA PLATES OF ANANTAVARMAN

Location : Alamanda, Sringavarapukota Taluk, Vīsakhapatnam District, Andhra Pradesh

Date : C. 800 A.D.

Script : The characteristic Eastern Gaṅga script (Early Nāgarī)

Language : Sanskrit

King : Anantavarman

Dynasty : Eastern Gaṅga

Reference : Hultzch, E., *EI*, III, pp.17-21

Text

Metres : Vv.1-2 *Anushṭubh*

ओम् स्वस्त्यमरपुरानुकारिणः सर्वर्तुसुखरमणीयाद्विजयवतः कलिङ्गनगरवासकात् महेन्द्राचलामलशिखरप्रतिष्ठितस्य सचराचरगुरोः सकलभुवननिर्माणैकसूत्रधारस्य शशाङ्कचूडामणेर्भगवतो गोकर्णस्वामिनश्चरणकमलयुगलप्रणामाद्विगतकलिकलङ्कोनेकाहवसंक्षोभजनितजयशब्दः प्रतापावनतसमस्तसामन्तचक्रचूडामणिप्रभारञ्जितनिजनिस्त्रिंशधारोपार्जित वरचरणः सितकुमुदकुन्देन्द्ववदातयशाध्वस्तारातिकुलाचलो नयविनयदयादानदाक्षिण्यशौर्यौदार्य सत्यत्यागादिगुणसंपदाधारभूतः परममहेश्वरो मातापितृपादानुध्यातः गङ्गामलकुलतिलको महाराजश्रीराजेन्द्रवर्मसूनुः श्री अनन्तवर्मदेवः कुशली तिरिकट्टुविषये मेदेलाकग्रामनिवासिनः कुट्टुम्बिनः समाज्ञापयति॥ विदितमस्तु भवतां ग्रामोयं होम्वरवलवास्तव्य वाजसनेय कौशिकगोत्रविष्णुसूनुश्रीधरभट्टाय वेदवेदाङ्गतत्वज्ञाय तटाकप्रतिष्ठायामुदकपूर्वकं कृत्वा सूर्यग्रहोपरागे दत्तः॥ अत्र

सीमालिङ्गानि कथ्यन्ते। पूर्वस्यां दिशि वनराजिका पाषाणः। आग्नेय्यां पाषाणः। दक्षिणस्यां चटेरनदी। नैर्ऋत्यां तेन्तलिवृक्षपङ्क्तिः वनराजिका। पश्चिमस्यां गुरातटाकः वनराजिका वायव्यां कलज्ण्या तटाकः पाषाणः। वारुण्यां गर्त्तः। ऐशान्यां वटवृक्षः वनराजिका त्रिकूटः॥ अत्र व्यासगीतानि भवन्ति॥

बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदाभूमिस्तस्य तदा फलम्॥ १॥
स्वदत्तां परदत्ताम्वा यो हरति वसुन्धराम्।
श्वविष्ठायाम् कृमिर्भूत्वा पितृभिः सह पच्यते॥ २॥

लिखितं दुर्ग्गप्परहस्येण उत्कीर्णमक्षशालिना। गाङ्गेयवंश प्रवर्द्धमान विजयराज्यसंवत्सरशतानि त्रीणि चतुरोत्तराणि॥

Translation

Om[1] Well being ! From Kaliṅgā-nagara, which resembles the city of the gods (*amrapura*) - In the spotless Gaṅga family there was Anantavarmadēva, son of the glorious *mahārāja* Rājēndravarman, who had all wisdom, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness, liberality and such virtues, who had destroyed his enemies, whose fame was as bright like white lily, jasmine and moon, whose feet had been reddened by the light of jewels on the crests of all vassals, who has caused the cry of 'victory' to resound in the turmoil of many battles, who was freed from the stains of the Kali age in consequence of (his) prostrations at the feet of Gōkarṇasvāmin residing on the Mahēndra mountain and who adores the feet of his parents, being in good health addressed the (following) order to the ryots of

the village of Medelāka in the Tirikaṭu-vishaya."Be it known to you that at the consecration of a tank (which took place) at a solar eclipse, this village was given with libations of water, to Śridhara-bhaṭṭa, son of Vishṇudēva of the Kauśika-gōtra and Vājasanēya-(*śākhā*) residing in Homvaravala (village). The boundaries of the donated village were – on the east there were jungle-trees and a rock, in the south east there was the rock again, in the south there was the Chaṭēra, in the south-west there was a group of tamarind trees and a row of jungle-trees, in the west there was the Gurā tank and a row of jungle trees, in the north-west the Kalajñā tank and a rock, in the north, there was a trench, in the north-east there was a banyan tree, a row of jungle trees and the *trikūṭa* (the point at which three roads met?)"

[There are two imprecatory verses of Vyāsa].

This edict was written by *rahasya* Durgappa and engraved by an *akshaśālin* (goldsmith) . . . . In the year 304 of the prosperous and victorious reign of Gāṅgēya race . . .

♠ ♠ ♠ ♠

No. 117

EDERU PLATES OF VIJAYADITYA II

Location	:Ēḍēru, Kistna District, Andhra Pradesh
Date	: C. 800 A.D.
Script	: Telugu-Kannaḍa
Language	: Sanskrit
King	: Vijayāditya
Dynastў	: Eastern Chālukya
Reference	: Kielhorn, F., *EI,* V, pp.118-122.

Text

Metres : Vv. 1-2 *Anushṭubh*

स्वस्ति। श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां कौशिकीवरप्रसादालब्धराज्यानां भगवन्नारायणप्रसादसमासादितवरवराहलाञ्छनेक्षणक्षणवशीकृताराातिमण्डलानामश्वमेधावभृतस्नानपवित्रीकृतवपुषां चळुक्यानां कुलमलंकरिष्णोर्व्विविधयुद्धलब्धविजयशिद्धेर्भुवनमनोभिरामविक्रमरामस्य पौत्रः प्रतापावनतपरमण्डलनृपतिमण्डलस्य श्रीविष्णुवर्द्धनमहाराजस्य प्रियतनयो निजभुजनिशितासिधाराप्रशमितपरचक्रविक्रमः शक्तित्रयालंकृतः क्षीरसागर इव लक्ष्मीप्रभवो दिनकर इव सततरञ्जितपद्मः शशधर इव कुमुदवनप्रियो धर्म्मज इव निजधर्म्मनिर्म्मलो धर्म्मजानुज इव दुश्शासनक्षयकरो मेरुरिव स्थिरस्थितिरनेकतुलाधृतकलधौतधौतदुर्बलमलिनः परमब्रह्मण्यो विष्णुरिव जिष्णुः समस्तभुवनाश्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वरभट्टारकः कण्डेरुवाडिविषये ववण्डूपिटेयुनामग्रामस्य कूटकप्रमुखान् कुटुंबिनस्सर्व्वानित्थमाज्ञापयति। विदितमस्तु वोस्माभिर्मिनमिवास्तव्याय काश्यपगोत्राय

आपस्तम्भसूत्राय तैत्तिरीयब्रह्मचारिणे तूर्कशर्म्मत्रिवेदिपुत्राय वेदवेदांग विदे षट्कर्म्मनिरताय द्रोणशर्म्मत्रिवेदिपुत्राय ब्राह्मणाय गुणगणालंकृताय पळ्ळभट्टारकाय सूर्य्यग्रहणनिमित्तेस्मिन्नेव ग्रामे द्वादशखण्डिककोद्रव बीजसंस्थानंक्षेत्रञ्च आवासनं सर्व्वकरपरिहारिकृत्य दत्तम्।

आज्ञप्तिरस्य धर्म्मस्य निर्म्मलो धर्म्मसंग्रहे।
बोळमनामा लोकेस्मिन्पुण्यचित्तो नरोत्तमः॥ १॥
बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ २॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिं वर्षसहस्राणि विष्ठायां जायते कृमिः॥ ३॥

Summary

After the usual auspicious word *svasti,* this inscrip-tion introduces Vikramarāma of the Chāḷukya family which is described with the usual epithets beginning with *sakalabhuvana-saṁstūyamāna,* etc. He is said to have won many titles. His son was *Mahārāja* Vishṇu-vardhana of great valour. His son was *Mahārājādhi-rāja, Paramēśvara Bhaṭṭāraka,* Vijayāditya, who was the source of Lakshmī (riches) like the milky-ocean, who was blemishless in performing his duties like Dharmarāja, who was like the younger brother of Dharmaja (i.e. Bhima-sēna) to destroy Duśśāsana (this word also means 'evil-administration'), who was firm like the Mēru mountain, who washed off the dirt of poverty with the huge amount of gold and silver placed on the balance (at the time of *tulādāna* performed by him) and who was victorious like Vishṇu. This king gave a field of sowing capacity of twelve *khaṇḍikas* of *Kōdrava* seeds, in the village of

Vaṇḍṛupiṭeyu in the Kaṇḍṛuvāḍi-vishaya, with exemption from all taxes to Brāhmaṇa Paḷḷa-bhaṭṭāraka, an inhabitant of Minamini, who belonged to Kāśyapa *gōtra* and Apastamba *sūtra*, a grandson of Tūrkaśarman and the son of Drōṇaśarman. Both the father and grandfather of the donee were students of three Vēdas (*trivēdi*).

This grant was made on the occasion of a solar eclipse and the royal order in this regard was addressed to all the cultivators headed by the Kūṭakas of the grant-village.

This grant-land was bounded: on the east by boundary-line of Koṟṟapaṟu; on the south by a tank; on the west by Ramāṭi; and by Reṇḍuvāṭi and Bōlareṇḍuvāṭi.

The *ājñapti* was Boḷama

This record concludes with two imprecatory verses.

Φ Φ Φ Φ

No. 118

A VERSE OF THE 7TH OR 8TH CENTURY A.D.

Location : Kosam, Allahabad District, Uttar Pradesh
Dae : 7th or 8th century A.D.
Script : Siddamātṛikā (Early Nāgarī)
Language : Sanskrit
King : . .
Dynasty : . . .
Reference : Pārjiter, F.E., *EI*, XI, pp.87-89

Text

Metre: V. 1 *Upēndravajrā*

ओम्

य ईक्षते स्तम्भमिदं सुतुङ्गं ग्रहारुचौ पाति नरस्सुधीर्यं ।
पुनाति गोत्त्रं स विमुक्तपापः प्रयाति चासंशयमिन्द्रलोकम् ॥ १ ॥

शंखदेवस्य कृतिः ।

Summary

The man who fixes his look on this very tall pillar, preserves great fortitude when the planets are adverse, delivered from sin, he purifies his kindred and proceeds without doubt to Indira's world.

The composition of Śaṅkhadēva.

* * *

No. 119

THE PALLAVA INSCRIPTIONS OF THE SEVEN PAGODAS

Location	: Mahābalipuram, Chengalpattu District, Tamilnadu
Date	: C. 7th-8th century A.D.
Script	: Grantha
Language	: Sanskrit
King	: ?
Dynasty	: ?
Reference	: Hultzsch, E., *EI*, X, pp.1-14

Text

श्रीनरसिंहः.

पृथिविसारः श्रीभरः

भुवनभाजनः

श्रीमेघः त्रैलोक्यवर्द्धनः विधिः

अत्यन्तकामः अनेकोपायः

स्थिरभक्तिः मदनाभिरामः विधिः

श्रीनरसिंहः भुवनभाजनः श्रीमेघः अप्रतिहतशासनः

कामलळितः अमेयमायः सकलकल्याणः

नयनमनोहृरः वामः अतिमानः

वामः परापरः

अनुपमः नयाङ्कुरः

लळितः

नयनमनोहरः सर्व्वतोभद्रः

श्रीनिधिः निरुत्तरः   विधिः विभ्रान्तः

सत्यपराक्रमः परावरः श्री अत्यन्तकामपल्लवेश्वरगृहम्॥ रणजयः

Summary

Pages 5-8 Birudas.

Srī Narasiṁhạ śrī-Pṛithivīsāraḥ (the essence of the earth), śrī-bharaḥ (the bearer of wealth).

Bhuvana bhājanaḥ (the owner of the world) śrī-mēghaḥ (the cloud showering wealth) Trailōkyavardhanaḥ (the bestower of prosperity on the three worlds) Vidhiḥ (Brahmā) Atyantakāmaḥ Anēkōpāyaḥ (he whose desires are boundless, he who knows many expedients) Sthirabhaktiḥ Madanābhirāmaḥ, Vidhiḥ (he whose devotion is firm he who is as handsome as love, Brahmā) śrī-Narasimhaḥ (a man who was like lion) Bhuvana bhājanaḥ (the owner of the world) śrī-Mēghaḥ (the cloud showering wealth); Apratihataśasaḥ (he whose commands are unopposed); Kāmalaḷitaḥ (who is as charming as Love); Amēyamāyaḥ (he whose diplomacy is immeasurable), Sakalakalyāṇaḥ (he who is altogether prosperous), Nayanamanōharaḥ (he who is pleasing to the eyes), Vāmaḥ (the handsome), Atimānaḥ (he whose pride is excessive); Vāmaḥ (the handsome; Parāparaḥ (the omnipotent), Anupamaḥ (the matchless), Nayāṅkuraḥ (the sprout of polity); Laḷitaḥ (the charming), Nayanamanōharaḥ (who is pleasing to the eyes); Sarvvatōbhadraḥ (the one who is altogether auspiceous);. Srīnidhiḥ (the receptacle of wealth), Niruttaraḥ (the unsurpassed), Vidhiḥ Vibhrāntaḥ (Brahmā and passionate), Satyaparā-kramaḥ Parāvaraḥ (he whose valour is true and who is the omnipotent), śrī Atyantakāmapallavēśvara gṛiham; Raṇajayaḥ (the holy Īśvara (Śiva) temple of Atyantakāma Pallava; the conqueror in the battle).

* * *

No. 120

MALEPADU PLATES OF PUNYAKUMARA

Location : Mālēpāḍu, Jammalamadugu Taluk,
Cuddapah District, Andhra Pradesh
Date : Year 5 = C. 8th century A.D.
Script : Telugu-Kannaḍa
Language : Sanskrit
King : Puṇyakumāra
Dynasty : Telugu-Chōḍas
Reference : Sastri, H.Krishṇa, *EI*, XI, pp. 337-346

Text

Metres : V.1 *Āryagiti*, 2,3 *Anushṭubh*

ओम्

जयति धृतचन्द्ररेखो विपुलामलतारकः शुभालोकः।
गगनमिव सुप्रसन्नः त्रिपुरप्रतिमल्लकंठगो हारः॥ १॥

दिनकरकुलमन्दराचलमन्दारपादपस्य कवेरतनयावेलोल्लंघनप्रशमन
प्रमुखाद्यनेकातिशयकारिणः त्रैराज्यस्थितिमात्मसात्कृतवतः करिकाल
स्यान्वये काश्यपगोत्रः नन्दिवर्म्मा नाम नृपतिरभवत्। तस्य त्रय
स्सूनवः सिंहविष्णुस्सुन्दरनन्दो धनंजयवर्म्मेति। ते पुत्रानुपुत्र्यानुन्भुत
राज्यश्रियः। कनीयसो धनंजयवर्म्मणः पुत्रः परिप्राप्तचोळमहाराजशब्दः
शब्दशास्त्राद्यनेकपारगः पाण्ड्यचोळकेरळानामधिपतः। तस्य श्रीमुदित
शिलाक्षरनवरामाद्यनेकनामधेयमहेन्द्रसमविक्रमस्य महेन्द्रविक्रमवर्म्मणः
पुत्रः गुणमुदितो नाम नृपतिरभवत्। तस्य प्रियो भ्राता पोर्मुखरामपुरुष
शार्दूलमार्दवचित्तमदनविलासाद्यनेकनामधेयः श्रीमान्पुण्यकुमारो नाम

नृपतिरभवत्॥ असौ हिरण्यराष्ट्रसहितान्स्वराष्ट्रनिवासिनस्सर्व्वांनित्थमाज्ञापयति। विदितमस्तु वोस्माभिः प्रवर्द्धमानविजयराज्यसंवत्सरे पञ्चमे वर्त्तमाने कार्त्तिकापौर्णमास्यान्तिथौ कोट्टिकुळ्दराजविज्ञापनया आत्रेयगोत्राय चिरुवणहळकेशवशर्म्मणे हिरण्यराष्ट्रे सुप्रयोगनद्या दक्षिणतीरे बिरपारुनामग्रामः तस्य ग्रामस्य दक्षिणपूर्व्वस्यां दिशि राजमानेन द्वापञ्चविंशतिनिवर्त्तनं क्षेत्रं सर्व्वबाधाकरपरिहारन्दत्तम्॥

अद्भिर्द्दत्तं त्रिभिर्भुक्तं सद्भिश्च परिपालितम्।
एतानि न निवर्त्तन्ते पूर्व्वराजकृतानि च॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम्।
षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः॥

स्वस्ति गोब्राह्मणेभ्यः॥

Translation

[1] Ōm ! Good being !

Verse 1 says that (God Śiva) is one who has the crescent of Moon, who is the master of all stars, who has good living, who has got three eyes and who has the necklace of ornamental beads.

In the dynasty of Sun there was Karikāla, who was like a mountain which had *mandāra* flowers. Later there was the king named as Nandivarmman. He was in Kāsyapa-gōtra. He had destroyed many enemy kings with the daughter of over-flowing river of Kāvēra. He had also appropriated as his own the grant of three kings (the trai-rājya of Pallava as mentioned by the Chālukyas). He had three sons, who were known as Siṁhavishṇu, Sundarānanda and Dhanañjaya-varmman. The last of

them was known as Chōḷa-mahārāja who had been an expert of the science of words, grammar and such of those things. He was the chief of Pāṇḍya, Chōḷa and Kērala kings. He had also many other surnames such as Mudita-silākshara, Navarāma etc. Mahēndra-vikrama's son was Guṇamudita whose brother was Puṇyakumāra who had many surnames such as Pormukharāma, Purushaśārddula, Mārdavachitta, Madavilāsa etc. This Puṇyakumāra gave the orders to those who were living in Chiruvaṇachala in Hiraṇya-rāshtra. Being in the fullmoon of the month of Kārttika in the fifth of his own kingship, he gave the gift of the said two twentyfive *nivarttanas* in the village Birupāru[2] on the south of the river Suprayōga[2] and in the same Hiraṇya-rāshtra.[2] This gift was requested by Koṭṭi-kuḷdarāja. The gift was given free from obstacles and taxes.

[Two of the imprecatory verses, the first of which is not usual - "Adbhirdattam tribhir-bhuktam sadbhiścha paripālitam [|*] Ētāni na nivarttantē pūrvva-rāja-kṛitāni cha [||*] The second verse is the usual one].

Well-being to cows and brāhmaṇas.

The seal has a lion crest facing proper left.

Notes

1. Ōm is a symbol.

2. Hiraṇya-rāshtra, Birapāru and Suprayōga river are all in Muṇḍarāshtra or generally in Nellūr-rāshṭra (Sri H.Kṛishṇa Sāstri, *EI,* XI, p.342.

☼☼☼☼

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(Figures refer to page numbers and the following abbreviations have been used) *au.*= author; *ca.*= capital; *ch.*= chief; *comm.*= community; *co.*= country; *de.*= deity; *dy.*= dynasty; *epi.*= epithet; *f.*= female; *fa.*= family; *feu.*= feudatory; *ins.*= inscription; *k.*= king; *l.m.*= land measure, *m.*= measure-ment; *mt.*= mountain; *n.*= name; *off.* = officer/office; *q.*= queen; *r.*= ruler; *ri.*= river; *s.a.*= same as; *sac.*= sacrifice; *tea.*= teacher; *t.d.*= territorial division; *tit.*= title; *tn.*= town; *vi.*= village; *wk.*= work; *wt.*= weight.

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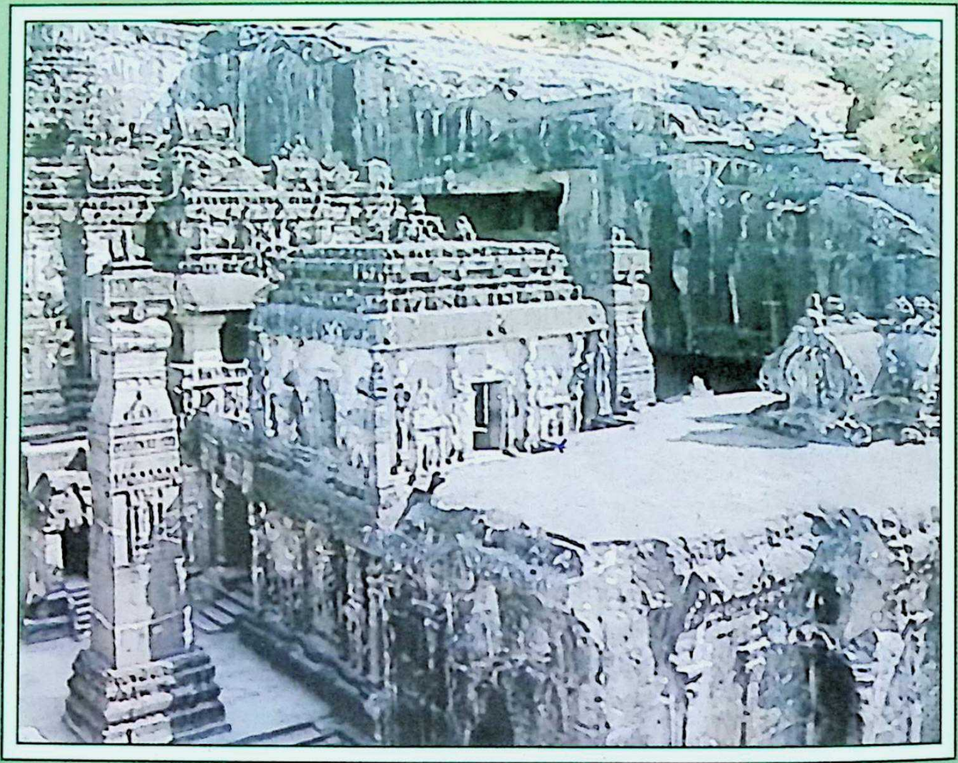
NOTE

NOTE

This monolithic temple is a rich repository of beautiful sculptures depicting themes from the Hindu mythology. Various puranic episodes connected with Śiva and Vishṇu and bas-relief panels of the scenes from the Rāmāyaṇa and the Mahābhārata are depicted at different places in this temple. *Rāvaṇānugraha*, *Śiva as Mahāyōgin*, *Śiva dancing Tāṇḍava*, etc. are some beautiful panels. There is no exaggeration in the remark of the art historian Ferguson about this temple. He says "The temple was conceived like a giant and executed like a jeweller . . . ."

☼☼☼☼